

# केन्द्रीय पुस्तकालय

वनस्थली विद्यापीठ

श्रेणी संख्या 340.03  
पुस्तक संख्या D93C;1.  
अदाप्ति क्रमांक 10878

061105767 FEB 11 1988  
THE CENTRAL LIBRARY  
RAJASTHAN-304022  
VANASTHALI VIDYAPITH.

presenting the second part of the Concise Dictionary of law-terms to the public, the author is duty to explain what has been his aim in compiling it.

This book is primarily intended to be a work of reference for the use of a translator or an interpreter, but European Judges, Revenue Officers and Magistrates, who often find themselves at a loss to know the exact meaning of vernacular words, may find it a reliable *vade mecum*.

It contains all the Urdu and Hindi words having legal or technical significance, current in Civil, Criminal and Revenue Courts and various other offices connected in the administration of the country. These words and phrases, terms used in Law, Agriculture and Medicine have been admitted, wherever it was thought they would facilitate the translation of legal documents, or the interpretation of the statements of witnesses. Revenue terms, words relating to Agriculture, words describing tenures and rights of the cultivator of the soil in different parts of the country have been collected to make the work

complete. Words as were found in old Hindu and Muslim Law-books, though not current now have also been given a place in this lexicon to be helpful to students of law. The words of Sanskrit origin though comparatively few are of great importance, as Courts have often to go into the

questions connected with the usage, customs, religious institutions of the Hindus and medans. It may be added that uncommon words of Sanskrit origin have also been written in Nagri character.

As regards terms of Hindu and Moha Laws as administered by British Indian Law, it may be noted that not only their meanings are given in English equivalent but explanations also have been given to elucidate law-points suggested by the text. The explanations have been taken from authentic sources and in this respect the book may be relied upon by legal practitioners and law students with confidence.

The author cannot finish this preface without expressing his gratitude to his predecessor in the work, whose work he had to consult.

FATEHGARH:

*1st September*, 1906.

DURGA PRASAD

ابطال (Ibtál)

or void  
a t

# DICTIONARY OF LAW AND USAGE"

AND

## GUIDE TO LEGAL TRANSLATION.

الف

اب

آباد ادي

اب (Ab) A father.

آب (Áb) Water.

آبپاشي (Áb-páshí) Irrigation,—  
watering fields.

آب و دانه (Ábdáná). (1) (Water  
and grain) livelihood. (2) Em-  
ployment. (3) Lot, destiny.

آبرو (Ábrú) Honor, reputation.

آبرو لوتلر To disgrace, to vio-  
late the chastity of.

آبرو پانا } To obtain honor,  
آبرو حاصل كرنا } rank or dignity.

آبرو مين بده لگانا To stain one's  
character.

آب روان (Áb rawán) (1) Running  
water. (2) A kind of cloth.

آب گذر (Áb guzar) Water course,  
canal.

آب و هوا (Áb-o-hawá) Climate,  
literally water and air.

آبستاني (Ábistání) Land artificially  
irrigated.

آبشيز (Áb-khez). A soil impreg-  
nated with water; moist soil.

آبكار (Áb kár) A manufacturer or  
retailer of spirits and liquors,  
wine seller.

آبکاري (Áb kárf). Excise, still  
house.

مستكمه آبکاري Excise department.

داروغه آبکاري Superintendent of  
excise department or of distil-  
lery.

آبا (Ábá) Fathers.

آبا و اجداد (Ábá-o-ajdád) Fathers,  
ancestors, forefathers.

آباد (Ábád). Inhabited, peopled.

(In revenue papers in connec-  
tion with village tracts means  
land from which revenue may  
be levied), well-peopled.

آباد بيشي (Ábád beshí) First as-  
sessment of newly cultivated  
land.

آباد رها (Ábád rahná). To be  
flourishing and prosperous.

آباد كرنا (1) To people, to inhabit, to  
settle tenants. (2) To found  
(a colony.) (3) To build up  
house. (4) To marry from two  
(5) To put in ocas, Abú  
tion of a house, to settle.

آباداني (Ábádání). (1) A habit  
a cultivated populous at his doc-  
(2) flourishing condition  
zation.



آبادي (Ābādī) (1) Population. (2) Cultivated place. (3) Town. (4) Inhabited spot or place.

آبان (Ābān) The eighth month of the Persian year.

آبائي (Ābai) Belonging to or descending from one's ancestors, paternal or ancestral (property).

ابتدا (Ibtidá) (1) Beginning, commencement. (2) Rise, source, origin. (3) Preliminary, originally.

ابتدا سے From the beginning, *ab initio*.

ابتدا میں At first, originally.

ابتدائے (Ibtidá'an) At first, in the beginning.

ابتدائی (Ibtidáí). (1) Primary. (2) Preliminary point.

ابتدائی امور Preliminaries.

ابتدائی عذر Preliminary objection.

ابتدائی رسوم Initiatory rites.

ابتداع (Ibtidá) (1) Innovation. (2) Invention.

اَبتر (Abtar) (1) Dissolute, worthless, (2) Poor, miserable, (3) In disorder, defective, confused,

in games to mix up cards.

اَبتر کرنا To ruin, to corrupt.

اَبتراف (Abtarí). (1) Deterioration.

(2) Poverty. (3) Mismanagement, confusion.

اَبجد (Abjad). The arrangement of the Arabic alphabet according to the occurrence of the

The arrangement of letters are as follows—

= (c) آ, ۲ = (b) ب, ۱ =

(f) د, ۵ = (e) ۴, ۲ = (d)

(i) ط, ۸ = (h) ح, ۷ = (g) ز, ۶ =

۲۰ = (k) ک, ۱۰ = (j) ۹ =

(n) ن, ۲۰ = (m) م, ۳۰ = (l) ل,

= ۲۰ = (p) ۶۰ = (o) ۵۰ =

۹۰ = (r) ۸۰ = (q) ۷۰ =

۲۰۰ = (t) ۱۰۰ = (s) ۱۰۰ =

۲۰۰ = (v) ۳۰۰ = (u)

(y) ۴۰۰ = (x) ۵۰۰ = (w)

۸۰۰ = (z) ۷۰۰ =

۹۰۰ = (No English letter) ۱۰۰۰ = (No English letter)

۱۰۰۰ = (No English letter) غ

ابده (Abda). In Bengal liter-

year. (1) The period of

which a party who re-

waste land is allowed to

it rent free. (2) The rent re-

mitted. (3) The land so held.

ابد (Abad). Endless time, eternity,

age. ابد تک } For perpetuity, to eter-

تا ابد } nity. See—ابتداع

ابتداع (Abedan patra अवदन

पत्र) (Bengal). Petition, plaint.

ابدی (Abdí). Eternal, everlasting.

ابر (Abr). Clouds.

ابرار Clouds without rain, to

express.

ابر قیلہ Nimbus clouds.

ابرا (Ibrá). Release, indemnity.

ابرا نامہ (Ibrá námá). Indemnity-

bond.

ابطال (Ibtál). (1) Rendering null or void; abolition, (2) Proving a thing false, refuting.

ابطال کی دستاویز (Ibtál kí dastáwez) Instrument of cancellation.

ابری (Abrí). Marble paper.

ابلق (Ablaq). Party-colored.

ابلیس (Iblís). The Devil, Satan.

ابن (Ibn). Son, مثلاً

زید ابن بکر Zed son of Bakr.

ابن الوقت Time server.

ابعاد (Abád). Dimensions.

ابعاد ثلاثہ The three dimensions of a solid body.

ابلاغ (Iblágh). Sending.

ابناء جنس (Abnáí jins). Brothers; or colleagues.

ابناء روزگار (Ibnáí rozgár). Men of the world.

ابناتہ (Abnatá). An unchaste woman or wife.

ابوبکر (Abú Bakr). The name of the father-in-law of and first successor to Mohammed.

ابو تراب (Abú Turáb). A nickname (literally, "Father of dust") of Ali, son-in-law of Mohammed.

ابو حنیفہ (Abú Hanífa). (1) Imám Abú Hanífa was the founder of one of the Sunni sects called after his name Hanifite. He was born at Koofa, the ancient capital of Iráq A. H. 80. He is considered as the great oracle of jurisprudence; he being the first among them who attempted to argue abstractedly on

points of Law. He received his first instructions in jurisprudence from Abú Jafer and heard traditions chiefly from Abdulla Ibn-ul-Mubárik, both of which authorities he frequently quotes. It is related that Abú Jafer's eminent piety and learning, having attracted to him a considerable number of followers, the increase of his reputation alarmed the reigning K̄halifa, who in order to destroy his credit, gained over Hanífa by promising to support his opinions and *Fatwás* against those of Jafer; and that Hanífa allured by the offer quitted the preceptor and instituted a school in opposition to him. It is certain that the dissension, which thus took place, is considered as the origin of the different tenets of Shiyás and Sunnis in jurisprudence. He wrote several treatise both of civil and religious nature. Abú Hanífa's views are distinguished by the stress he lays on the *Qiyás* (قیاس) and the extent to which he permits the right of private judgment to be exercised. His principles have received further development and application from two eminent disciples of his, Abú Yusuf and Muhammad. (2) The sect of Hanífa at first prevailed chiefly in Iráq; but his doc-

trines afterwards spread into Asyria, Africa and Transoxonia; and his authority with respect to jurisprudence is at present generally received throughout Turkey, Tartary and Hindostan. His principal work is entitled *Fiqh-al-Akbar*, it treats of *Ilm-al-Kalam*.

ابو حنیفہ (Abú Jafer). See

ابو یوسف (Abú Yusuf). Imám Abú Yusuf (also known as Yaqúb bin Ibráhím) was born at Baghdád A. H. 113. He studied under Hanífá. He as well as Imám Mohammad is celebrated as a disciple of Abú Hanífa, from whose opinions, he like Mohammad, not unfrequently differs. When there is a difference of opinion between the two disciples and the master is silent, the opinion of Mohammad prevails.

ابو عبد اللہ (Abú Abdullah) Muhammad Ibn Ismá'il-al-Bukhárí, the author of the well-known collection of traditions received by the Sunnis.

See also بخاری

ابو عبد اللہ احمد ابن حنبل (Abú Abdullah Ahmad Ibn Hanbal). Ahmad Ibn Hanbal was the founder of the fourth orthodox sect of Sunnis known as Hanbalí sect. He was born at Baghdád A. D. 780, where he received his education under Yazed bin Hárún and Yahíá

ibn Sáíd. He acquired a high reputation from his profound knowledge of both civil and spiritual law, and particularly for the extent of his erudition with respect to the precepts of the Prophet. He published only two works of note: one entitled *Musnad* which is said to contain 30,000 traditions, and another a collection of apothegms. His authority is but seldom quoted by any of the modern commentators on jurisprudence. The modern Wahábis are the followers of Imám Ahmad bin Hanbal. He died A. D. 855.

ابو عبد اللہ محمد (Abú Abdullah Muhammad). Imám Abú Abdullah Muhammad Ibn. Ahsan was born in A. H. 132. He studied under the great Imám Abú Hanífa, and had also studied under Imám Mulik for 3 years. He is celebrated as one of the disciples of Abú Hanífa from whom he occasionally differs as is seen in the *Hidagah*.

ابو داؤد (Abú Dáúd). Sulemán ibn Al 'Ashás Sajistáni was born at Basrah A. H. 202. He is the compiler of one of the six correct books of Sunní tradition called the *Sunan Abu Dáúd* containing 4008 traditions.

ابو ہریرہ (Abú Harirah). One of the most constant attendants

of Muhammad, who from his peculiar intimacy has related more traditions of the sayings and doings of the Prophet than any other individual.

ابواب (Abwab) (1) Head or subjects of taxation. (2) Taxes which were imposed under the Mohammedan rule in addition to the regular assessment on the land. (3) Rates, cesses. Illegal cesses.

ابواب زمينداري Zemindari cesses. Rates charged on the people of a town for the repair of public roads also called surkáná.

اُبھارنا (Ubhárná) } (1) To run  
اُبھار لیجانا (Ubhár lejáná) } away  
with, to kidnap. (2) To instigate.  
(3) To rescue, to liberate.

ابهام (Ibhám) (1) Ambiguity. (2) Confusion, doubt.

ابهام جاني Patent ambiguity.

ابهام خفي Latent ambiguity.

ابهشيك (Abhshek अभिषेक) (1) Inauguration of the king, installation. (2) Religious bathing.

ابهی پتی (Abhi patti अभि पट्टी) An extra cess or assessment (under the Peshwás govt.)

ابهوشان (Abhushan) Ornaments, jewels.

ابهی (Abhi) Just now.

ابهی پتر (Abhay patra अभय पत्र) A safe conduct, an amnesty.

ابهیت (Abhít अभित) Fearless.

ابهیودایک شراذہ (Abhiyudayak shradh अभयोदायक श्राध) Offering to deceased progenitors on some prosperous event as birth of a son or the like.

ابهیوپیت شسر رکھا (Abhyopeta shas-rukhá अभयोपीत शसरुखा) Contracted service (Title of a Hindu law book treating of disputes between master and servant.)

آبی (Ábí) Watered. (In the U.P. of Agra and Oudh, it is applied to land watered from ponds, tanks, &c., in distinction to that which is watered from wells.)

آبیق (Abíq) (M. Law.) A runaway slave.

آپ بیتي (Áp bítí आपबीतो) The story of one's suffering.

آپ سے آپ } (1) Of itself. (2) Of  
اپنے آپ } himself, voluntarily,  
آپ ہی آپ } alone.

آپا آپي (Ápá ápi) Each for himself, selfishness.

آپے سے باہر ہونا To be in fury, to be beside one's self.

آپی داهی میں In the struggle.

آپے میں آنا To come to one's self, to come to one's senses.

آپا (Appá) A father (a term commonly added to Mahratta proper names as a mark of respect.

آپادہ (Upádh उपाध) (1) Violence, mischief. (2) Fraud, artifice.

آپادھی (Upadhyá उपाध्या) (1) A preceptor, (a title given for learning.) (2) A family priest.

اپاس کرنا (Upās karnā उपास करना) Testing.

اُپاشیک (Upāshik उपाशिक) Worshipper.

اپارو } (Upāro उपाची) Remedy.  
اپارے }

اپتی (Aptī आपत्ति) Distress from failure of harvest (mab)

اپت کال Time of distress.

اُپدیشک (Updeshik उपदेनक) Teacher.

اپرادہ (Aprādh अपराध) Fault, sin, offence.

اپرادہ لگا To impute a crime to, to charge, to defame.

اپرادھی (Aprādhī अपराधी) Offender.

اپریت بندہ (Aprit bandha अप्रितबन्ध) Unobstructed inheritance.

اُپرس (Upras उपरस) Leprosy.

اپروہت (Uprohit उपरोहित) Family priest.

آپس کا معاملہ (Āpas kā muāmlā) Private affairs, matters to be adjusted among relations or friends.

آپس میں (Āpas men) Among ourselves.

(1) آپس میں رہنا To live together.

(2) To live as man and wife.

(3) To live in adultery.

اپسرا (Apsrā अपसरा) (1) Nymph.

(2) A courtesan.

اُپکاری (Upkārī उपकारी) (1) Philanthropic. (2) benefactor.

اپکرت کرنا (Apkirt karnā अपकृत करना) To defame, to disgrace.

اپنا (Apnā) One's own, personal.

اپنا اپنا Each his own, respective, particular.

اپنی اپنی جگہ (Apnī apnī jagah) In respective or assigned places.

اپنی اپنی پارنا (Apnī apnī parnā) To be keen each after his own interests.

اپنی کرنی بھرنی (Apnī karnī bharnī) To reap the fruit of one's own misdeeds.

اپنا ہونا To become one's own, to become like a relation.

اُپنام (Upnām उपनाम) Surname.

اپنایت (Apnāyat अपनायत) Relationship, friendship, kinsmanship.

اُپنیشد (Upneshad उपनीषद्) The theological parts of the Vedas.

See—وید

اُپوج (Apūj अपूज) Unsuitable as an object of worship.

اُپھار (Uphar उपहार) Offering to a deity.

اُپھلتا (Aphaltā) Barrenness, unproductiveness.

اپوترا (Aputra अपुत्र) A man who has no son or lost his only son, and may therefore adopt.

اپویدھپوترا (Apavidhputra) A son who was deserted by his parents adopted by a stranger.

See—پتر

اپیل کرنا To appeal.

اپیل (Appeal). Appeal.

اپیل بنا راضی فیصلہ (یا حکم) Appeal from the decision (or order) of.

اپيل خاص Second Appeal or first appeal.

اپيل عام First appeal, Regular appeal.

اپيل متفرقة Miscellaneous Appeal.

اپيل متخالف Cross Appeal.

اپيل صيغه (Sigħa Apīl). Appellate Jurisdiction.

اپيلانت (Apilānt). Appellant.

اپيترت (Apavitrata अपवित्रता) One who has lost caste and with whom his kindred will not eat and drink.

آتا جاتا (Ātā jātā) Wayfarer.

آتا چارھاو دينا (Utār chaḥhāo denā) To practise shifts, subterfuges, to cheat.

آتا (Utār उत्तर). (1) Abatement or remission of revenue. (2) Scale of decrease in the rate of revenue. (3) Ford or ferry. (4) Charge for ferrying. (5) Ebbtide, low-water.

آتا (Utárnā) (1) To dethrone. (2) To dislocate (a bone or limb) (3) To lower in the regard (of). (4) To cast off. (5) To dismount, to unload. (6) To take down, to record, to copy.

آتاليق (Atáliq). Private tutor.

اتباع (Itbā). Followers. (2) Fidelity, allegiance.

اتباع به Following, in pursuance of, in obedience to.

آتپاتيک (Utpátik उत्पतिक) A heinous crime.

آتپ (Utpat उत्पत्ति). (1) Origin. (2) Birth.

اتحاد (Ithád). Union, friendship.

آتريپال (Uturpál उत्तरपाल). Land - which has been formerly cultivated but has lately been abandoned.

آتراي (Utráf उत्तराई). (1) Ferriage. (2) Cheque.

آترسون (Atarson). The day after to-morrow.

آترن (Utran उत्तरन). (1) Out of debt, to be freed from obligation. (2) Worn out clothes.

آتش (Ātish). (1) Fire, flame. (2) Anger.

آتش افروز (Ātash afroḥ). (1) Incendiary. (2) Mischief-maker. (3) Factions.

آتش پرست (Ātash parast). Fire-worshipper, a disciple of Zoroaster.

آتش کده A fire-temple.

آتش زدگي (Ātish Zadgī). Arson.

آتشک (Ātshak). Syphlis.

اتصال (Itsál). (1) Conjunction, connection. (2) Union, attachment. (3) Neighbourhood.

اتفاق (Itfáq). (1) Union, agreement, accord. (2) Consent. (3) Incident. (4) Opportunity. (5) Chance, accident.

حسن اتفاق (Husn-i-itfáq). Luckily, by a happy chance.

سوء اتفاق (Súe-i-itfáq). By misfortune, unfortunately.

اتفاق کرنا (Itfáq karnā). To combine, to conspire. (2) To unite, to agree, to coincide.

اِثْفَاق (Itfáqan). Accidentally, by the way.

اِثْفَاقَات (Itfáqát). Accidents, events, occurrences.

اِثْفَاقِي (Itfáqí). Casual, occasional.

اِثْمُ بَنْدِ هُو (Atam bandhú आत्मबन्धु).  
One's own kinsfolk.

اِثْمُ دِیَوَات (Atam devtá आत्मदेवता).  
Tutelar deity.

اِثْمُ گِھَات (Atam ghát )  
आत्मघात. } Suicide.  
اِثْمُ هَتِیَا (Atam hatiyá). }

اِثْهَاس (Ithás इतहास). History.

اِثْیَا چَارِی (Atyá chárí अत्याचारी).  
Transgressing religious rules.

اِثْلَا (Aṭlálá). Goods and chattels.

اِثْطَافِی بَات (Aṭṭaṭfí bát अटपटी बात)  
Nonsensical talk, crooked answer, confused speech.

اِثْکَل سَ (Atkal se). Approximately,  
by guess at random.

اِثْکَنَا (Aṭakná अटकना). (1) To be  
stopped or prevented. (2) To be  
unrealizable or unrealized. (3)  
To be in league with. (4) To be  
engrossed.

اِثْکِ اِثْکِ کَر (Aṭak aṭak kar). Hesitatingly,  
falteringly.

اِثْهَان (Uṭhán उठान). (1) Tallness,  
build. (2) Salacity (of the female).

اِثْهَانَا (Uṭháná). (1) To close work,  
to break up (2) To gather in,  
(as اِثْجَ). (3) To consume, to  
expend.

اِثْهَاجَانَا (1) To run away with.  
(2) To abduct or kidnap.

اِثْهَاجِي گِیَوَا (Uṭhái gírچاडाई गौरा).  
Petty thief, purloiner.

اِثْهَ پَہَر (Áṭh pabar). Throughout  
the 24 hours, day and night.

اِثْهَ پَہَرِی (Áṭh pahrí अठ पहरী).  
One who is always on duty,  
especially a servant employed  
to collect rents, or a man set to  
watch crops.

اِثْهَ مَاس (Aṭhmás अठमास). Lands  
constantly ploughed for eight  
months for sugar cane.

اِثْهَ جَا (Uṭh jáná उठ जाना). (1)  
To be removed. (2) Abolished.  
(3) To expend, to die. (4) To  
go away.

اِثْهَ دَیَا (Aṭhwáá अठवारा) (1) The  
period of eight days. (2) The  
use or loan of a thing for a  
period of eight days.

اِثْهَ (Asás) Goods, chattels.

اِثْهَ اِلْبَیْت (Asás-ul-bet). House-  
hold property.

اِثْهَ (Asásá). Property, wealth,  
effects

اِثْهَ (Ásár). (1) Signs, symptoms,  
indications of. (2) Sayings or  
traditions of Mohammad.  
(3) Basis, foundation, breadth  
of a wall.

اِثْهَ (Asbát). (1) Affirmative,  
(2) Proof. (3) Demonstration.  
اِثْهَ Conviction.

اِثْهَ (Asar). (1) Effect, influence.  
(2) Result. (3) Impression.

اِثْهَ قَانُون Effect of the law.

اِثْهَ پَہَرِی To take effect, to  
come into operation.

اثر (Be-asar). Without effect, ineffectual.

اثنًا (Asná). Midst, middle, during, in the interval.

اثنًا رائًا (Asná-i-ráh). On the way; while travelling.

اثنًا رائًا مقدمه میں (Asná-i-muqadma meḡ). During the pendency of a suit.

اثنًا میں (Asná meḡ). In the meantime, in the interim.

اثم (Asīm). (1) A sinner, a criminal. (2) One doing what is unlawful.

آج کل کرنا } (Āj kal karná). To put off from day to day, to shilly shally.

اجابت (Ijābat). Granting a favorable reply, acceptance of a (prayer or petition) a free stool.

اجاره (Ijára). (1) A lease or farm of land at a defined rate or revenue. (2) A farm or lease of revenue, or customs. (3) Letting land on farm or lease. (4) The lands so let. (5) A monopoly or title (arising from a lease or contract).

اجاره پتہ (Ijára paṭṭa). (1) Lease. (2) Title-deed; agreement.

اجاره دار (Ijára dár). (1) Leaseholder, lessee. (2) Farmer. (3) Contractor. (4) Farmer of land revenue. (5) Holder of a monopoly. (6) A renter of any items of public revenue.

اجاره داری (Ijára dārī). (1) Farming. (2) A cess formerly levied

on lands farmed for the benefit of the farmer.

اجاره داری پتہ A lease for a farm, giving authority to the holder to occupy land or receive the rents of an estate.

اجاره دینا (Ijára dená). To farm, to let, to give out on contract.

اجاره لینا (Ijára lená). To take on lease or hire.

اجاره نامہ (Ijára náma).—See اجاره پتہ

اُجارت (Ujár). (1) Devastation, ruin. (2) Desolation.

اُجارت To ruin, to plunder, to depopulate.

اجازت (Ijázat). (1) Permission, sanction. (2) Authority. (3) License, pass-port.

اجازت مانگنا } (Ijázat mangná). To ask permission, to ask sanction.

اجازت دینا (Ijázat dená). (1) To grant leave or permission; to permit. (2) To grant, to authorize, to admit, to sanction.

اجازت نامہ (Ijázat náma). (1) Authority, license, pass-port, a written document giving permission. (2) In Mohammadan diction it is applied to "Authority to adopt."

اجازت نامہ تبنیت (Ijázat náma i-tabnīyat). Authority to adopt.

اجان (Aján अज्ञान). Ignorant.



اجتماع (Ijtmá). (1) Act of assembling. (2) Agreeing together in opinion. (3) Assemblage, collection.

اجتناب (Ijtináb). (1) Abstinence, continence. (2) Keeping away or aloof.

اجتهاد (Ijtihád). Care, effort. In Mohammedan Law, it implies the fundamental grounds or authorities in legal disquisition. Which are—(1) **أَلْ تَقَاب** the Qurán, **سُنَنَات**, tradition, the sayings and doings of Mohammed recorded by his successors and associates, **اجماع**, the concurrent opinions of Mohammad's companions; and **قِيَاس**, reasoning.

اجداد (Ajdád). Forefathers, ancestors.

اجر (Ij). Recompense, remuneration.

اجر جايز Remuneration.

أُجْرَت (Ujrat), Hire, price, pay, cost.

إجرا (Ijrá). (1) Putting into force. (2) Putting in circulation. (3) Issue, execution.

إجراے حکمنامہ یا سمن Issue of a warrant or summon.

إجراے دَکْرِی (Ijrae-i-digri). Execution of a decree.

إجرا کرانا (Ijrá karáná). To execute.

إجرا کرنا (1) To put in force. (2) To issue. (3) To execute. (4). To perform.

اجزا (Ajzá). (1) Elements, parts. (2) Sections of the Qurán.

إجلال (Ijlás). The court, sessions. **باجلاس** (Ba-ijlás). Before (Mr. Justice).

إجلال كرنا To sit in court, to preside.

إجلال فرما (Ijlás farmá) Presiding.

إجلال میں In the court of; in the presence of, before.

إجلال کامل (Ijlás kámil). Full Bench.

إجلال واحد (Ijlás i-wáhid). Single Bench.

اجماع (Ajma). (1) (M. Law) The unanimous authority of the companions of Mohammad on a point of law (called also **اجماع صحابہ**) It is one of the sources of M. Law. (2) Assembly, council, senate, Court of Justice. (3) Concurrence, agreement. (4) Collection, amount.

اجماع اُمت (Ijma-i-ummat). General assembly of the sect.

اجمال (Ijmál). Joint occupancy or possession.

اجمالی (Ijmálí). (1) Held jointly (as an estate). (2) Unpartitioned. (3) Settled with in common with two or more.

اجمالی متعال (Ijmálí-muhál). An undivided estate, coparcenary; one held jointly by the heirs of a common ancestor.

اجناس (Ajnás). (1) Food grains. (2) Commodities.

اجنب (Ajñab). Stranger, foreigner.

اجورہ (Ajúrá). (1) Hire, wages.

(2) (In commercial) the fee or percentage charged on a dishonored bill, for the expense of returning it to the drawer.

اجورہ دار (Ajúrá dár). A hired labourer.

اجورہ داری (Ajúrá dárí). Hire, wages, pay by the job.

اجولی (Ajúlí). Perquisite of the lower caste from the threshing-floor.

اجوری } (Ajoin). Advances particular to agricultural labourers.  
اگروری }

اجیر (Ajír). Hireling, slave.

اچاپٹ (Achápat अचापत). (1) A running account (as with a Ban-ya). (2) Credit. (3) The goods taken on credit.

آچار (Áchár आचार). (1) Religious observance, essential rites or ceremonies. (2) Performance of appropriate duties in different stages of life, custom.

اچارچ (Achárj अचारय). A religious teacher.

اچارن کرنا (Uchcháran karná उच्चारण करना). To deliver (a speech), to pronounce.

اچاریہ (Acháryá आचारय). One who invests the students with the sacred thread and instructs him in Vedas.

اچکا (Uchchaká उचक्का). A shop-lifter, a pick-pocket, a sharper.

اچھوتا (Achhutá अछुता) Not to be touched (as food for religious use); undefiled.

احادیث (Ahá-lís). Traditions, particularly traditions or sayings of Muhammad as constituting the basis of Sunnat. These are either.

احادیث متواترہ (Ahádís-i-mutwát-ra). Traditional precepts of public and universal notoriety. They are regarded as absolutely authentic and decisive, or

احادیث مشہورہ (Ahádís-i-mash-húrá). Traditions, which though known publicly by a great majority of the people, do not possess the character of universal notoriety, or

اخبار واحد (Akḥbár-i-wáhid). Traditions which depend for their authenticity upon the authority of isolated individuals. These have little or no value attached to them.

احاطہ (Aháta). (1) Boundary. (2) Presidency (as احوالہ بنگال or Bengal Presidency). (3) Premises, compound, precincts. احاطہ کرنا To enclose, to fence.

احتساب (Ahtisáb). (1) Reckoning, making up accounts. (2) Superintendence of police.

احتسابی (Ahtisábí). The office of the superintendent of the market.

احتمال (Ahtimál). (1) Apprehension. (2) Likelihood, probability. (3) Presumption.



اختیار جایز (Aḵhtiyár-i-jáyaz). Legal authority.	finish, to conclude. (2) To put an end to.
اختیار سماعت (Aḵhtiyár-i-samáat). Jurisdiction.	إخراج (Ikhráj). (1) Ejection, exclusion. (2) Disbursement, expenditure, striking off.
اختیار سرکاری (Aḵhtiyár-i-sarsarí). Summary power or jurisdiction.	إخراجات (Ikhráját). (1) Expenses. (2) Costs, charges.
اختیار سماعت ابتدائی (Aḵhtiyár-samáat-i-ibtadàì). Original jurisdiction.	إخراجات دیہہ (Ikhráját dīhah). Village expenses.
اختیار (سماعت) فوجداری Criminal jurisdiction.	آخری (Āḵhrí). Last.
اختیار عمل میں لانا To exercise power or authority.	آخری شنبہ (Āḵhrí shamba). Last Saturday of the month (observed as a holiday in the mofassil).
اختیارات معمولی Ordinary powers.	آخری حساب خرچ (Āḵhrí hisáb kharch). Adjustment of the revenue at the end of the year.
اختیار کرنا To adopt, to have recourse to.	آخری نکاس (Āḵhri nfkás). Annual account of collections duly balanced.
اختیار ملنا To be invested with power.	آخر سال (Aḵhír sál). The end of the "revenue" year.
(1) To be in one's power. (2) To be subject to the authority of, to be dependent upon.	إخفا (Ikhfá). Concealment.
اختیاری (Aḵhtiyárf). Discretionary, optional.	إخفا ولادت (Ikhfá-i-wiládat). Concealment of birth.
اخذ کرنا (Aḵhaz karná). (1) Taking (as بعد اخذ نقل after taking a copy). (2) To exact. (3) To conclude, to infer.	إخفا بالعمد (Ikhfá-i-bil amad). Wilful concealment.
آخر (Āḵhir). The last, final.	اخیانی (Aḵhyáff). Uterine (brother or sister).
آخرش } (Aḵhirash). (1) Ultimately, in the end.	ادھ مرا (Adh mará). Half dead, in a dying state.
آخر کار } (2) Once for all.	ادا (Adá). (1) Payment or discharge (of a debt). (2) Performance, fulfilment.
آخر الامر } (2) Once for all.	ادا کرنا (Adá karná). (1) To pay off, to liquidate. (2) To perform. (3) To give. (4) To discharge (the duty).
آخر الذکر (Āḵhir-ul-zikr). The latter, the last named or mentioned.	
اخیر کرنا (Aḵhír karná). (1) To	

ادا ہونا To be settled, paid or fulfilled (as a contract or debt).	آدمی پیچھے (Ādmī pēchhe). Per — man, individually.
عدم ادا (Adām adá). Default of payment, non-payment.	ادنی (Adná.) (1) Lower. (2) Trifling.
عدم ادا بصورت (Ba-súrat adam adá). In default of payment.	ادنی و اعلیٰ (Adná wá álá). High and low.
ادائے دین (Adá-i-den) Payment of a debt, discharge of a debt.	عدالت ادنیٰ Lowest Court.
ادائے زر (Adá-i-zar). Payment of money.	ادوش (Adosh अदोष). Faultless, innocent.
ادائے زر و تگہری (Adá-i-zar-i-ḡirí). Payment or satisfaction of judgment debt.	آدھا آدھا (Ādhá ádh). Half and half, equally.
ادائے شہادت (Adá-i-shahádat). Giving of evidence.	آدھا باتائی (Ādhá batái अघा बटाई). Division of produce in equal shares.
ادائے مالگزار (Adá-i-málgúzárí). Payment of revenue.	ادھلہ (Adhelf अधेली). (1) Eight anna piece. (2) (In Garhwal) a small fractional measure of land.
اداب سے } (Adab se). Respectfully.	ادھیار (Adhyár अधियार). A man who spends half his time in one village, half in another, cultivating lands in both.
ادخال (Idkhál). (1) Filing, (as of a مصل entry). (2) Penetration.	ادھیاری (Adhyarí अधियारी). A half share.
ادراک (Idrák). Perception, comprehension.	ادھیہا (Adhiyá अधीया). (1) The payment of half the annual rents by the cultivators to the zamíndár. (2) Division of produce between parties.
ادعا (Iddiá). (1) Demanding as a right, claim. (2) Pretension.	اُدھار (Udhár उधार). Loan, credit.
ادعائے ملکیت (Iddiá-i-milkíyat). An assumption of proprietorship.	اُدھار دینا (1) To lend, to give on credit. (2) To discharge a debt.
ادعائے خریدار اصلی (Iddiá-i-kharí-dár-i-aslí). Pretension to be the real purchaser.	اُدھار مانگنا (Udhár mángná) (1) To ask for a loan. (2) To borrow.
ادعائے صورت (Súrat-i-iddiái). Pretended person.	اُدھار کھاتا (Udhár kháta). Credit account-book.
ادلی بدلی کرنی (Adlí badlí karná). To exchange, to barter, to convert.	

اُدھار کی بکری (Udhār kī bikri).

Credit sale.

اُدھار میں Out in loan.

اُدھرم (Adharam अधर्म). Immorality, Irreligiousness.

ادھکار (Adhkār अधिकार). Authority, power, right, privilege.

ادھکار کرنا To exercise authority.

ادھکار پتر (Adhkār patr अधिकार पत्र) (Bengal) A power of attorney, a letter of credit.

ادھیاء (Adhyā अध्यय). Chapter, section.

اذان (Azán). The call for prayer.

آذر (Azar). (1) A month of the Persian calendar.

اذکار (Azkār). (1) Rehearsals of prayer. (2) Reminding tradition, history.

اذن نامہ (Azan náma). A will, an order.

اذیت دینا (Azíyat dená). To injure, to molest, to harass.

اِرَادَتاً (Irádatan). Intentionally, deliberately.

اِرَادَة (Iráda). (1) Desire, intention, aim, resolve.

اراضی (Arází) Land, property.

اراضی آبادی (Arazí ábádí). Village site.

اراضی اُفتادہ (Arází uftáda). Waste lands.

اراضی باغ (Arází-i-bágh). Land brought under cultivation by cutting down the trees standing on them.

اراضی بسگت (Arází basgat). Lands used as the site of the village.

اراضی پرستی (Arází partí). Uncultivated land.

اراضی چاہی (Arází cháhí). Lands in which irrigation is carried on by wells.

اراضی خالصہ (Arází khálsa). Khal-sa land; lands held immediately from Government.

اراضی خراجی (Arází khirájí). Rent-paying lands.

اراضی دریا پر آمد (Arází daryá bār ámad). Alluvial soil.

اراضی سکنی (Arází sukni). Sites for building.

اراضی شاملات (Arází shámlát). Lands held in common.

اراضی گنوادہ (Arází gaunwáda). Lands given in perpetuity for some consideration creating a proprietary right in the holder.

اراضی لا خراج (Arází-lá-khiráj). Revenue free-lands.

اراضی منضبطہ (Arází munzabta). Resumed lands.

اراضی نو بار (Arází-nau-barár). Alluvial lands.

اراضی نو ترود (Arází-nau-taraddud). Newly cultivated lands.

اراضی ہم قسم و ہم منفعت (Arází-i-ham qism wa ham munfáat). Lands of similar description and with similar advantages.

اراضی دار (Arází dár). (In 'Gorakhpur). The fixed rate tenant.

ارباب شرع (Arbáb shará). Law officers.

ارپن (Arpan अर्पण). A gift, money or land set apart for charitable purpose (as ارپن اراضی means lands granted to a Brahman or temple in propitiation of Krishna).

ارپن کرنا (1) To set apart, to dedicate, to devote to.

ارپن نامہ (Arpan nama). A deed of gift especially to an idol or temple.

ارتداد (Irtidād). Apostasy from Islām.

According to Muslim law, a male apostate or (Murtad مرتد) is liable to capital punishment if he continue obstinate, but a female apostate may be kept in confinement until she recant.

If either the husband or wife apostatize from the faith of Islām, a divorce takes place.

ارتکاب (Irtikāb). Perpetration, commission of a crime (ارتکاب جرم)

ارث (Irs). Inheritance, heritage.

ارجاع (Irjā). Institution.

ارجاع نالشی (یا اپیل) Institution of a suit (or appeal).

ارحام (Arhām). Uterine, kindred.

See—ذری الارحام

اردی بہشت (Aradi bahisht). The second month of the Persian calendar.

اردلی (Ardli). An orderly, a peon.

اردھنگی (Ardhangī अर्धंगी). A wife.

ارز (Arz). Price, value.

ارز بازار (Arz bázár). Market price; current rate.

ارزان (Arzán). Cheap.

ارزانی (Arzānī). Cheapness, abundance.

ارسال (Irsál). (1) Remittance.

(2) Monthly collections of rents forwarded to head-quarters by the subordinate revenue authorities.

ارسال کرنا (1) To despatch. (2) To submit; to remit; send, forward.

ارسال نامہ (Irsál námá). Invoice of goods or rent &c. forwarded.

ارش (Arsh). (M. Law). (1) Compensation; (2) A mulct, a fine. (3) Bribe, illegal gratification. (4) Whatever a purchaser receives from a seller after discovering a fault in the article bought.

ارتقام فرمانا (Arqám farmáná) To write.

ارکان دولت (Arkán daulat). Pillars of state, ministers of state.

اروندھنا (Arondhnā). To throttle.

آز (Āz आड़). (1) Obstinacy.

آز مان (Āz mán आड़मान). Deposit, pledge.

آز من (Āz men आड़में). (1) Under cover of. (2) Lying in ambush, behind.

آزے کام سنوارنا (Āzē kām sanwār-nā). To remove difficulties, to manage a troublesome work.

آرے وقت (Āre waqt). In the time of difficulty or adversity.

آرے ہاتھوں لینا (Āre háthori lená). To censure severely, to humiliate.

آران گھات باتا (Uṛán ghát batá-ná). To evade, to shuffle, to gammon.

آرانا (Uṛáná) (1) To blow away, to explode, (2) to squander away, (3) to fly; to give out.

آروس پڑوس (Aṛos paṛos). Near, neighbourhood, vicinity.

آرہٹ (Ārhat आड़त). (1) Agency. (2) Brokerage, commission.

آرہتیآ (Arhatiyá आड़त्य़ा) An agent, a broker, a correspondent.

آز خود (Az khud). Of one's own accord, voluntarily; suo moto.

آز راہ (Az ráh). By the way of.

آز روے (Az rue). By; under, (as under section آذ روے دنعہ), by reason of.

آز سر نو (Az sar nau). *De novo*, afresh.

آز طرف (Az taraf). In favour of, on behalf of, from.

آزاد (Āzád). Free.

آزاد کرنا To set free, to discharge or release, to emancipate.

آزادانہ رائے (Azádáná rái). Free opinion, independent view.

آزادہ بکارت کرنا (Izála bikarat karná) To ravish, to violate.

آزالہ حیثیت عرفی (Izála haisiyat urfí). Defamation.

آزالہ امان (Izála Amán). Forfeiture.

آزدواج (Izdwáj). Marriage.

آزدواج ثانی (Izdwáj-i-sání). Second marriage.

آزدواج بعیات زوج یا زوجہ (Izdiwáj ba hiyát zoj yà zojá). Bigamy.

آزمودہ کار (Azmúda kár). Experienced.

آسادھرن (Asádháran असाधर्ण). (H. Law). Property sold by one person without the participation of another (as opposed to co-parcenary).

آسارہی (Asārhi असाढ़ी). The harvest of Asārḥ.

آسامی (Asámí). (1) Name. (2) Office. (3) Situation, post. (4) A debtor. (5) A defendant. (6) A cultivator, a tenant.

آسامی پاہی کاشت (Asámí páhí kásht). A non-resident cultivator who has no hereditary right in the land he cultivates, a tenant-at-will.

آسامی چھپر بند (Asámí ohhapr band) A resident cultivator.

آسامی دخیلکار (Asámí dakhilkār). Occupancy tenant.

آسامی ساقتالملکیت (Asámí sáqt-ul-milkíyat). Ex proprietary tenant.

آسامی شکمی (Asámí shikmí). Under tenant, sub-tenant.



اسامي تا مرضي مالک (Asámí tá marz'í málík). Tenant at will.

اسامي غير دخيلکار (Asámí gair dakhlíkáar). Non occupancy tenant).

اسامي کھجيار (Asámí khajíyár). A cultivator who cultivates the sir land for proprietors (Cawnpore).

اسامي بشرح معين (Asámí ba shrah muaian). Fixed rate tenant.

اسامي وار (Asámí wár). According to name, applied to a revenue settlement with each individual, the same as Ryotwar.

اسامي وار بندر بست (Asámí-wár-ban-dobast). A revenue settlement with each individual.

اسامي وار حسب (Asámí wár hísáb). An account showing the particulars of each ryot's produce, assessment, and balance as it stands at the end of the year.

اسباب (Asbáb). (1) Goods, chattels, articles, baggage. (2) Causes, motives.

اسباب جنگ يا حرب (Asbáb jang yá harab). Arms and ammunitions, military store.

اسباب زراعت (Asbáb-i-zaráat). Agricultural implements.

استثنا (Istasná). Exception.

استبرا (Istabrá). Waiting for the purification of a woman to determine whether she is pregnant, before intercourse can lawfully take place.

استعجازت (Istjazat). Asking leave.

استعجازت اپيل Leave to appeal.

استحسان (Istahsán). A favorable construction, interpretation of a point of law, deviating from the strict letter of law in kindness either to suitors or community. Lenient interpretation.

استحصال (Istahsál). Acquisitions, gain.

استحصال بالجبر (Istahsál bil jabr). Extortion.

استحصال ناجيز (Istahsál-i-nájá-yaz). Wrongful gain.

استحقاق استثنای (Istahqáq istasnái). An exceptional title.

استحقاق اعاده وراثت (Istahqáq iáda-i-wírásat). Reversionary title.

استحقاق انفكاك رهن (Istahqáq infí-kák rahn). Equity of redemption.

استحقاق تركه (Istahqáq tarka). Right of inheritance or succession.

استحقاق تركه بلو صيت (Istahqáq tarka bilawasiyat). An intestate succession, title to intestate property.

استحقاق تشخيص جمع (Istahqáq tashkhis jama). Right of assessment.

استحقاق بقراة (Istahqáq batwára). Right of partition.

استحقاق حفاظت خود اختياري (Istahqáq hifázat khud akhtiyári). Right of private defence.

استحقاق حین حیاتی (Istahqáq hín hiyáti). A life-interest.

(Istahqáq dáímí). Permanent tenure.  
 (Istahqáq-i-dawí). A right of action; an estate in perpetuity.  
 (Istahqáq-i-dakhl). Right of entry or possession.  
 (Istahqáq zátí). Personal right; inherent right.  
 (Istahqáq qáim bil wajúd). An inchoate right.  
 (Istahqáq qáimna). A vested interest; حق معصومه  
 (Istahqáq-i-qáim-moqáimí). Right of representation.  
 (Istahqáq-i-qabza). Right of possession.  
 (Istahqáq qadámat). Prescriptive right.  
 (Istahqáq kámil). An absolute interest.  
 (Istahqáq gair-máadí). A right of easement; incorporeal right.  
 (Istahqáq jamáná). To put forward a claim, to assert.  
 (Istahqáq záhir karná). To show one's right.  
 (A title of ownership).  
 (Istahqáq-i-nálish). To set up a title of ownership.  
 (Istahqáq-i-náqis). Right to sue, right of action.  
 (Istahqáq-i-náqis).

An imperfect title; a defective right.  
 (Istahqáq-i-wirásat). Right of inheritance.  
 (Istahqáq-i-wirásat-i-áinda). Reversionary title or interest in future; right in expectancy.  
 حق — also  
 (Istahkám). Confirmation, ratification; corroboration, strength.  
 (Istahkám dína). To ratify, to confirm, to make valid.  
 (Istaduá). Request, prayer, petition.  
 (Istadrál). Reliance, argument.  
 (Istadrál karna). To rely, to insist.  
 (Istardád). Reversal, setting aside, revocation, repeal.  
 (Istardád i-nílám). Setting aside of a (public) sale.  
 (Istri). (1) Wife; woman.  
 (Istri dhan स्त्री धन). Peculium. Wife's separate property. (A woman or wife under ordinary circumstances has an independent control over this kind of property and it descends to her daughter or next of kin.  
 Women's property is variously distinguished, according to the sources whence it is derived, or circumstances under which it is acquired, as follows:—  
 (Adhyágni अध्यागनी). What is given in the presence

of the nuptial fire, by a member of either family.

پریت دتی (Prítí dattá प्रीती दत्ता).

What is given by her husband or his relations at any time in token of affection.

بھراتری دتی (Bhrátrí dattá भ्रात्री दत्ता).

What is given by her brother or parents.

یوتک (Youtak यौतक). All kinds of property acquired at or by marriage.

ایوتک (Ayotak अयौतक). Property acquired on any other occasion than at marriage.

انودھیا (Anvadheyá अनुवाद्या). Whatever is presented to a woman after marriage by her husband's family.

سودایک (Saudáyak सोदायक). Gift of affectionate kindred.

ادھیدانیک (Adhivedanik अधिवेदनिक). A gift or settlement on a first wife by her husband on his contracting a second marriage.

شولکا (Shulka शुल्का). Perquisite, sum paid to the father of the bride as a consideration for his daughter, as applied to female property it is explained as money given to her to induce her to go to her husband's house.

لوانیاریجیتا (Lavanyarjitá लवणयर्जिता). Property given to a wife by her husband in admiration of her beauty.

پارینایا (Pár-ináyá परिनाया). Peripheralia, ornaments acquired by marriage.

إستری دھرم (Istrí dharam स्त्री धर्म). The duties of a wife.

إستیدانیت (Istidánat). (M. Law). Limited liability of a partner in business.

إستیھلال (Istihlál). (M. Law). The cry of a new-born child, the occurrence of which is a proof that the child was born alive and that the interest becomes vested in him, even if he dies the next moment, with the result that the heirs of the child will inherit in preference to other collateral relatives.

إستیھلاف (Istihláf). (M. Law). Causing to swear, applied especially to cases in which the oath of a wife is necessary for the establishment of a fact relating to marriage.

إستیشنأ (Istisná). Forced labour.

إستیشھاد (Istishád). Bringing testimony, summoning witnesses.

إستیسواءب (Istiswáb). A reference; consultation.

إستیسواءب کرنا To refer.

إستیتأات (Istetáat). (1) Means. (2) Ability.

إستعدأد (Iste'dád). (1) Proficiency, ability, capacity. (2) Means.

إستعدأد اراضی بحق پیدأوارى (Iste'dád-i-arází ba haq-i-paidáwárf). The productive power of land.

إستفأ (Istefá). (1) Resignation. (2) Relinquishment. (3) A deed of relinquishment.

استعفا دینا (1) To relinquish.  
(2) To tender (one's) resignation.

استعفا قبول کرنا To accept the resignation.

استغاثہ (Istighása) Complaint, suit.

استغاثہ کرنا (یا پیش کرنا) To lay a complaint, to demand justice, to sue.

استغراق (Istughráq). A lien, mortgage.

استفادہ (Istífáda). Gain, profit, advantage, enjoyment.

استفتا (Istiftá). Taking a legal opinion or *Fatwá* from a doctor of law.

استفسار (Istufsár). Enquiry, reference, statement, deposition.

استفسار کرنا To make a reference to, to call for information, to require an explanation, to inquire.

استفساری (Istufsárí). Statement of a prosecutor subject to investigation.

استقرار (Istaqrár). (1) Declaration. (2) Confirmation, (3) Recognition.

استقرار حقیقت (Istiqrár-i-haqíyat). Declaration of title.

استقالات (Istiqála). (M. Law). Requiring any one to cancel an agreement or to give up a bargain.

استقلال (Istaqlál). Confirmation of possession; absolute power.

استماع (Istimá). (M. Law.) Hearsay evidence, indirect evidence.

استمداد (Istamdád). Application for help, begging assistance, help.

استمرار (Istamrár). A farm or lease granted in perpetuity at a fixed rent.

استمرار دار (Istamrár-dár). Permanent tenure holder.

استمراری (Istamrárí). Permanent; perpetual.

استمراری بندوبست (Istamrárí bando-bast). Permanent settlement.

استمراری پٹہ (Istamrárí paṭṭa). A lease in perpetuity. Lease or farm granted at a fixed rent.

استمراری پٹہ دار (Istamrárí paṭṭa dár). Lease-holder at a fixed rent, fixed-rate tenant.

استمراری جمع (Istimrárí jamá). Fixed or perpetual assessment of rent.

استمراری جوت (Istamrárí jot). Fixed or permanent tenure.

استمراری مقرر کرنا (Istamrárí mu-qarrar karná). To fix in perpetuity.

استنباط (Istimbát). Deduction, result.

استنباط کرنا To elicit, to deduce, to infer.

استہاپا (Istahápat). Setting up or placing an idol in a temple.

استی (Asattí). Unchaste wife.

استیفا (Astifá). (1) Satisfying completely, settling or paying

all that is due on an account.  
 (2) Resigning or relinquishing.  
 استیلا (Istflá). (1) Victory. (2) (M. Law). Subjection to authority which conveys the right of making the captives slaves.  
 استیلا (Istflád). (M. Law). Claim of offspring made by a man who has a child born to him of a female slave.  
 استامپ (Istámp). Stamp.  
 استامپ نهان To fix stamp.  
 استامپ شده Stamped.  
 استامپ عدالتی (Istámp adáltí). Judicial stamp. Court fee-stamp.  
 استامپ چسپا نیدنی (Istámp chaspá-nední). Adhesive stamp.  
 استامپ منقش (Istámp munaqqish).  
 Impressed } Stamp.  
 Embossed }  
 آسرم (Ásarm आसर्म). (1) Hermitage. (2) A condition or order of life of which four should be passed through in succession by Hindus of three superior castes, viz., that of برهم چاری or religious student, of the گرهست or householder of the بانا پرست or hermit and of Sanyasi, religious preacher.  
 اسقاط (Isqát). Abatement.  
 اسقاط حمل (Isqát hamal) Miscarriage.  
 اسقاط حمل کرانا To cause miscarriage, procuring an abortion.

اسلام (Islám). The Mohammedan religion.  
 اسلام قبول کرنا To be converted to Mohammedanism.  
 اسلح (Aslah). Arms, weapons.  
 اسلح خانہ (Aslah kháná). Arsenal, magazine.  
 اسم (Isim). Name.  
 اسم فرضی (Isim-i-farzí). A fictitious name, anything done under a fictitious name, or by substitution of the name of a person in the place of that of another who is the real, but unavowed party in a transaction, such as the purchase of lands &c.  
*Be nami transfers.*  
 اسم نویسی (Isim-navísí). (1) Register of names, muster roll, (2) The act of enrolling, list of names of relations.  
 اسم نویسی گواہان (Isim-navísí gawáhán). List of witnesses.  
 اسم وار (Isim wár). Entry in statements according to the order of individual names.  
 اسماء فریقین (Ismá-i-faríqen). Names of parties.  
 اسماء جلالہ (Asman jáh) Of exalted dignity.  
 آسمانی فرمانی (Ásmání farmání). Unforeseen disasters. A term used formerly in deeds and leases as a provision against loss or injury arising from calamitous seasons or unjust exactions of the Government,

(which if affecting the zemindárs the ryots engaged to make good).

سمعتي — See (Asnád). Testimonials; authorities.

استان (Asantán असन्तान). Childless.

اسوامي بکري (Aswámí bikrí अस्वामी विकरी). Sale without ownership, illegal sale.

آسودگي (Asodgí). Peace, contentment.

آسودگي عامه خلايق (Ásodgí-amma-khaláiq). Public peace.

آسودا (Ásúdá). Well to do.

آسيب (Áseb). (1) Calamity, harm. (2) Evil spirit.

To cast off an evil spirit, to exorcise.

اسير (Asír). Prisoner.

اسير جنگ (Asír-i-jang). Prisoner of war.

اسير سلطاني (Asír-i-sultání). State prisoner.

اسيسر (Asesar). Assessor.

اشارات (Ishárát). (1) Hints, signs, (in law) precepts.

اشاره کرنا (Ishárah karná). To indicate, to hint, to signify (as for doing anything).

اشاعت (Asháat). (1) Diffusion, publication. (2) Edition.

اشتباہ (Ishtibáh). Doubt, suspicion, ambiguity.

اشتباہ معقول (Ishtibáh máqúl). Reasonable doubt.

اشتداد (Ishtidád). Violence.

اشترا (Ishtirá). Purchase.

اشتراک (Ishtirák). Partnership, community of interest.

اشتعال طبع (Ishtiál taba). Provocation.

اشتعال طبع سخت و زنگهاني (Ishtiál taba saḡht wa ná gahání). Grave and sudden provocation.

اشتعالک دینا (Ishtiálak dená). To foment, (quarrels), to incite to bad actions, to abet.

اشتمال (Ishtimál). Joinder.

اشتمال دعوی (Ishtimál dáwí). Joinder of causes of action.

اشتمال بیجا (Ishtimál bejá). Misjoinder.

اشتمال بیجا ابرامات (Istimál bejá ilzúmát). Misjoinder of charges.

اشتہار (Ishtihár). (1) Proclamation, notice, notification.

اشتہار ابتدائي (Ishtihár ibtadái). Preliminary notification.

اشتہار به تهدید انفساخ بندوبست (Ish-tihár ba tahdíd infisákh baudobast). A notification threatening the annulment of settlement.

اشتہار نیلام (Ishtihár-i nílám). Sale proclamation.

اشتہاری (Ishtihárf). Proclaimed (as an offender).

آشده (Áshudh अशुद्ध). Erroneous, inaccurate; impure.

اشرابات (Ashrábát). (M. Law). Drinks prohibited, as wines.

اشراف (Ashráf). (1) Noblemen, persons of rank. (2) (In Rohilkhand and Benares and Oudh) a class of cultivators who claim certain privileges.

اشرافي (Asharfi). A mohar, a gold coin, a guinea (the fixed value of which is Rs. 15).

اষ্টا بھوگم (Aṣṭa bhogam अष्ट भोगमः). Enjoyment of the whole or the eight products of land which are as follows :—

(a) سدهي — Cultivated land.

(b) سادھيا — The produce of such land.

(c) پاشان — Uncultivable or rocky land and its products, as minerals &c.

(d) نیک شیپ — Property deposited on land.

(e) ندھي — Treasure-trove.

(f) حکم دتم — Waters and their produce.

(g) اکشنی — Actual privileges.

(h) اگامی — Prospective rights and privileges.

اشقیا (Ashqnyá). Thieves, malefactors, rebels.

اشکال (Ashkál). Forms, shapes, appearances, figures.

اشاری (Ashlok श्लोक). Verse, stanza.

اشاری پڑھرائی A present from the female relatives of the bride to the bridegroom for reciting some verses (name as غزل پڑھرائی)

اشنا (Āshná). (1) Paramour. (2) Mistress concubine. (3) Acquaintance.

آشنائی (Āshnáí). Illegal intimacy, carnal intercourse.

آشنائی کرنا (یا پیدا کرنا) To form an unlawful intimacy or connection (with).

اشو مدھ (Ashwa-medh अश्वमेध). The actual or emblematic sacrifice of a horse.

اسدور } (Asur असुर). (1) Demoni-  
asor } acal. (2) (H. Law).

A form of marriage formerly recognised by Hindu Law in which the bridegroom gave as much wealth as he could to the bride and her parents and relations.

اشراد (Ishhád). Taking to witness.

See—طالب

اشر (Ashbar). Notorious, celebrated.

اشیا (Ashiyá). Things, chattels.

اصالت (Asálat). (1) Legitimacy, nobleness. (2) Integrity.

اصالتاً (Asáltan). Personally, in person.

اصحاب (Asháb). (1) Persons. (2) Disciples of Mohammad.

(3) Masters.

اصحاب کبار (Asháb kibár). The four Khálifas immediately succeeding Mohammed.

اصدار (Isdár). Delivering, issuing, arrival.

اصراف (Asráf). Expenses.

إصطباغ (Isthág). Baptism.

إصطلاح (Istiláh). (1) Technical term, conventional meaning.

(2) Phraseology.

إصطلاحات (Istiláhát). Technicalities.

إصطلاحی معنی (Istiláhí mání). Technical or secondary meaning.

اصغر (Asghar). (1) Younger.

(2) The minor premises in a logical proposition.

آصف الدوله (Ásafu'd-daulá). A title generally given to a wazír.

اصل (Asl). (1) The real, original, chief. (2) Truth, fact. (3) Race, lineage, thorough-bred gentleman. (4) Capital, principal. (5) Original copy. (6) (M. Law). A principle or ground of decision.

اصل جمع (Asal jamá). (1) The original rent or revenue without any *abwáb* or extra cess. (2) The amount taken as a basis of a revenue settlement.

اصل دستاویز (Asl dastáwez). An original document or record.

اصل زر قرضه (Asl zar-i-qarzá). The principal sum lent.

اصل معہ سود (Asl mai súd). Principal with interest.

اصل شے (Asl shé). Subject-matter.

اصل مقدمہ (Asl muqaddamá). (1) The original suit. (2) The real facts of the case.

اصل مدیون (Asl madyún). The original debtor.

اصل نام (Asl nám). Real name (as opposed to عرف).

اصل نزاع (Asl nizá) The bone of contention, the real dispute.

اصل نفع (Asl nafá). Net profit.

اصل ہرے ہے The fact of the matter is this &c.

اصلی (Aslí). Genuine, original, real, natural, primitive.

اصلی زمین (Aslí zemín). Original land, exclusive of subsequent additions, as from alluvial deposits or encroachment.

اصلی قیمت (Aslí qímat) Real price, original value or price.

اصلی موضع (Aslí mauzá). An original village. Those *mauzás* which were numbered in the settlement list are called اصلی while داخلی were such *mauzás* as were afterwards formed.

اصلیت (Aslíyat). Reality, real facts, the truth, genuineness.

اصول (Usúl) (1) Principal. (2) (M. Law). The roots or fundamentals of Mohammedanism (opposed to *faru* فروغ).

اصول و فروع (Usúl-u-farú). Causes and effects, ascent and descent in kindred, ancestors and posterity.

اصولی (Usúlí). Polemic, profound reasoner, a sect of Mohammedans.

اصیل (Asíl). (1) Noble, of good family. (2) A maid servant



- who is free (as opposed to اونٹی)
- اصیاء (Asflat). (H. Law). Hereditary possession.
- إضافة (Izáfá). (1) Enhancement, increase, excess. (2) Increase of revenue from any additional sources.
- إضافة به In excess of.
- إضافة لگان (Izàfa lagán). Enhancement of rent.
- إضالته (Izálata). Miscarrying.
- اضلاع (Azla). Districts, divisions of land.
- إطاعت (Itáat). Allegiance, obedience, submission.
- إطاعت به (Ba itáat). In compliance.
- إطاعت کرنا To obey, to pay homage, to comply with.
- اطراف (Atráf). (1) Limits, boundaries, sides. (2) End, sides.
- اطراف شہر (Atráf-i-shahr). Environs of a city or town, suburbs.
- اطراف روانہ (Atráf rawánna). A pass for the transit of dutiable goods, beyond the limits of custom stations.
- اطفال (Atfál). Children, offspring.
- اطلاع (Itlá). Intimation, notice, information.
- اطلاع دینا یا کرنا To inform, to intimate, to report, to announce, to direct.
- اطلاع نامہ (Itlá námá). (1) A written notice, a written notification, a summons, a citation.
- (2) A notice served on the cultivators to pay the arrears.
- اطلاع یابی (Itlá yábí) Receipt or acknowledgment of a notice or summons.
- اطلاعاً (Itláan). For information.
- اطلاع نامہ بیعبات (Itlá námá-i-bêbát). Notice of foreclosure.
- اطلاق (Itláq). Application.
- اطمینان (Itmínán). Satisfaction.
- اطمینان کرنا To be assured of, to credit, to be satisfied, to assure, to satisfy.
- اطمینان کے قابل (Itmínán ke qábil). Trustworthy, reliable, satisfactory.
- حسب اطمینان عدالت (Hasb itmínán-i-adálat). To the satisfaction of the court.
- اطوار (Atwár). Behaviour, conduct, practice.
- اطوار پیشہ (Atwár-i-pesha). Professional conduct.
- اظہار (Ithár). Purification.
- اظہار (Izhár). Examination, deposition, declaration, evidence.
- اظہار دینا (Izhár dená) To depose, to bear witness to, to testify.
- اظہار لینا (Izhár lená). To examine, to take deposition.
- اظہار تحریری (Izhár tahrírí). Written deposition.
- اظہار حلفی (Izhár halfí). A deposition on oath.
- اظہار سلامی (Izhár salámí). A complimentary (but illegal) fee paid to the writer of the deposition.

اظہار قانونی (Izhár qánúní). Legal declaration.	اعتراض لڑ (E'tiráz lá radd). An insuperable objection.
اظہار نویس (Izhár nawís). A deposition writer, an officer of the court who takes down depositions.	اعتراف (E'tiráf). Acknowledgment, avowal, confession, recognition.
اظہاری (Izhárí). A deponent.	اعتزال (E'tizál). Withdrawing from office, abdication, retirement.
إعادة (Iádá). Repetition, reversion.	اعتقاد (E'tiqád). Trust, belief.
إعادة حقوق زنا شویی (Iádá-i haqúq zaná shoi). Restitution of conjugal rights.	اعتقاد لانا To become a convert (to).
إعانت (Iánat). (1) Assistance, aid. (2) Abetment.	اعتكاف میں بیٹھنا (Etifák men bai-ṭhná). To retire from the world.
إعانت بمشورة (Iánat ba mashwará). (Abetment by conspiracy).	اعتماد (E'timád). Reliance, dependence, trust, confidence.
إعانت میں (Iánat men iánat karná). Abetment of an abetment.	اعتماد کرنا To place confidence in, to trust.
إعتاق (Itáq). Emancipation of slaves.	اعداد (A'dád) Numbers.
اعتبار (Aitbár). Credit, confidence, belief.	اعداد متباین (Aidád mutbáiyān). Two numbers are said to be متباین when the smaller being subtracted from the greater once or oftener the remainder is unity (M. Law).
اعتبار کرنا } To give credit, to rely upon, to confide in, to believe.	اعداد متداخل (Aidád mutdākhlil). Concordant numbers. They are mutdākhlil or one an aliquot part of another, when the smaller being subtracted twice or oftener from the greater, exhausts it completely, and the smaller does not exceed half the greater.
اعتبار رکھنا } To lose credit or reputation.	اعداد متماثل (Aidád-i-mutmásil). Like or equal numbers.
اعتذار نامہ (Etizár námá). A letter of apology.	
اعتذاری (Etizárí). (1) One who apologises. (2) Apologising.	
اعتراض (Aetiráz). Objection.	
اعتراض کرنا To take an objection, to take exception to, to protest against, to call in question.	
رفع اعتراض کرنا To dispose of an objection.	
اعتراض ضابطہ (E'tiráz-i-zábtá). A technical objection.	

اعداد متوافق (Aidád-i-mutwáfiq).

Composite numbers. Two numbers re said to be متوافق when the smaller of them being subtracted once or oftener from the greater, the remainder is more than one, as 10 & 12. If after subtraction, the remainder is 2, the numbers are said to be متوافق با نصف, if it is 3 the agreement is in a third and so on.

اعلام (Elám). Notification, caveat, communication.

اعلان (Elán). Proclamation; declaration.

اعمال (Emál). Conduct, actions, acts.

اعمال نامہ (Emál náma). Character book.

اغراض (Aghráz). Purposes, motives.

واسطے اغراض For the purposes.

اغلام (Ighlám). Sodomy.

اغلب ہے (Aghlab hai). It is most probable (that).

اغماض (Aghmáz). Connivance.

اغماض کرنا To overlook, to connive, to pass over or by, to overlook.

اغوا (Aghwá). Seduction, misrepresentation.

اغوا کرنا To seduce, to lead astray.

افتاء (Ifáqah). Recovery from sickness.

افتاء ہونا (Afáqá honá). To recover, to be convalescent.

اقتادہ (Uftádah). Uncultivated land but capable of cultivation.

اقتضار نامہ (Iftikhar námá). Honouring letter.

افتراء (Iftirá). False imputation, slander, deception.

افراد (Afrád). Individuals, persons, separate sheets, elements.

افتراق (Iftráq). Separation.

افزونی (Afzoní). Increase, rise (in price).

افسر (Afsar). Officer.

افسر اعلى (Afsar álá). Chief officer, chief authority.

افسر پرمت (Afsar permat). An excise officer, custom officer.

افشائے راز (Ifshai-i-ráz). Disclosure of secret.

افعال (Afál). Actions.

افعال ناجائز (Afál najáiz).  
افعال خلاف قانون (Afál khaláf qánún). } Illegal acts.

افواج بحری (Afwáj-i-bahrí). The navy.

افواج خشکی (Afwáj-i-khushkí). The land forces, the army.

افواہ (Afwab). Rumour.

افواہ اُڑانا To spread a rumour, to noise abroad.

افیون (Afyún). Opium.

اقارب (Aqárab). Kindred, relatives.

اقبال (Iqbál). Admission, confession.

اقبال دعوی (Iqbál-i-dáwí yá dáwá). Confession of judgment, admission of a claim; cognovit.

اقبال دعوی کرنا (Iqbál dáwí karná).

To confess judgment, to admit a claim.

اقبالی (Iqbálí). One who confesses his crime.

اقتدار (Iqtidár). Authority, power, control.

اقتدار رکھنا (Iqtidár rakhná). To have the power for.

اقتدار جایز (Iqtidár jáiz). Lawful authority.

اقتسام (Iqtisám). Partition.

اقتضای مصلحت (Iqtizái-i-maslahat) Expedient.

اقدام (Iqdám). Attempt.

اقدام ارتکاب جرم (Iqdám-i-irtikáb-i-jurm). Attempt to commit a crime.

اقرار (Iqrár). Confession, agreement, affirmation, covenant, promise, declaration, acknowledgment, admission, engagement.

**Note.**—The word اقرار (confession) is distinguished from اقبال (admission in a civil cause).

اقرار (Iqrár). (M. Law). The giving of information respecting a right in favor of another against himself.

*Iqrár* is to be regarded as declaratory with respect to right in the matter acknowledged, so that the right takes effect in favor of the person to whom the acknowledgment is made on the mere *iqrár*, and is not dependent on his assent.

The acknowledgment of a man is valid with regard to five persons, his father, mother, child, wife, and slave. The acknowledgment by a man of a child is valid under the following circumstances :—

(1) The ages of the parties must admit of the party acknowledged being born to the acknowledger ; (2) The descent of the person acknowledged must not be already established by another. (3) The acknowledged must believe himself to be the acknowledger's child or at least assent to the new relationship. (This condition is not necessary in the case of a young child.

The acknowledgment by a man of a woman as his wife is valid when confirmed by her, and she is not married to another nor in *iddat*, and the acknowledger has not already her sister or four others in subjection to him.

Acknowledgment is valid with respect to all these persons whether it is made in health or in sickness ; but not with respect to any other person, such as brother, or paternal or maternal uncle or the like. But where it is valid, it is obligatory not only on the acknowledger and the person acknowledged, but on other person also.

A married woman cannot validly acknowledge a child, but if her husband confirms in what she has said about the child being hers, its descent is established from both.

(1) To promise. (2) To pledge (one's self). (3) To declare. (4) To confess. (5) To acknowledge. (6) To undertake.

To extort confession. *اقرار کرنا*

(*Iqrār sihat qarzá*). An acknowledgment of debt.

(*Iqrār tehrírf*). Written engagement or admission.

(*Iqrār sálah*). A solemn affirmation or declaration.

(*Iqrār ám*). A public acknowledgment or declaration.

(*Iqrār námá*). (1) Bond, written agreement. (2) The engagement entered into with Govt., by the málgúzárs and coparceners of a village (specifying the modes of payment of revenue and distribution of shares or profits &c. &c).

It has to be signed by all the lambardárs, attested by the patwáris and to be finally confirmed by the signature of the Settlement Officer.

(*Iqrār náma-i-band-o-bast*). Administration paper, settlement compact, (see above).

(*Iqrār námá-i-ihtemám-i-tarká*). Administration bond.

(*Iqrār-námá-i-sálsá*). An arbitration agreement, an agreement to abide by the decision of arbitrators to whom a dispute is referred for final settlement, reference.

(*Iqrār námá-i-tahrír-i-patṭá*). An agreement to lease.

(*Iqrār námá-i-parmatṭ*). Customs-bond.

(*Iqrār náma-i-ujrat*). Hiring agreement.

(*Iqrárf*). One who confesses or acknowledges.

(*Iqrárf asámf*). Confessing prisoner.

(*Aqrábá*). Near relatives.

(*Iqsát*). Instalments.

(*bá-iqsát*). By instalments.

(*Iqtá*). Tracts of land.

(*Aql-i-darjá*). At the lowest computation, at least.

(*Aqwál*). Saying, ordinances; text.

(*Aqwám*). Tribes.

(*Aqwám-i-jaraíni peshá*). Criminal tribes.

(*Akál*). Famine.

(*Ukt banáná*). To concoct, to fabricate.

(*Iktísáb*). Acquisition, gain.

اكتفا كرنَا (Iktifá karná). To be content with; to stop short et.

اكتف (Aktifing). Acting, officiating.

اكرام (Akrám). Honors, favors, respects.

اكرال (Akrál). (M. Law) Compulsion. M. Law makes provision for persons acting under compulsion, when the person who compels has it in his power to execute what he orders, e. g, a person forced into a contract may lawfully dissolve it. If a Muslim be compelled to divorce his wife, the divorce is valid.

اكرنا (Akarṇá). To look defiantly at, be ready to pick a quarrel with.

اُكْسَانَا (Uksáná). To excite, to incite, to instigate, to rouse.

اِكْلُوتَا بَيتَا (Iklótá bétá) An only son.

اِكُونَج (Ikonj اِكُونَج). A woman who has borne but one child.

اِكْهَارَا (Akhárá अखाड़ा). (1). Bond, a sect of Hindu Sadhus. (2) Arena, gymnasium.

اُكْهَارْنَا (Ukháṛná उखाड़ना). (1) To root up, to dig up. (2) To dislocate. (3) To estrange (4) To demolish. (5) To overturn.

اِكْهَاتِي (Akháti अखतीज) The 18th of the month of Baisakh (April-May) on which it is customary for the cultivators to settle

their accounts or the expenses *carabi* and make repayment of advances.

اِكْهَاتِي كَا بَهَاؤ (Akháti ká bháo). The rate or price of corn on the day of *akháti*, at which rate the cultivator agrees to repay in kind the amount of any money advanced together with interest.

اِگ لَگَانَا (Ág lagáná) (1) To set fire. (2) To inflame, to cause a quarrel. (3) To treat with scorn.

اِگ لَگَاؤ (Ág lagáú). A seditious person, a firebrand, an incendiary.

اِگَامَا (Agamah अगमा) A deed, a title, a descent of property.

اِگَامِي (Agamí अगामी). (In Bengal) An advance payment, (2) (used in leases to denote) all future possible privileges or profits.

اِگَاह كَرْنَا (Ágáh karná). To inform, to acquaint with, to fore-warn, to give notice.

اُگَاھْنَا (Ugáhná). To raise money, or funds, to tax, to buy.

اُگَاھِي (Ugáhi उगाही). Rent, revenue dues, sum of money paid or realized by instalments.

اِگْدَا (Agdá अगढ़ा). An ear of corn which is blighted and contains no corn.

اِگْلِي مِيتِي رَاکھْنَا (Aglí mití rakhná अगली मित्ती रखना). To antedate.

اگلے پیچھے حساب (Agle pichhle hisáb). The whole account.

آگمن (Āgman आगमन). Sexual intercourse.

اگنی استر (Agní aster अग्नी अस्त्र). Firearms.

اگنی کرپا (Agní kiryá अग्नी क्रिया). The burning of the dead.

اگنی پرکشا (Agní parikshá अग्नी परीक्षा). Ordeal by fire (as formerly practised by walking through it. or as subsequently practised dipping the hand in boiling water or oil).

اگنی پریشٹھا (Agní pratishṭha). Consecration of fire.

اگنی سنسکار (Agní sanskár अग्नी संस्कार). Funeral ceremonies.

اگر (Agaur अगौर). An advance of rent by the cultivators to the zemíndárs in the months of Jeṭh and Asárh (Oudh).

اگوار (Agwár). A portion of corn set apart for village servants (like the customary *sharping corn* in England). (2) The perquisite of ploughman in kind.

اگواسی (Agwásí). The body of the plough-share.

اگوریا (Agwaryá अगोरया). A man appointed to watch the crops (Benares district).

اگوند (Agond अगौन्द). The top of the sugar-cane cut up for seed.

اگھنی (Agahní अगहनी). The cold weather harvest (which is gathered in the month of Aghan).

اگھاتی (Agahátí अघाती). Land held in perpetuity, and inalienable.

اگیا پتر (Agyá patra आज्ञा पत्र). Written order, a warrant, an edict.

اگیا انوسا (Agyá anusár आज्ञा अनुसार). In accordance with the command.

اگیرا (Agírah अगौरा). The first sheaves of a crop presented to the zamíndár.

القرآن (Al Qurán). The Qurán.

ال هداية—See ال هداية.

الاحیای بعدالموات (Al ahyá-i-bád al mawát). (M. Law). Surviving heirs after others are dead.

آل (Ál). Children, offspring specially in the female line.

آلات (Álát). Instruments, implements (pl. of آلة).

آلات کشاروزی (Álát kashá wārzí). Implements of husbandry.

ألأعنا دینا (Uláhná dená). To reproach, to complain against.

إلتجا (Iltijá). Entreaty, petition, solicitation, supplication.

إلتفات (Iltifát). Consideration, kindness.

إلتفات نکرنا Not to attend to, to discountenance.

إلتماس کرنا (Iltimás karná). To represent humbly, to request.

التمغا (Al tamghá). A Royal grant which the British government have declared to convey a title to a rent-free tenure in perpetuity, hereditary and transferable.

إلتوا (Iltiwá). Adjournment, postponement, abeyance.

معروض الإلتوا مين (Máriz-i-iltiwá men). In abeyance.

إلتوا في لأم (Iltiwá-i-nflám). Adjournment of sale.

ألتها (Ulthá उलथा). Translation.

ألتها دھڑا باندھنا (Ulthá dhará bándhná). To bring a cross-suit or counter claim.

ألتی پٹی پڑھانا (Ultrí patṭī parháná उलट्टी पट्टी पढ़ाना). To set against, to poison the mind of, to mislead.

ألتها چور کو توال کو دانتے (Ulthá chor kotwál ko dānte उलथा चोर कोतवाल को डांटते). The thief turns the table on the kotwál.

ألتی سیدھی سنانا (Ultrí sídhī sunáná). To scold roundly, to abuse.

ألتی طرف (Ultrí taraf). The reverse, back, wrong side.

ألتھنا (Uljahná उलझना). (1) To fall foul of. (2) To interpose. (3) To be invested such as money. (4) To have a *liaison* with. (2) To be engaged or occupied in.

إلھاق (Ilhâq). (1) Addition; (2) Fees (formerly) exacted from

the parties to a suit, or from the police peons.

ألخ (Alukh). *Et caetera*, and so on.

إلزام (Ilzám). Accusation, charge, indictment.

إلزام لگانا To accuse, to charge.

العبد (Al'abd). Signature, subscription.

الغار (Alghár). (1) Army, host, crowd. (2) A large quantity.

الغرض (Algharaz). In short, in a word, upon the whole.

الفاظ قانونی (Alfâz-i-qanúnî). Legal expression or phraseology.

القا حجر (Alqâi-hajr). A practice prohibited by Mohammedan Law, which compelled a person who threw a stone at any article exposed for sale to purchase it.

القاب (Alqâb). Title of honour.

القاب و آداب (Alqâb-o-âdâb). The address, forms of address.

الک (Alag अलग). Excluded, lonely, separate.

الک رھنا (Alag rahná). To live apart, to keep out of the way.

الک کرنا (Alag karná). (1) To remove, to divorce. (2) To embezzle. (3) To dislocate. (4) To set apart. (5) To give up.

الک ہو جانا (Alag ho jáná). (1) To be separated. (2) To get clean away, to keep aloof.

إلھام (Ilhâm). Revelation.



الہی (Iláhí). The era instituted by the Emperor Akbar in A. H. 963 or 1556 A. D.

گز الہی (Iláhí gaz). The yard of 41 inches (the standard instituted by Akbar).

آلی (Álá آلی). (1) A continuous line. (2) Ridge. (3) A land measure equivalent to biswás. (Garhwál).

آمدگی (Ámádgi). Inclination, readiness, disposition (to) readines.

آماده کرنا (Amádá karná). To get ready, to abet, to incite.

آمار (Ámár). Daily account-book, register of receipts and disbursements.

امارت (Amárat). (1) District under the authority of a governor, the office and authority of a commander. (2) Dignity, pomp.

امام (Amám). (1) A head or chief in religious matters, whether he be the head of all Mohammedans as the *Khalifa* or the priest of a mosque, or the leader in the prayers of a congregation. The Shiyás recognise twelve *Imáms* in Ali and his successors of whom the last is امام (2) *Imám* Shafai one of the four lawyers who founded as many schools.

امامیہ (Imámíyá). The sect of Shias (who hold that Ali is the lawful and true *Imam* in immediate succession.

امام بارہ (Imám bárá). A building in which the festival of Moharram is celebrated, and in which services are held in commemoration of the death of Ali and his sons, Husan and Husain.

امان دینا To afford protection.

امان (Amán). (1) Protection granted to an infidel during the first year of his residence in a Mohammedan country. (2) Safety, protection.

امانت (Amánat). (1) Deposit, charge, trust. (2) Money deposited in court. (3) The office of an Amin.

امانت دار (Amánat dár). A trustee, the holder of a deposit or charge.

امانت داری (Amánat dárí). Agency, trust; probity.

امانت دفتر (Amánat daftar). An officer under Mohammedan government for deposits or for a register of trusts.

امانت جاری (Amánat jarí) In the (South of India). Assignments of revenue resumed or held temporarily in charge of a government officer.

امانت رکھنا (Amánat rakhná). (1) To keep as a deposit, to deposit. (2) To set or lay aside, to put apart.

امانت میں خیانت (Amánat men khyánat). Breach of trust.

امانت مصالح (Amánat muhál). An estate held in trust.

امانت نامہ (Amánat námá). Deed of trust.

امانی (Amání). (1) Land held under government supervision (in contradistinction to *Ijara* land on farm). (2) Settlement with each cultivator individually. (3) Work done under one's own supervision (as opposed to contract work).

امتحان (Imtihán). Examination, test, trial.

امتحان قانون پیشہ (Imtihán qánún peshá). Legal practitioner's examination.

امتحان میں پورا اترنا (Imtihán men púra utarná). To pass successfully through an examination or any ordeal or test.

امتداد زمانہ (Imtidád zamáná). Length of time ; lapse of time.

امتیاز کرنا (Imtiyáz karná). To distinguish (between).

قابل امتیاز (Qábil imtiyáz). Distinguishable.

آمد و خرچ (Ámad-o-kharch). Receipts and disbursements.

آمد و رفت (Ámad-o-raft). Communication, thoroughfare, way, traffic, ingress and egress.

امداد (Imdád). (1) Help. (2) Donation, endowment.

آمدنی (Ámdaní). Income, revenue, proceeds, profits, perquisites, import, import duties, resources.

امر (Amr). Fact, transaction, point, question, case, particulars.

امر استیحقاق (Amr-i-istihqáq). A question of title.

امر باعث تکلیف عام (Amr-i-báis taklîf-i-ám). A public nuisance.

امر بے ید (Amr-ba-yed). (M. Law). A form of divorce. If a man say to his wife "Your business is in your own hands (امر بے ید کہ) and the woman assents, an irreversible divorce takes place (Hedaya).

See—تقریر

امر تجویز شدہ (Amr-i-tajwíz shúda). *Res judicata*.

امر تحقیق طلب (Amr tahqíq talab). The subject of an inquiry, issue.

امر تمہیدی (Amr-i-tamhídí). A preliminary point.

امر تنقیح طلب (Amr-i-tanqíh talab). A point at issue, an issue.

امر تنقیح طلب قائم کرنا To frame or lay down an issue.

امر تنقیح طلب مقبولہ فریقین (Amr-i-tanqíh talab maqbúlá-i-farí-qén). An issue framed by the agreement of parties.

امر غیر متعلقہ (Amr-i-ghair mutal-líqá). An irrelevant question, or matter.

امر قانونی (Amr-i-qánúní). A point of law, a matter of law.

امر	}	Amr-i-mutnáza	}	The point
متنازعہ فیہ		fiá.		
امر		Amr-i-máb-bi-		
مابہ النزاع		ul-nízá.		

at issue, the matter in dispute, the point in question.	امیدوار (Ummedwár). An expectant, an apprentice, a candidate, a probationer.
امر مستفسرة (Amr-i-mustafsirá). The point or matter referred to.	اُمیدوار ہونا (Ummedwár honá). To be a candidate for a post, to serve as an apprentice or a probationer.
امر متعلق (Amr-i-mutalliḡ). Relevant point or question.	اُمیدواری (Ummedwárf). Apprenticeship.
امر مشکوکی فیہ (Amr-i-mashkúk-fiha). The doubtful point.	امیر (Amír). (1) The title of the chief of Kabul. (2) Governor, lord, chief.
امر وجوبی (Amr-i-wajúlf). An obligation.	امیر الامرا (Amír-ul-umrá). Chief of the nobles, a minister of State.
امكان (Imkán). Possibility.	امیر البحر (Amír-ul-bahr). Admiral.
املاك (Imláḡ). Landed possession, real property.	امیر المؤمنین (Amír-ul-momnin). Commander of the faithful (a title assumed by the caliphs.)
امن و امان (Amn-o-amán). Security and tranquillity.	آمیزش (Ámezish). Adulteration.
آمنے سامنے (Ámne sámne). Face to face.	امین (Amín). (1) Trustee. (2) Curator. (3) Amin (a native officer of government employed in the revenue department to take charge of an estate and collect the revenues on account of government). (4) A judicial officer empowered to try cases, called صدر امین
آمنے سامنے کرنا (Ámne sámne karná). To confront, to bring face to face.	امین دیرانی (Amín muhakma-i-díwání). Civil court Amin.
اموال (Amwál). Property, goods, chattels, possessions, effects.	امین حساب (Amín-i-hisáb). An auditor of account.
اموال ربوی (Amwál rabwí). Property that may be lent at an usurious interest.	اناج (Anáj अनाज). Grains.
امور } (Amúr). } Things, امورات } (Amúráṭ). } questions, matters.	اُناد بنجر (Anád banjar अनदि बनजर). Land that has been waste from time immemorial.
امومت (Amúmat). (M. Law). The condition of being a mother, maternity.	
اُمید (Ummed). Hope.	
بامید (Bá ummed). In expectation, in anticipation.	
اُمید دلانا (Ummed diláná). To promise, to assure, to hold out.	

اناد بهوم (Anád bhúm अनाद भूम). (Mysore) Land transferred by 'mortgage.	انتظام خاص (Intizám khás). Direct management or control, special arrangement.
انا کارن (Aná káran अनाकारन). Without cause.	انتظام خانگی (Intizám khángí). A private arrangement.
اناکال بهیرت (Anákál bhirt अनाकाल भिरत). (Hindu Law). A man who has become a slave volun- tarily, for the sake of suste- nance at the time of famine.	انتظام رکھنا (Intizám rakhná). To keep order, to maintain discip- line.
اناسرت (Anáyasritá अनासृत). (Hindu Law). Unencumbered property.	انتظام کرنا (Intizám karná). To regulate, to manage, to make arrangements for, to provide against.
اناشن (Anáshana अनाशन). (Hindu Law). Fasting of a Brahman employed by a creditor to enforce payment of debt, the debtor incurring the sin of Brahmacide if the person should die of inanition.	زیر انتظام (Zair-intizám). Under orders, under arrangement.
اناثہ (Anáth अनाथ). (1) Having no protector, an orphan.	انتفاع (Intifá). Advantage, profit.
اناثہ بنجر (Anáth banjar अनाथ बनजर). Unclaimed waste land.	انتقاز (Intiqáz). Violation, breach.
ان پراشن (An práshan अन्न प्राशन). The ceremony of making a child take rice boiled in milk for the first time (کھیر چاٹن) which is usually done between 5th and 8th month.	انتقاز شرط (Intiqáz-i-shart). Vio- lation of a stipulation, breach of a condition.
انتخاب (Intikhab). (1) Extract, selection. (2) Choice, election. (3) Abstract of proceedings.	انتقال (Intiqál). (1) Transfer, alienation, assignment, con- veyance. (2) Removal. (3) death.
انتساب (Intisáb). Descent, lineage.	انتقال کرنا (Intiqál karná). (1) To die. (2) To transfer, to convey.
انتظام (Intizám). Arrangement, management, administration, regulation, scheme, system.	انتقال اراضی مقبوضہ مشترکہ (Intiqál i-arází-i-maqbúzá-i-mushtari- ká). Transfer of land held in jointly.
	انتقال جائیداد (Intiqál-i-jáedád). Transfer of property.
	انتقال جائز (Intiqál jáiz). A legal or valid transfer.
	انتقال خانگی (Intiqál-i-khangí). Private transfer or conveyance.

انتقال دایمی (Intiqál-i-dáimí). A transfer in perpetuity.

انتقال درمیانی (Intiqál-i-darmíyá-ní). An intermediate conveyance.

انتقال سازشی یا فریبی (Intiqál-i-sáz-shí yá farebí). Collusive or fraudulent transfer or conveyance.

انتقال میعادی (Intiqál-i-míyádí). A transfer for a term of year.

انتقال کننده (Intiqál kunindá). A transferor.

انتقال دار } (Intiqál girandá). A transferee, an ali-  
انتقال گیرنده } enee.

انتقال نامه (Intiqál námá). Deed of transfer.

انتقال بذریعہ عبارت ظہری (Intiqal ba zaríyá ibárat zuhrí). Transfer by endorsement.

انتقالات مابین اشخاص زنده (Intiqálát mábén-i-ashkhás-i-zindá). Transfer inter vivos (as opposed to انتقالات بالوصیت or transfer by will).

انتقالی (Intiqálí). (1) Transfer of zemíndarí property. (2) Property so transferred.

انتقالی بھفی (Intiqálí bahí). Register of transfers of property.

انتقالی رسوم (Intiqálí rusúm). Fee for entering the transfer in the official register, mutation-fee.

انتقام (Intiqám). Revenge, retaliation, reprisal.

انت کی سنت (Ant kí sant). Irrelevant, nonsense.

انتی کرنا (Antí karná अट्टी करना). To pilfer, to misappropriate another's money.

انجام کار (Anjám-i-kár). At last, finally.

انجان بننا (Anján banná अनजान बन्ना). To pretend or affect ignorance, to pretend not to know.

انجولی (Anjúlí अंजुली). A handful corn given from the threshing-floor.

انجمن (Anjúman). Assembly, senate.

انجیل (Anjíl). The new testament, the Gospel.

آنچه نہ آدے (Ánch ná áweआंच न आवे). To be under no difficulty, to suffer no injury.

انچل گانتھ باندھنا (Anchal gánth bándhná आंचल गांठ बांधना). To tie the garment of the bride with that of the bridegroom, to tie the marriage knot.

انچینا (Anchená अनचिना). Appraisal of crops (کنکوت)

انحراف (Inhráf). Disobedience, treachery.

انحراف کرنا (Inhiráf karná). To deviate from, to turn against, to repudiate.

انقبال سے انحراف کرنا (Iqbál se inhiráf karná). To retract a confession.

انحصار (Inhisár). (1) Siege.

(2) Reliance, reference.

اندراج (Indiráj). Entry.

اندرونی (Andrúní). Internal, internal.

انرتھہ کرم (Anarth karm अनर्थ कर्म). Injustice, wrong, an offence or sin.

انریٹ (Anrít अनरीत). Injustice.

انس (Ans अंस). Degree, grade, right, possession, part

انس ابن ملک (Ans ibn malik). The last of the companions of Mohammad, and the founder of the sect of Malekis. He died at Basra A. H. 93.

انساب (Ansáb). Family, generations.

انسان کو لے بھاگنا (Insán ko le bhágná). Kidnapping, abduction.

انسداد (Insdád). Prevention, preventive measure.

انشانسہ (Anshansá अंशअंस). A subdivision, a share of a share.

انشی پتر (Ansh patrá अंश पत्र). (H. Law). A deed of partition between the members of a Hindu family.

انشہرا (Anshubra अंशुहरा). (Hindu Law). A coparcener; one who takes a share of an estate.

انشوانسہ (Anshwánsa अंशवांस). A measure of land equal to  $\frac{1}{20}$  of a *pilivansa*.

انشا پردازی (Inshá pardází). Elegance of composition.

انصاری (Ansárf). A tribe of *Shaiks* supposed to have come originally from Medíná.

انصاف (Insáf). Justice, equity.

انصاف چاہنا (Insáf cháhná). To demand justice, to seek redress.

انصاف کرنا (Insáf karná). To do justice, to decide.

انصاف کرانا To have the claim (dispute) settled.

انصاف پسند (Insáf pasand). Just.

انصاف میں خال واقع ہونا (Insáf men khalá wáqé honá). Failure of justice.

انصرام (Insrám). (1) Administration or management (of an estate). (2) Performance, completion.

انضباط (Inzibát). Enactment, enacting.

انضباط اوقات (Inzibát auqát). Time table, routine.

انطباع (Intibá). Impressed or printed impression.

انعام (Inám). (1) Gratuity, reward. (2) Grant of rent-free land and in hereditary and perpetual occupation. (These are first classed as *Sanadi Inám* and as *Gaon-nisbat Inám*. سندي انعام (Sanadí In'ám) is a grant emanating from the ruling power of the time of the grant, free from all government exactions, in perpetuity and rendered valid by *Sanad*. It may be granted sometimes with a reservation of a half, a third or a fourth as the government claim, گاؤن نسبت انعام (Gaon nisbat inám) were lands granted rent-free

by the village out of its own lands. These grants according to the grantee are named as دھرم دایا انعام — دیوستھان انعام — انعام مقدم — وطن داری انعام — (1) *Devesthán Ináms* are lands assigned for the support of religious establishments and for keeping up of temples; shrines &c. (2) *Dharm daya Ináms* are lands appropriated to religious purposes by the heads of government and village community. (3) *Watan dári Ináms* are assignments of land to the village officer and servants.

انعام پتر (Inám patra). A document conveying an assignment of rent-free land; deed of grant.

انعام دار (Inám dár). Holder of a grant of rent-free land.

انعامت تفریق (Inámat-i-tafríq). A tax levied on farmers of inám lands.

انعامی (Inámí). Land held rent-free.

انفصال (Infisál). Decision, settlement.

انفصال مقدم Pending the decision.

انفکاک (Infikák). Redemption.

انفکاک جایداد مرہونہ (Infikák-i-jáedád-i-marhúná). Redemption of mortgaged property.

انفکاک رہن (Infikák-i-rahn). Redemption of a pledge or mortgage.

انقضا (Inqizá). Expiry, determination, lapse.

انقضا ای مییاد (Inqizá-i-míyád). Expiration of the term.

انقضا ای مدت (Inqizá-i-muddat). Lapse (of a period of time).

انقطاع (Inqitá). A canal.

انقلاب (Inqiláb). (1) Change, revolution; (2) Vicissitude, transposition.

آنک (Ánk अंक). (1) Private mark (showing the sale price of an article). (2) Mark or stamp on coins. (3) Share, portion.

آنکنا (Ánkná). To mark; to operate on the poppy.

آنک بندی (Ánk bandí). An adjustment of the rents (between the individual collector and the lambardár or zamindár).

آنک دار (Ánk dár). The holder of a share in village lands.

آنک کار (Ánk kár). (An assayer.

انکار (Inkár) Denial, refusal, rejection.

انکار کرنا (Inkár karná). To refuse, to disallow, to deny all knowledge of.

انکار میں اصرار کرنا (Inkár men isrár karná). To persist in a refusal.

انکاری (Inkárí). Denier, objector.

انکار (Ankáo अंकाओ). Appraisal, valuation.

انکساری (Inkisárf). Humility.

آنکھ بچا کے (Ánkh bacháke अंध बचा के). Stealthily, secretly.

آنکھ برابر نہ کر سکتا (Ānkh brábar na kar sakná). To be ashamed of.

آنکھ بھونچھانا } (Ānkh bhun }  
چڑھانا } charháná). }  
آنکھ تیرھی کرنا } (Ānkh terhí }  
 } karná). } To

frown, to make on a wry face at, to look disdainfully, to look angry.

آنکھ پھر گئی (Ānkh phúr gí). Better the eye out than constant pain (said also of a contention which has ceased, the subject of it being lost to both parties).

آنکھ دکھانا (Ānkh dikháná آنا دیکھنا). To look threatening or angry, to stare defiantly, to scowl.

آنکھ سے گرنے (Ānkh se girná). To fall in the regard or esteem of, to be out of favour.

آنکھ موند کے (Ānkh múnđ ke). Blindly, inconsiderately.

آنکھوں دیکھ کر (Ānkhon dekhí آنا دیکھ کر). The fact seen by one's own eyes.

آنکھوں میں خاک ڈالنا (Ānkhon men khák dálná). To deceive, to impose upon, to commend or puff wares of an inferior quality, to blind.

آنکھیں نکلانا (Ānkhén nikálná آنا نکلانا). To take out the eyes of, to look menacing.

آنکھار (Ankhao آنا). Rough estimate of a standing crop.

انکشاف (Inkísháf). Exposure, detection, elucidation, discovery.

آنگ (Āng آنا). Demand on each head of cattle for right of pasture by the owner of the ground.

انگ، انگ (Angúngá آنا). Perquisites of grain from the threshing flour distributed among the Brahmans, *Pruhits* and others of the village.

انگوریا (Angúriá). (Benares) The practice of allowing the use of the plough as part of the wages of labour.

انگلس (Inglis). Land granted to an invalid soldier under Bengal Regulation of 1793.

انگوارا (Angwára آنا). (1) (Benares) The proprietor of a small share of a village. (2) Mutual help in tillage.

انگل (Angul آنا). Finger's breadth, a measure equal to eight barley-corns.

انگلی پر نہانا (Unglí par nacháná). To do as one pleases with a person, to play with, to make a fool of, to treat lightly.

انگلی رکھنا (Unglí rakhná). To point out, to find fault with.

انوادے (Anwádí آنا). Opponent, defendant.

انوانسی (Anwánsí آنا). A measure of land, 160,000 anwánsis making one bighá.



अं (Ānna). (1) Anna, one sixteenth part of a rupee. (2) It is used either singly or in its multiples to denote proportional fraction of any article, thus one anna of anything, say, of land or chattels is  $\frac{1}{16}$ , four annas a quarter. (3) A measure of land equal to  $\frac{1}{640}$  of an acre. (4) The value of the share of a village as चार अं हिस्सा (Chār ānna hissá) means four anna share 5 bisas of the whole bison bisas, 20 bisas of property. (5) The term is also used in estimating quality, character or condition, much as the expression "sixteen ounces to the pound" is used in England.

अनार (Anhár). Canals, streams.

अनहदाम (Inhidám). Demolition.

अनुगमन (Anúgaman अनुगमन). The burning of the widow after hearing of the death of an absent husband.

अनुचेत्र (Anúshetra अनुचेत्र). A charitable allowance made to the native servants of certain temples in Orissa by the Mahrattas and continued by the British government.

अनुलोमज (Anúlomaj अनुलोमज). The offspring of two persons of different classes of whom the father is of the superior class. If the woman were the Brahman and the man of Kshatriya

class, the progeny is called प्रतिलोमज (Pritilomaj).

अनुमति पत्र (Anúmatí patra अनुमती पत्र). (H. Law). A deed executed by the husband about to die, authorising his widow to adopt a son.

अनुवादहेय (Anwádheya अनुवाद). (H. Law). What has been given to a woman by her husband or relations after marriage.

See—استدري دهن

अनुवाहिता (Anwáhita अनुवाहिता). } A pledge  
अनुवाद (Anwádth) }  
or deposit placed with a third party.

अन्य गोत्र (Anya gotra अन्य गोत्र). Of a different lineage.

अन्य पूर्व (Anya purva अन्य पूर्व). A woman who has been previously married.

अन्याय (Annyayam अन्याय). A complaint; a plaint in a civil suit.

अन्या (Anst अन्या). Injustice.

अनिस बिस हना (Unís bís honá).

- (1) To be but slightly different.
- (2) To have the chances for and against pretty equally balanced.
- (3) To chance.

अवारजा (Awárja). (1) A diary; a ledger (2) An abstract account of receipts and disbursements. (3) A revenue account.

अवारा (Awára). Vagabond, vagrant.

अवारा कर To make a vagabond of.

اورا گرو (Awará gard) Vagrant.

اورا اہل یورپ (Akt awára gardán-i-ahl úrup). The European vagrancy Act.

اورا سٹ (Awásat). Means, averages.

اورا سی (Awási اُچھاٹی). Unripe corn (chiefly barley) cut from time to time and brought home for food.

اورا ل (Awál). Enclosed space formed by a cluster of peasants' houses.

اورا م (Awám) Debts, loans.

اورا فی (Awáf) Report or news of one's approach or arrival.

اورا یل (Awáyal). (1) Early portion or period of. (2) The first 10 days of a lunar month, the remaining decades being called اورا سٹ (Awásit) and اورا کھر (Awá-khir) respectively.

اورا یل عمر (Awáil i-umr). Early age, childhood.

اورا باش (Aubásh). (1) A bad character, debauchee. (2) Dissolute, rakish.

اورا باش ہونا (Aubásh honá). To become depraved or dissolute.

اورا باشی (Aubáshí). Depravity, dissoluteness, lewdness.

اورا ہاجیہ (Aubhájya اُوبھاجیہ). Indivisible as property.

اورا بیہکت (Avibhakt اُویبھکت). (1) Undivided as property held in common or as joint property. (2) One who is unseparated from his family.

اورا تالے (Upar talé اُپر تالے). In succession.

اورا ک کا کام (Upar ká kám) Miscellaneous duties, odd jobs, extra works.

اورا کی آمد (Upar kí ámad). Perquisites, presents, bribe, illegal sources of income.

اورا لینا (Upar lená). To take upon one's self.

اورا ہی اُپر (Upar hí úpar). Externally, alone, secretly, stealthily.

اورا فی (Uparí اُپر فی). Surplus, fees, perquisites, stranger.

اورا تار (Avtár اُوتار). Incarnation.

اورا ٹ (Oṭ اُٹ). (1) Partition, screen (2) Ambush. (3) Cover, veil. (4) Shade, shelter. (5) A scotch, a piece of wood or stone placed under the wheel of cart to keep it from rating.

اورا ٹ کرنا To conceal, to screen.

اورا ٹ ہونا To be concealed.

اورا ٹ لگانا (Oṭ lagáná). To apply a scotch (to a wheel).

اورا ٹ باندی (Auṭ bandí). Payment of a fixed amount for the use of a plough and a pair of bullocks.

اورا ٹ باندی (Uṭ bandí اُٹ باندی). A settlement of revenue with reference to the quality of the land, the description of produce and customary rate of assessment (Bengal).

اورا (Upra or uparáhár اُپرا). Upper or high land

not admitting of artificial irrigation.

ادوار (Upar wār ऊपर वार). Upper (as land relatively to lower).

ادپ بهوگ (Up bhog उप भोग). (1) Usufruct. (2) Temporary occupation.

ادپادھ (Upādḥ उपाध). Fraud, artifice, lawful deceit.

ادپن چڪي (Upan chakī उपन चकी). (Bengal:) Land held in perpetuity at a fixed rent.

ادپنayan (Upnayan उपनायन). The Solemn investiture of youths of the first three classes, of Brahman, Kshatriya and Vaish with a peculiar thread by which they are considered regenerated and admitted to all the privileges of their original birth. The ceremony should be performed not earlier than six and not later than sixteen years of age.

ادپانيدھي (Upanidhī उपनिधि). (1) A pledge or deposit. (2) Hidden treasure.

ادپنکشيپ (Upnikshep उपनिषेप). A sealed or enclosed deposit.

ادپا پاتک (Upā pātak उपापातक). A heinous offence, as cow-killing, selling a daughter.

ادپويتا (Upvita उपविता). The sacred thread worn by the three regenerated classes of Hindus.

ادپيکشا (Upekshā उपेक्षा). Laches, silent neglect of a right, which is held to constitute its forfeiture.

ادپهٽا (Upahta उपहता). The low part of the banks of a river over which the water flows when the river rises.

ادتشاف (Utshava उत्सव). Festival.

ادترا بهاس (Uttarā bhas उत्राभास). An evasive or prevaricating reply.

ادتر کرتا (Utar kartā उत्तरकर्ता). Respondent.

ادتر لکشن (Uttar lakshan उत्तर लक्षण).

The characteristics of a reply viz. that it is applicable to the whole charge, that it is admissible. That it is not equivocal or evasive, that it is consistent with itself.

ادتر پد (Uttar pada उत्तर पद). The defence or reply in a judicial proceeding.

ادترا ساکشي (Uttrā sākshī उत्रासाक्षी). A witness for the defence.

ادترو उत्तर (Uttro uttar उत्तु उत्तर). The rejoinder.

ادتھ (Uṭh उठ). That condition of the soil when it is ready for sowing or ploughing.

ادجر کھرا (Ujar kherā ऊजर खेड़ा). Deserted village.

ادجھا (Ochhā ओछा). Mean, base, worthless, small, poor.

اددھمي (Udhamī उधमी). Turbulent, quarrel-some.

ادر لینا (Aur lenā). To take the part or side of, to be partial to.

اور يھ لي (Aur yih li). And that, beside, moreover.

<p>(Aur shakhs banāne se dagā karnā). •Cheating by personation.</p> <p>اورادہ (Aurād). Daily rehearsals of the Qurān.</p> <p>آوردہ (Awardā). One who is taken into favor, a <i>protege</i>, <i>carteleges</i>.</p> <p>اوردہ نویس (Awarda-navís). The writer of accounts as delivered.</p> <p>اورس (Auras औरस). (1) Uterine, a maternal brother. (2) A legitimate child.</p> <p>اورنگ (Aurang). A place where any article of trade is manufactured and collected for wholesale disposal or export, <i>chair of state</i>.</p> <p>اورودھ (Aurodh औरोध). Absence of contention.</p> <p>اور پھنا گلے میں ڈالنا (Aurphná galé men dālná). To seek justice against (in doing which an insulted woman, in former times, used to throw her mantle round the neck of the person who insulted her, and dragged him to the king for justice).</p> <p>اوزار (Auzár). Instruments.</p> <p>اوزان (Auzán). Weights.</p> <p>اوزان خطا ہو جانا } (Ausán khatá } اوزان جاتے رہنا } hó jáná.) To lose one's senses, or presence of mind, to become stupefied.</p> <p>آو استھا (Āvasthá). Age, life.</p> <p>اوسر (Osar). Barren soil, incapable of cultivation.</p> <p>اوسری (Osrí कसरि). Turn.</p>	<p>اوسط (Ausat). Average, mean, mediocrity.</p> <p>اوسط درجہ Mediocre, tolerable, fair.</p> <p>اوسط نکالنا To strike an average.</p> <p>اوسط عام نکالنا (Ausat-i-ám nikálná). To strike a general average.</p> <p>اوسط جامع بندی (Ausat jama bandí). Average rental.</p> <p>اوسط شرح لگان (Ausat sharah-i-lagán). Average rent rate.</p> <p>اوسط رقبہ کاشت (Ausat raqba-i-kásht). The average area of a cultivator's holding.</p> <p>اوسط نکاسی خام (Ausat nikásí-i-khām). Gross average assets.</p> <p>اوصاف (Ausáf). Properties, qualities, virtues.</p> <p>اوصیا (Ausiya). Executors, administrators.</p> <p>اوضاع (Auzá). Deportment, behaviour.</p> <p>اوقات (Auqát). (1) Times. (2) Circumstances. (3) Means, resources.</p> <p>اوقات بسر کرنا (Auqát basrī karná). To earn a livelihood, to subsist upon or by means of.</p> <p>اوقاص (Auqás). (M. Law). Any number of cattle intermediate between two numbers which are liable to <i>zakát</i>, and on which additional payment is not levied thus the numbers from 40 to 50 are Auqás, being charged as 40.</p>
---	--

اوى (Awak आवक). (1) Insurance.  
(2) Repondentia.

اوى راج (Ukh ráj. कखराज). The day on which the sugar-cane planting begins.

اوى راي (Ukháráí). The field of sugar-cane.

اوى هل (Okhal कखल). Waste land cultivated.

اوى گاهي (Ugáhi उगाही). The rent.

اوى گر (Ogar ओगर). Waste brought under cultivation.

اوى گن لگانا (Augan legáná ओगन लगाना). To impute a fault, to blame, to slander.

اوى گهت (Anghat अघट). Unfrequented, inaccessible, impracticable (as road or bank of river).

اوى اول (Awwal) (1) First, greatest, best. (2) At first, in the beginning, in the first place.

اوى اول درجه کا (Awwal darjá ká) First class, first rate.

اوى اول سے اخير تک (Awwal se akhír tak). From the first to the last, throughout.

اوى بياج (Awak biyáj). A transaction in which a person who has made a respondentia advance enters into an engagement with some third person, who, for a bonus or stipulated interest insures him against loss.

اوى اولاد (Aulád). Issue, descendants, children, offspring.

اوى اولاد اناس (Aulád-i-anás). Female issue,

اوى اولاد ذكور (Aulád-i-zakúr). Male issue.

اوى اولاد رشتہ مستقیمہ (Aulád-i-rishta-i-mustaqíma). Lineal descendant.

اوى اولاد صحیح النسب (Aulád-i-sahíh-ul-nasab). Legitimate children.

اوى اولاد غیر صحیح النسب (Aulád-i-ghair sahíh-ul-nasab). Illegitimate children or issue.

اوى اولاد كي اولاد (Aulád ki aulád). Grand-children.

اوى اولاد نجیب الطرفین (Aulád najíb-ul-tarfén). Legitimate issue from both sides (paternal and maternal).

اوى اولاد نسبی (Aulád nasbí). Descendant in the female line.

اوى اولازمی (Olaulazmí). Determination, resoluteness, aspiration.

اوى اولیا (Aulíá) (1) Holy men, saint. (2) (M. Law). The nearest of kin, and therefore entitled to demand the fine of blood, guardians.

اوى اولیاء و آخرین (Awwalín wa ákhrín). The ancients and the moderns.

اوى اونا (Aoná). Due, money due.

اوى اونجاری (Unjarí). A small heap of corn set apart (by Mohammedans) in harvest time in the name of some saint.

اوى اونچ نیچ (Unch ních ऊँच नीच). Ups and downs (of the life) ins and outs, pros and cons (of the matter).

اوى اونچا سنائي دينا (Unchá sunái dená). To be hard of hearing.

اونچي لينا (Un-chí lená). To demand a high price.

اونه پونه (Auné poné اونه پونه). At whatever can be got, at a loss.

اوراهت (Aveváhet اوریواہت). Unmarried.

اور (Aver). Late.

اور سوزر (Àver-saver). Late or early, at all hours.

اورا (Averá اوریوا). A childless widow.

اهالي (Ahálf). Persons, individuals.

اهالي جوري (Ahálf-i-júrf). The jury men.

اهالي قانون پيشه (Ahálf-i-qánún peshá). Legal practitioners.

اهالي و مرالي (Ahálf o-mawálf).

(1) People at large. (2) Courtiers, retainers, followers.

اهانت (Ahánat). Contempt.

اهانت عدالت (Ahánat-i-adálar).

Contempt of court.

اهتمام (Ahtimám). (1) Administration. (2) Management, supervision. (3) Charge.

اهتمام ميں لينا To take charge of.

اهتمام تارک (Ahtimám-i tarka).

Administration of the state of a deceased person.

اهتمام چٹھيات (Chitthíyát-i-ahtimám). Letters of administration.

اهتمام (Ba-ahtimám). Under the management of.

آهت (Áhat). Sound, sound of feet approaching.

آهت ليتے رہنا To be on the *qui vive* for the sound of footstep, to be on the watch, to be on the alert.

اھر (Ahar). Name of a tribe of Rajputs.

اهل (Ahl) People, (belonging to either person, place or practice) family dependants, the woman and children of the head of a family, domesticated.

اهل اجتہاد (Ahl-i-ijtihád). (M. Law). People capable of legal investigation, qualified jurists.

اهل اسلام (Ahl-i-islám). The true believers. The Mohammedans.

اهل بیت (Ahl-i-bet). (1) (M. Law). The members of the house consisting of Ali and Fatima and their children.

(Note.—The Shias do not admit the genuineness of any tradition not received from the Ahl-i Bait—

(2) In relation to the *wákif* (Appropriator) it means and includes those persons who are related to him through the father or the grand-father or any other male ancestor.

(3) In relation to the legatee, it includes the testator's children, father and paternal grand-father.

اهل خانہ (Ahl i-khána). House, family, domestics.

اهل تفسير (Ahl-i-tafsír). Commentator or holy writer.

اهل خدمت (Ahl-i khidmat). One in office under the Government.  
اهل روزگار (Ahl-i-rozgár). Working men, workmen, artificers, servants, men of the world.

اهل زبان (Ahl-i-zabán). Master of the language.

اهل زمان (Ahl-i-zamán). Time-server.

اهل سنت (Ahl-i-sunnat). (M. Law) The followers of the traditional as well as the written law. The *Sunnis* as opposed to *Shiás*.

اهل شرع (Ahl-i-shara). Legislator, one who observes the laws of Mohammad.

اهل طایفه (Ahl-i-tabqa). Unobservant of the precepts of Mohammed.

اهل طریقت (Ahl-i-taríqat). An observer of the laws of Mohammed, a free thinker.

اهل فرنگ (Ahl-i-farang). Europeans.

اهل غرض (Ahl-i-gharaz). Interested person.

اهل قلم (Ahl-i-qalam). Writer, officer in the civil employ, a literary man.

اهل کار (Ahl-i-kár). Clerk, working men, public or private servant.

اهل کتاب (Ahl-i kitáb). (M. Law). Jews, Christians and Mohammedans.

اهل کمیشن (Ahl-i-kamíshan). A commissioner.

اهلمد (Ahlmad). Accountant of revenue, a Persian writer or a head of a department in the Collector's court or in a Judicial court, officer in charge, Ahlmad.

اهل معاش (Ahl-i-muásh). Holder of a rent free tenure.

اهل مصارف (Ahl i-masárif). (M. Law). A proprietor; one who has the right of appropriation and disbursement.

اهل منصب (Ahl-i-mansab). High officials.

اهل نصرت (Ahl-i-nasrat). (M. Law) Goadjutators, colleagues, persons fit or able to assist or restrain their associates, and who are therefore amenable to punishment if they suffer or aid them to commit any offence.

اهل نفاق (Ahl-i-nifáq). Traitors.

اهل وراثت (Ahl-i-warásat). One interested in the succession, heir.

اهلیہ (Ahlíya). Wife.

اهم امور (Ahm-e-umúr). Important matters or things.

اھی بات (Ahí bát or Ahíwát). Coverture.

اھی بائی (Ahí bátí अहीबाती). *Femme-covert*. A woman whose husband is alive.

اهیتہ (Ahíta अहीत). A person appointed to watch the grain when it is ripe and see that none is carried away before the demands are liquidated.

اھتگنی (Ahitagnī अहितगनी). A Brahmin householder who maintains a family-fire.

آیہ (Āyá). Whether.

ایام (Aiyám). Days, time.

ایام تعطیل (Āiyám-i-tatīl) Vacation.

آیہ (Āyat). Sentence or verse of the Quran.

ایتلاف (Itiláf). Correspondence, connection, company, friendship.

ایتواری (Etwarī). A debtor who avails himself of Sunday to make his appearance abroad without fear of arrest.

ایجاب (Ejáb). (1) Proposal. (2) (M. Law). The first proposal made by one of the contracting parties in negotiating or concluding a bargain, as a marriage contract, sale or the like. (3). (In Logic) Affirmation (as opposed to privation). (4) Assent.

ایجاب و قبول (Ijáb-o-qabúl). Proposal and acceptance: (In the case of a negotiation of marriage, the offer and assent must be declared before witnesses to render the marriage valid.

ایجاد (Ijád). Invention, design.

ایذا (Izá). Annoyance, vexation, harm, injury, hurt.

ایذا رسانی (Izá rasán). Vexations.

ایرا پھری (Erá-pherī). Exchange, barter.

ایزاد (Ezád). Increase, addition.

ایضاً (Aizan). Ditto, as above,

ایفا (Ifá). Satisfaction, discharge, fulfilment of an engagement, satisfaction.

ایفا کرنا To discharge, to fulfil, to make good.

ایفاے دگرے (Ifá-i digrī). Satisfaction of a decree.

ایفاے کامل (Ifá-i-kámil). Full payment.

ایک آنکھ دیکھنا (Ek ánkḥ dekhná). To treat equally.

ایک ایک کرے (Ek ek karke). One by one, separately, severally, each, every.

ایک پیٹ کے (Ek peṭ ke). Own (brothers or sisters), uterine brothers or sisters.

ایکشت راج (Aekhshat ráj एषत राज). Paramount power.

ایک شامل (Ek shámil). Together; joint.

ایک لائھی ہانکنا (Ek láḥī hánk-ná). To treat all alike, to act indiscriminately.

ایک لوتا (Eklota). Only (son or daughter).

ایک مشت (Ek musht). In a lump sum, in one payment.

ایک طرفہ (Ek tarfá). Exparte (decision).

ایک طرفہ دگرے (Digrī-i-yaktarfá). Exparte-decree.

ایکر (Ekar). Acre.

ایکھ (Ikh इख). Sugar-cane.



ایکت (Ekt). Act, law.

ایکت آبکاری (Ekt ábkárf). The Excise law.

ایکت استامپ (Ekt stámp). The Stamp act.

ایکت ازدواج یتیمگان (Ekt izdiwáj-i-bewgán). The Widow marriage act.

ایکت اہالی قانون پیشہ (Ekt aháli-i-qánún-i pesha). The Legal practitioner's act.

ایکت اسلحہ (Ekt aslah). The Arms act.

ایکت ایجاد و اختراع (Ekt ijád-o-akhtrá). The Inventions and Designs act.

ایکت ایصال مالگذاری (Ekt isál mál-gúzárf). The Revenue recovery act.

ایکت تادیب خانہ (Ekt tádfb-kháná). The Reformatory school act.

ایکت حصول اراضی (Ekt husúl arázf). The Land acquisition act.

ایکت تازیانہ (Ekt tázyáná). The Whipping act.

ایکت ثالثی (Ekt sálsf). The Arbitration act.

ایکت داد رسی خاص (Ekt dádrasf khás). The Specific relief act.

ایکت ڈاک خانہ (Ekt dák kháná). The Post office act.

ایکت چھاونی (Ekt chháoní). The Cantonment act.

ایکت رجسٹری (Ekt rajistrf). The Registration act.

ایکت رسوم عدالت (Ekt rusúmf-i-adálat). The Court-fees act.

ایکت سرای و پڑاو (Ekt sarái wa paráo). The Lodging house act.

ایکت سن بلوغ (Ekt sin bulogh). The Majority act.

ایکت شہادت ہند (Ekt shahádat hind). Indian evidence act.

ایکت شکر گاری (Ekt shikram gárf). The Stage coach act.

ایکت عبارت عامہ (Ekt ibárat áamá). The General clauses act.

ایکت بتوارہ (Ekt batwára). The Partition act.

ایکت انسداد بیرحمی جانوران (Ekt insdád be rahmf jánwarán). An act relating to the Prevention of cruelty to animals.

ایکت تقمینہ مالیات نالیشات (Ekt takhmína-i-máliyat nálishát). The Suits valuation act.

ایکت انتقال چایداد (Ekt intsqál jáidád). The Transfer of property act.

ایکت دستاویزات قابل بیع و شری (Ekt dastáwezát-i-qábil bai washaré). The Negotiable instruments act.

ایکت حق اسایش (Ekt haq-i-asá-yesh). The easement act.

ایکت اقوام جرایم پیشہ (Ekt aqwam jaráim peshá). The Criminal tribes act.

ایکت حلف (Ekt halaf). The Oath's act.

ایکت اوقاف مذہبی (Ekt auqáf-i-mázhabf). The Charitable endowments act.

ایکت عدالت ہائے دیوانی (Ekt̤ adálat hái diwánf). The Civil courts act.

ایکت قبضہ اراضی (Ekt̤ qabza ará-zf). The Tenancy act.

ایکت عدالت مطالبات خفیفہ (Ekt̤ adálat matálbát khafifa). The Small cause court act.

ایکت قمار بازی (Ekt̤ qamár bází). The Gambling act.

ایکت لگان (Ekt̤ lagán). The Rent act.

ایکت مالگذاری اراضی (Ekt̤ málgú-zárí-i-arází). The Land revenue act.

ایکت معاہدہ (Ekt̤ muáhida). The Contract act.

ایکت مرمم (Ekt̤ murammim). The Amending act.

ایکت ناسخ (Ekt̤ násikh). The Repealing act.

ایکت ولی و نائبان (Ekt̤ walí wa nábalghán). The guardian and wards act.

ایکت نشانات مال تجارت (Ekt̤ ni-shánát mál tijárat). The Merchandise mark act.

ایکت وراثت ہند (Ekt̤ wirásat hind). The Indian succession act.

ایکت کمپنی (Ekt̤ kampanf). The Company's act.

ایم (Ayyim). (M. Law). A woman having no husband, whether she be a virgin or widow.

ایلی (Elchí). An ambassador, an envoy.

ایلا (Aila). (1) A vow. (2) (M. Law). A vow to abstain from carnal knowledge of a wife for four months, the fulfilment of which is equivalent to a divorce.

ایما (Imá). Suggestion ; hint, indirect reference or allusion.

ایمان (Imán). (1) Faith, belief, creed. (2) Good faith, trustworthiness.

ایمان بیچنا (Imán bechná). To sacrifice once integrity, honour, &c. for money.

ایمان سے (Imán se). Faithfully, conscientiously, honestly.

ایمان لانا (Imán láná). To become a convert to a faith.

ایمہ (Aima). Fief, lands granted (by the Moghal government) either rent free or subject to a small quit-rent, (for learned and religious persons of the Mohammedan faith or religious or charitable uses in relation to Mohammedanism). Such tenures were recognised by the British government as hereditary and transferable.

ایمہ باز یافت (Aimá-báz yáft). Lapsed *aima* grants or such grants subsequently assessed.

ایمہ دار (Aimá dár). A fief, holder of land granted to religious or charitable uses.

ایمہ موضع (Aimá mauzá). A village given as charitable endowment to learned or religious persons.

اینچ (Inch). The banking system by which the zemindárs pay the revenue.

اینچ تان کے (Ainch tán ke). With difficulty, by hook or crook.

آیندہ (Áyanda). In future, hereafter, next, ensuing.

آیندہ ہو جائے (Aind ho jáná). To become useless, to be unfinished or incomplete.

آیندی باندی سنانا (Aindí baidí súnáná). To call names, to vilify.

ایوگ (Ayog अयोग्य). Unfit, improper, an undeserving person.

آئین (Ain). (1) Regulation, statute. (2) The laws enacted by secular

authority in contradistinction to ع, ش or the laws of the Qurán, sacred traditions.

آئین دان (Ain dán). One skilled in law; (but commonly applied to) one who practises on the simplicity of his neighbours by his knowledge of law, pettifogger.

آئین دیوانی (Ain díwání). Civil law or regulation.

آئین فوجداری (Ain-i-faujdarí). Criminal regulation.

آئین مال (Ain-i-mál). Revenue law.

آئین شراکت (Ain-i-shirákat). Rules of partnership.

## ( ب )

با (Bá). With, by, possessed of.

باتفاق (Bá itfáq). Unanimously, with one accord.

با اثر (Bá asar). Effective, efficacious.

با ادب (Bá adab). (1) Polite. (2) Politely, respectfully; with due regard to etiquette.

با تدبیر (Bá tadbír). (1) Prudent. (2) With deliberation.

با تمیز (Bá tamíẓ). Judicious, discreet.

با خبر (Bá khabar). Informed, intelligent.

با فرزندان (Bá farzindán). With sons, with children (words inserted in a Grant, when it is intended that the land should be inherited by the immediate heirs of the grantee.)

Bá farzandán grant descends to the heirs general.

با ضابطہ (Bá zábīta). Regular, formal.

با قاعدہ (Bá qáida). Regular, according to rule.

با قرینہ (Bá qarína). In order, methodical, well arranged.

با وجودیکہ (Bá wajúde ki). Notwithstanding.

با وصف اسکے (Bá wasf iske.) In spite of. although, withal.

باب (Dáb). (1) Chapter, section. (2) Head, heading. (3) Subject, affairs, business, matter. (4) Head of accounts, cess, tax. (5) In the matter of, with regard to. (6) A door.

باب وار (Báb wár). (1) Classified items entered (as fields) under their proper heads. (2) Arranged.

باب واری (Báb wárf). Classification.

بابا (Bábá). (1) Father, grandfather. (2) Children (a corruption of baby.)

بابت (Bábat). (1). Account, item, head of an account, article, business, affair, matter. (2) Concerning, respecting, in the matter of.

بابت وار (Bábat wár). Anything which is registered or entered in a general statement of accounts.

بابت یافت (Bábat yáft). The particular items of an account, (applied especially to a statement of fees and perquisites under the Govt. of the Nawáb of Bengal). The fees and perquisites so registered.

بابت واری جمع (Bábat wárf jama). The revenue of an estate according to the registered amount.

بابتی (Bábtí). Any cess or item of revenue, particularly when

imposed, in addition to the ordinary revenue.

بابو (Bábú). (1) A title of respect (as) Sir, Mr. Esqr. (2) A clerk or writer in an office. (3) Junior members of a Raja's family, especially of the Raja of Benares. (Begal Reg. VIII. of 1795).

باب دادا (Báp dádá बाप दादा). (1) Ancestors. (2) Family.

باب اسم دینا (Báptasmá dená). To baptise.

بات (Bát बात) (1) Word, speech, account. (2) Thing, affair, matter, circumstance, question, subject.

بات بدانا (Bát badalná बात बदलना). (1) To depart from one's word. (2) To equivocate.

بات بڑھانا (Bát barháná बात बढ़ाना). (1) To spin out or continue an altercation. (2) To make a serious affair of.

بات بیگانا (Bát bigárná बात बिगाना). (1) To mar a plot. (2) To thwart, to frustrate. (3) To ruin one's credit, to bring disgrace upon.

بات بگڑنا (Bát bigarná). To loose credit, to become bankrupt.

بات بنانا (Bát banáná बात बनाना). (1) To make up a story. (2) To invent excuses, to concoct. (3) To boast.

بات بننا (Bát banná बात बनना). (1) To gain credit or honour. (2) To be successful.

بات پکي ھونا (Bát pakkí honá). To be settled.

بات پڪرنا (Bát pakarná). To carp or cavil at.

بات رکھ لینا (Bát rakh lená वात रखलेना). (1) To agree, to assent. (2) To keep one's credit. (3) To assist.

بات رھنا (Bát rahná). (1) To have one's words made good. (2) To succeed. (3) To get the better in argument.

بات کھل جانا (Bát khul jáná वात खुल जाना). To leak out, to transpire.

بات لگانا (Bát lagáná वात लगाना). (1) To make arrangements for, to negotiate. (2) To impute to, to calumniate.

بات ھلکي ھونا (Bát halkí honá वात हलकी होना). To be without credit or esteem.

باتوں میں آجانا (Bátón<sup>men</sup> á jáná वातों में आजाना). To be taken in, to be cajoled.

بات (Bát बाट). A weight, a measure of weight.

بات چھپائی (Bát chhapái बाट छपाई). (1) Fee charged for stamping weights. (2). Stamping weights and measures.

بات پارا (Bát párá). (Bengal). A highwayman, a robber.

بات اور ترازو (Bát aur tarázú बाट और तराजू). Weights and balance.

باج (Báj). Tax, toll, tribute.

باجگیر (Bájgir). Tax-gatherer.

باج گزار (Báj-gúzár). A tributary chief, feudatory or dependant state.

باجتري (Bá jantrí बाजन्तरी). A tax under the Mohammedan Government imposed upon all professional singers, dancers and musicians.

باجھ (Báchh बाह). (1) A rate or contribution from the sharers in *Bhaiyachari* estate in discharge of the shares of the Government revenue or to make up any deficiency in the collections. (In some estates, the rate is according to Biswadari shares, in others according to the quantity of land cultivated by each sharer. (2) A share of the village lands consisting of as much as can be cultivated by one plough.

باجھ ڈالنا (Báchh dálná बाह डालना). To levy a tax; to raise by subscription.

باد (Bád). Remission of revenue on account of deficient crops.

بادشاھي (Bádsháhí). (1) Royal, imperial. (2) Sway, rule, sovereignty.

بادشاھي حق (Bádsháhí haq). Royal prerogative.

بادشاھي سند (Bádsháhí sanad). (1) Royal grant. (2) A written document conveying lands or titles from the ruling power.

یادشاهی عدالت (Bádsháhí adálat.)  
Court of chancery, His Majesty's court.

بادی النظر (Bádiyūn-nazar). *Prima facie*, at first sight.

بار (Bár). (1) Burden, onus. (2) Gate, threshold. (3) Admission. (4) Court or *levee*. (5) Day, time.

بار یابی (Bár yábí). Admission, access, audience.

بار خاص (Bár-i-khás). Private audience in chambers.

بار عام (Bár-i-ám). Public hall of audience.

بار (Bár). Burden, load.

بار برداری (Bár bardárí). Carriage hire, cost of conveyance.

بار بتائی (Bár baṭáí). Division of crop by sheaves before the corn is trodden out.

بار تردید (Bár-i-tardíd). The onus of rebutment, the burden of disproof.

بار ثبوت (Bár-i-sabút). Onus probandi The burden of proof.

بارانی (Bárání). Land dependant on rains, unirrigated land.

بار دانه (Bár dáuá). Supplies, provisions.

بار جهاز (Bár-i-jeház). Cargo, bags, packing materials.

بار (Bárah). Land next to or surrounding village generally enriched by manure.

گرهانی—See

بارنبه (Báranbá). The revenue derived from the lease of mango grove.

بار و فات (Bárah wafát). The twelfth of the month of *Rabi-ul-awal* on which day Moham-mad died.

باری (Bárf بارف). (1) Time, turn. (2). A mode of keeping the village watch in which the villagers watch by turn.

باری باری (Bárf bárf). In turn, each in due course.

باریکی (Bárfíkí). Nice point, nicety. باریکی نکات To make nice or subtle distinctions, to criticize.

بار (Bárá بار). (1) The boundary of a field. (2) A fence, a hedge, an enclosure.

باری (Bárfí بارفی). Interest in kind paid upon seedgrain.

باری (Bárfí بارفی). Enclosed piece of ground. A plot for sugar-cane or other garden-produce.

باز پرس (Báz púr). (1) Inquiry, investigation. (2) Responsibility.

باز پرس کرنا To demand an explanation, to call to account, to enquire into.

باز دعوی (Báz dawí). Withdrawal of suit.

باز نامه (Báz-náma). A deed of relinquishment.

باز یافت (Báz yáft). (1) Resumption either wholly or in part of alienated lands and again sub-

jecting them to a revenue assessment. (2) Money refunded when in excess of the authorised collection.

بازار (Bázár). Market, market place.

بازار باٹھا (Bázár baṭṭha). Discount,

بازار بیتھک (Bázár béṭhak). Fee or tax for holding a stall or for trading in a market.

بازار گرم ہونا (Bázár garm honá).

(1) To be actively carried on (as the practise of bribing شوت،

(2) The market to be brisk or active.

بازار نرخ (Bázár nirkh). Price-current.

بازک (Bázak). A kind of spirituous liquor made from grapes prohibited by Mohammedan law.

بازو (Bázú). A document bearing the seal of a competent officer of Moghal Government authenticating a Royal grant.

بازی (Bází). Wager.

باستو (Bástú बास्तव). Site or foundation of a house.

باسی (Básí बासी). (1) Inhabitant, dweller (as Birj básí. (2) State Inhabitant of Birj).

باشندہ (Báshinda). Resident.

باشندہ مالک غیر (Báshinda-i-mulk ghair). A foreigner.

باطل (Bátíl). (1) Null and void, of no effect. (1) Futile. unsound. (3) False, fictitious.

باطل کرنا To vitiate, to nullify, to make void, to falsify, to invalidate, to annul, to abolish, to set aside.

باطن (Bátin). (1) The internal or inner state, character or circumstance (of a man or thing), intrinsic. (2) Heart, disposition of the mind.

باعبار (Bá etibár). In virtue of, according to.

باعبار عہدہ (Bá-etibár uhdah). In virtue of the office.

باعث (Báis). Cause, reason, motive.

باغاتی (Bághátí). (1) Produce of garden; (2) Revenue derived from gardens.

باغی (Bághí). Rebel, traitor, disloyal, insurgent, mutineer.

باقی (Bí-قی). Balance, arrears, remainder, outstandings.

باقی پڑنا To fall in arrears.

باقی پڑنے کی حالت میں In the event or case of default.

باقی دار Defaulter.

باقی حساب (Báqí hisáb). Balance of account.

باقی غیر ممکن الوصول (Báqí ghair mumkin-ul-wasúl). An irrecoverable balance.

باقی فرضی (Báqí farzí). A nominal balance.

باقی لگان (Báqí lagán). Arrears of rent.

باقی مالگذاری (Báqí-i-málgúzárí). Arrears of revenue.

باقی مالگذاڑی کی علت میں In default of revenue.

باقی ماندہ (Bāqī mādā). (1) Remaining. (2) Remainder. (3) Residue. (4) Survivor.

باقی کی وجہ بیان کرنا (Bāqī kī wajah bayān karnā). To account for a default.

باقی نکالنا (Bāqī nikālnā). To strike out a balance, to carry forward a balance, to show a balance-sheet.

باقی وصول کرنا (Bāqī wasūl karnā). To collect arrears, to recover arrears.

باقیات (Bāqiyāt). Balances, arrears.

باقیات حال (Bāqiyāt-i-hāl) Current balances.

باقیات دایرہ وصول (Bāqiyāt dairul wasūl). Balances in train of liquidation.

باقیات سنین ماضیہ (Bāqiyāt-i-sanfin-i-māzīyā). Outstanding balances, balances for past years.

باقیات مشتبہ وصول (Bāqiyāt-i-mushtibah-ūl-wasūl). Arrears the recovery of which is doubtful.

بکرہ (Bākrā). Virgin, maid.

باکھر (Bākhar). (1) A cattle shed. (2) A plough (used in Bundelkhand to remove the hard crust of fields). (3) Syrup of unrefined sugar.

باکند (Bākand). The portion of  $\frac{2}{5}$  of the crop which is some-

times paid as rent to zemindars.

بال (Bāl). (1) A child. (2) (In law) A minor who is distinguished as کمار (kumār) a boy under 5 years of age. ششو (shishu) a boy under eight. پوگاندا (pogandā) a boy from the 5th to the end of the 9th year. کشر (kishor) a boy from the 10th to the 16th year. After the close of his minority youth is termed ویرہی (Vyahārī) one by whom affairs may be conducted, (the British Government however have extended the minority to 18th year.)

بال ہتیہ (Bāl hatiyā). پالہتیا Infanticide.

بالا بالا (Bālā bālā). Secretly.

بالا دستی (Bālā dastī). High handedness, unauthorised or oppressive exactions.

بالاجمال (Bil ijmal). (1) Collectively, in the gross. (2) Jointly.

بالارادہ (Bilirādā) Intentionally, designedly, wilfully.

بالائی (Bālāi) Extraneous, additional, over and above, cream.

بالائی آمدنی (Bālāi āmdanī). } Emo-  
بالائی یافت (Bālāi yāft) }

luments, perquisites, pickings. (2) Bribes.

بالتخصیص (Bil takhsis). Particularly, specially.

بالتصریح (Bil tasrih). In detail, expressly, explicitly.



بالتفصيل (Bil tafsíl). In detail, particularly.

بالجبر (Bil jabr). By force, violently.

بالذات (Bilzát). Naturally.

بالعكس (Bilaks). On the contrary, *vice versa*, converse.

بالعموم (Bilamum). Generally, commonly, ordinarily.

بالفرض (Bilfarz). Supposing, granted that.

بالاشتراك (Bilishtirák). Jointly, in common.

بالانفراد (Bilinfrád). Individually, separately.

بالانفراد و بالاشتراك Jointly and severally.

بالفعل (Bilfail). (1) In fact, at present, just now.

بالمقطع (Bil-muqtá). (1) According to agreement, fixed, stipulated. (2) A tenure by which a tenant holds his land at a fixed rate per plough or per bigha. (3) The patta or engagement by which his rent is fixed for a given term without liability to enhancement during the currency of the lease. (4) Consolidated revenue including the malguzari and cesses. (Benares.)

بالمقطع انعام (Bi-l-muqtá inám). A grant of land at a low fixed rent...

بالمقطع جمع (Bi-l-muqtá jamá). Consolidated revenue.

بالمقطع متخاصة (Bíl-muqtá mukhasá). A village held either rent free or at a low stipulated quit-rent.

بالغ (Báligh). An adult.

بالغ هرجانا To attain to puberty or majority.

بالغه بالسن (Balghá bilsin). Adult by majority. In Mohammedan Law though a girl does not show any signs of womanhood up to her 11th year is deemed an adult and termed بالغه بالسن

بالغه بالعلامات (Bálgahá bil-alámát) (1) Adult by puberty. (2) (M. Law) A girl who shows signs of puberty at the early age of 10, 11, or up to 14th year.

بالمشافهة (Bil-musháfáha). Face to face.

بالورود (Balú-burd). (1) A tract of land which is covered with a deposit of sand after an inundation. (2) An item of remission of revenue on this account.

باليدگی (Báldgí). (1) Vegetation. (2) Growth, development. (3) Adolescence.

بالباندهنا (Báná bándhná). To be determined; to be expert.

بالم (Bám). A measuring rod, a balcony.

بان پرستہ (Bána parasthá वानपरस्त). A person who passes his life in the wood after having per-

formed his duties as a householder.

See اسرم

بانٹ Bánt (बांट). (1) Division, distribution, share. (2) lot, concern.

بانٹ پتر Bánt paṭr (बांट पत्र). Deed of partition.

بانٹ لینا To participate, to go shares in, to have a thing apportioned or divided.

بانج (Bánj or bānjh बांज). (1) Barren. (2) Unproductive, sterile (soil).

بانڈہ (Bándh). An embankment.

بانڈھنا (Bándhná). (1) To impose, to levy (as مضبوط). (2) To fetter. (3) To contrive, to plan (as منصوبہ). (4) To embank. (5) To pack (as اسباب) (6) To direct (as نشانہ)

بانڈھو (Bándhú). A relation, a kindred.

بانڈی (Bándí). A female slave.

بانڈا (Bándá). A man who has been circumcised (applied as a term of abuse to musalmans, especially in Bengal).

بانک (Bánk). (1) A winding course of a stream, (2) A dagger with a curved blade. (3) A kind of anklet.

بانگر Bángar (बांगर). (1) Hilly ground. (2) High ground, uplands (as opposed to ترانی)

بانگی (Bángí बांगी). Sample pattern.

بانہ پاکارنا (Bánh pakarná बांह पकड़ना). (1) To hold the arm of, to restrain from doing some rash act. (2) To protect, to support. (بانگے)

بانہ چارہانا (Bánh charháná). To tuck up the sleeves (for or against)

بانہ (Bání). Founder.

بانہ کار (Bání kár). (1) Expert. (2) Consummate rogue, sharper.

بانہ (Bání). A yellow earth with which potters ornament vessels.

بانہ کارنا (Báwar karná). To believe, to give credit.

بانہ (Báolī बावली). A large masonry well with winding steps down to the water.

بانہ (Báonī बाऊनी). Seed time (called *Bawaq* in Benares).

بانہ (Báhá बाहा). Watercourse.

بانہ (Báhrá बाहरा). (Delhi) A man who stands by the mouth of a well to turn over bucket when drawn up,

بانہ (Báharbhúm बाहर भूम). Lands lying beyond the village boundaries.

بانہ کارنا (Báhar karná बाहर करना). To eject, to put away (a wife), to turn out.

بانہ ہونا (Báhar honá). (1) To be beyond the influence of, to be outside (the jurisdiction اختیار سے) (2) Not to agree to (ham kisi bat se báhar nahín. I agree to every thing.)

بہاری (Báhrí बाहोर). Extrinsic, outer. (2) Foreign. (3) Outsider, foreigner.

بہام (Báham). Mutual, private.

فیسلہ باہمی (Faislá-i-bahmi). A compromise.

بہان (Bàhan). Land prepared for cultivation.

بائی (Bái बाई). (1) A lady, madam. (2) Woman, wife. (3) Dancing girl.

بایع (Báyá). A seller, a vendor.

باینا (Báená बायना). (1) Presents of sweet meats &c. forming part of an offering to a deity or prepared on festive occasions and sent to relatives and friends. (2) Share, allotted portion.

بہاد بھگ (Bibád bhog बिबाद भोग). Disputed possession, disputed estate.

بیبھگ (Bibhág बिभाग). Portion, part.

بپاؤتی (Bapautí बपौती). (1) Patrimonial, patrimony, inheritance, ancestral property,

بُت (Bút). (1) An idol. (2) Hazard table. (3) An inclined plane along which dice or *cowries* are rolled (in gambling).

بُتاراد (Bútárad). An extra cess upon a cultivator.

بٹادریج (Batadrij). Gradually, by instalments.

بٹر (Batar). Land in a state fit for plough.

بٹرا بندی (Bitra bandí). Detailed settlement.

بٹوانا (Butwáná बुतवाना). To cause to be measured or fitted.

بٹول (Batúl). (M. Law) A pure and chaste woman who is detached from world (applied to Fatma, the daughter of Mohammad)

بٹیسہ (Battísí बत्तीसी). A sum of money sent with the invitation card to relatives at the time of marriage.

بٹا (Baṭṭá बटा (1) Discount. Difference of exchange. (3) Flaw, blemish. (4) Fault, offence, stigma.

بٹا آنا (Baṭṭá áná बटा आना). To accrue loss, to be stained.

بٹا دینا (Baṭṭá dená). (1) To pay discount or exchange. (2) To suffer loss, to make up a deficiency.

بٹا لگنا (Baṭṭá lagná बटा लगना). (1) To be liable or subject to discount. (2) To loose one's good name.

بٹا پر (Baṭṭá par बटे पर). At a discount.

بٹا کھاتہ (Baṭṭekháte बटे खाते). Bad debts, irrecoverable balance, account of profit and loss.

بٹا کھاتہ لکھنا (Baṭṭá kháte likhná) To enter as a doubtful debt; to write off.

بٹا کھاتے میں (Baṭṭá kháte men बटे खाते में). Losing in the bargain.

بٹائی (Baṭái). Division of the crop between the cultivator and the zemindár.

بٹائی دار (Batái dár). A cultivator who is a shareholder with the landlord in the crop.

ادھا بٹائی پر دینا (Adhá batái par dená अधा बटाई पर देना). To lease a field on the condition of taking half the produce from the cultivator.

بٹکھرا (Baṭkhará बटखरा). A small weight used in weighing goods.

بٹوار (Baṭwár बटवार). (1) Tax-gatherer (2) Customs or police officer stationed on a road to collect transit duties.

بٹوارا (Baṭwára). Partition, the division of a mahal or of a part of a mahal into two or more portions, each consisting of one or more shares.

بٹوارا غیر مکمل (Baṭwára-i-gher mukammal). Imperfect partition. In imperfect partition the several portions remain jointly responsible for the revenue assessed on the whole mahal.

بٹوارا مکمل (Baṭwára-i-mukammal). Perfect partition. In perfect partition the whole mahal is divided and the several portions become separate mahals, each severally responsible for the revenue distributed thereon.

بٹوارا بذریعہ اقرار نامہ خانگی (Baṭwára bázariá iqrár námá khangí). A partition made by private agreement.

بٹوارا سرکاری (Baṭwára-i-sarkárf). A public partition.

بٹ (Baṭṭá) See بٹ

بٹیری (Baṭeri). A Hindu marriage ceremony in which the bride presents the bridegroom with a wedding garment and some money.

بٹالانا (Bajá láná). To carry out an order, to give effect, to comply, to perform.

بٹالے (Bajai). In the place of; instead of.

بٹائی (Bijái बिजाई). Portion of seed corn which the poorer classes are allowed to take from the field.

بجنتری (Bajantri बजन्तरी). See باجنتری

بجھارت (Bujharat बुझारत). Settlement or adjustment of the account of profits.

بجھونٹا (Bujhontá बुझोंटा). Abstract account of village proprietary.

بچار (Bichár बिचार). (1) Trial. (2) Judgment, prudence, exercise of judgment.

بچانا (Bacháná बचाना). (1) To screen (2) To protect, to save. (3) To avoid, to move out of the way.

بچا جانا (Bachá jáná) To get off scot free, to escape.

بچت (Bachat बचत). (1) Balance. (2) Surplus savings.

بچن (Bachan बचन). Word, declaration, agreement, vow.

بچن دت (Bachan datta बचनदत्त). Betrothed.

بچن دينا } Bachan' denà बचन देना }  
 بچن هارنا } Bachan hānā }

To pledge one's word, to give one's word, to promise, to affirm.

بچال رکھنا (Bahál rakhná). To confirm, to maintain *in statu quo*.

بچال کړنا (Bahál karná). (1) To confirm, to restate. (2) to restore (to an office) to revive (a statute).

بچال هړنا (Bahál honá). To be re-instated, to be restored.

بچالي (Bahálí). Maintenance, restoration—بحکم بچالي—order of confirmation.

بچالي سند (Bahálí sanad). A grant restoring a person's possession or privilege of which he had been deprived.

بچالي قبضه (Bahálí-i qabzá). Maintenance of possession.

بحس (Bahas). (1) Argument, discussion. (2) Question. (3) Debate, dispute, contention.

بحس اختيار سماعت (Bahas-i akhtiyár samaát). Question of jurisdiction.

بحس توقيدي (Bahas tamádí). Question of limitation.

بحس حق و استحقاق (Bahas haq o-istahqáq). A question of right and title.

بحس قانوني (Bahas qánúní). A question of law.

باعت و احداث (Bahas wáqiyát). A question of fact.

بحساب (Ba hisáb). In the proportion, in the account of.

بحساب رسدي (Bahisáb-i-rasdí). Rateably, in proportion.

بحق (Báhaq). In favor of.

بحكم (Ba hukm). Under the authority of, by order of.

بخاري (Buḵhárí). A hole or a pit in a house to store grain, a granary.

بخشش (Baḵhshish). Gift, donation, reward.

بخشش نامه (Baḵhshish námá). A deed of gift.

بخشنا (Buḵhshná.) (1) To grant, to bestow, (2) To excuse, to pardon.

بخشي (Baḵhshi) Pay master (in Mohamadan armies) An officer who kept an account of all disbursements connected with military tenures.

بخشي خانه (Baḵshikháná) Pay office, General's office.

بخلاف (Baḵhiláf) On the contrary. بد اطواري (Bad atwári) Misconduct.

بد انتظامي (Bad intizámí) Bad management, mal administration.

بد خطا (Bad khat) (1) A scrawler ; (2) One who writes a bad hand.

بد خواهي (Bad khuáhí) Disaffection, ill will, dislike, want of affection, enmity.

(1) Bad diyanti se ( بد دیانتی سے )

Dishonestly, (2) With intent to defraud, *mala fide*, dishonestly.

(Bad zubani) Abuse, use of foul language.

(Bad tinat) Malevolent, iniquitous.

(Bad ahdi) Treachery, faithlessness.

(Badkari) Wickedness, licentiousness, fornication, unnatural offence.

(Bad gumán karná) To make one suspicious of, to make one think evil of, to make one disaffected.

(Bad muásh) Bad character, a person of bad livelihood.

(Bad muashi) Villainy.

(Bad muámlígí) Unfair dealing.

(Bad nám karná) To defame, to injure one's reputation.

(1) Bidá karna ( بد کړنا ) To dismiss (2) to see one off. It is a corruption of Wida ( ویدا )

(Bidáhat) Unexpected event or accident.

(Bidáhna बिदाहना) To harrow.

(Bidai बिदाई) Present made by a host to a visitor, or money paid by the relatives of the bridegroom for giving permission to bride to go with him.

(Badar) Out of doors, outside.

(Badar-rau) A drain, a sewer.

(Badar rau--ám) Public drainage, public sewer.

(Badr-nawisi) Writing off items of an account which are objectionable or excessive, audit of an account.

(Badar nikálná) To show balance due, to debit to.

(1) Badriqá ( بدریقا ) A guide, a guard, (2) Safe conduct. (3) A charge for convoy formerly levied on merchandize, a companion.

(Badnstur) As usual, as formerly.

(Bidát) Oppression, an innovation.

(1) Badl ( بدل ) Consideration. (2) Change, alteration.

(Badl qimti) Valuable consideration.

(Badl mushahre) Stipend in kind to servants.

(Badlá lená) To take revenge, to retaliate.

(Bad láná) To cause to be exchanged, to have or get changed.

(Badlái बदलाई) Barter, exchange, something given in exchange, price of exchange.

(1) Badli बदली (2) Transfer (3) Person or thing taken in exchange for another.

To transfer, to relieve (from duty or watch).

بدني (Badni बद्धनी) (1) A transaction of a gambling nature. (2) A contract by which a borrower gives a bond at a high interest and as a further security assigns to the lender his crop (3) Selling or buying standing crop at a certain fixed rate of grain.

بده (Badh बद्ध) (1) Killing, slaughter. (2) (In law) corporal punishment, which may be of 3 kinds. (1) Taziana (Flogging) (2) Cheddana (mutilation now abolished by Government) (3) Marna (Putting to death.)

بدھ ملان (Bidh miláná बिद्ध मिलाना) (1) To consult the sacred texts with respect to performing a rite or ceremony (as marriage). (2) To correspond the horoscopes of bride and bride-groom to see if they agree. (3) To check or clear an account, to strike a balance.

बध्या करना (Badhya karna) To castrate.

बदि (Badí बदी) The dark half of the lunar month.

बदियार्थी (Bidayáarthí बिद्यार्थी) Scholar, student.

बदिसी (Bidésí बिदेसी) Stranger.

बदिय (Badíh) Obvious, manifest, self-evident.

بذات (Bá zát) Personally, in person, of itself, intrinsically.

بذريه (Bá-zariyé) By means of, through, by way of.

برदान (Bardán बरदान) (1) Granting a boon, benefaction. (2) Wedding gift to a bride from her betrothed.

} Bura hál } To ill treat.  
 } karna.  
 } Buri gat } To ruin, to  
 } banana. } torture.

براکام (Burá kám) (1) Vice, (2) Anything forbidden by law (3) Adultery.

براماننا (Bura manná बुरा मानना) To be affronted, to feel insulted, to take ill.

بروقت (Bura waqt). Hardtimes, evil hour (same as زمانه)  
(برے دن)

برابر करना (Barábar karná) (1) To liquidate a debt, to equalise, to adjust, to balance.

برابری करना (Barábrí karná) (1) To confront, to oppose, to defy (2) to be insolent.

برات (Barát) (1) Acquittal, discharge. (2) A writing conferring immunity or exemption.

बरात (Bárát बरात) (1) Marriage procession, assemblage, crowd. (2) A draft or bill.

बरात चढ़ना (Bárát chaḥnā बरात चढ़ना) The setting out of the bridegroom in procession to the house of the bride.

برات करना (Barát karná) To join in a marriage procession.

बिराजना (Birájuá बिराजना) To preside.

برادر (Brádar) Brother.

برادر اخیانی (Birádar-i-aḵhyáfi) Step-brother, uterine brother.

(same as گیلتر بہائی)

برادر توام (Birádar-i-tauám) Twin-brothers. (same as چوروان بہائی)

برادر حقیقی (Birádar haqíqí) Own brother, full-brother. (same as سگا بہائی)

برادر خورد (Birádar-i-ḵhurd) Younger brother.

برادر رضعی (Birádar-i-razáí) Foster brother.

برادر زادہ (Birádar-zádá) Nephew.

برادر علاقی (Birádar-i-allatí) Half brother.

برادرانہ (Birádráná) Fraternal, like a brother.

برادری (Birádrí) (1) Brotherhood, fraternity, relationship. (2) Relatives, kinsfolk, (3) Community, society.

برادری سے خارج (Birádrí se ḵhárij) One who is put out of caste, an outcast.

برادری سے خارج کرنا To put out of caste, to excommunicate, to expel from a fraternity.

برار (Barár) (1) Tax in general. (2) Land tax or rent. (3) Apportionment of revenue payments according to agreement with the village community. (4) Any division of shares.

براری (Barárf) A shareholder, one paying his portion of the *Jamā* according to the *Barár* taxation.

براری اراضی (Barárf árází) (In Bundelkhand) Land in a village retained by proprietary cultivators, not let to strangers and paying the rent or revenue.

برآمد (Barámad) (1) Expenditure. (2) Land thrown up by a river, alluvial deposit.

برآمد ہونا (Barámad honá) (1) To come out (of or from) (2) To accrue. (3) To be recovered (as stolen property. — مال مسروقہ)

برانا (Baráná) (1) To hold oneself aloof, to avoid. (2) To regulate the water in the water-course.

برآورد (Baráward) Calculation, estimate, budget, pay abstract. برآورد تانخواہ کا نقشہ (Baráward tankhwáh ká naqshá) Pay calculating table.

برآوردہ (Baráwurdá) (1) Brought or carried forward. (2) Estimate.

برائے (Baráe) For, for the sake of, on account of, in order to.

برائے خوردپوش (Baráe ḵhurd-posh) Designation of an assignment of real or personal property to a person for maintenance for life, not conveying a right to transfer (but for the sake of feeding and clothing).

برائے نام (Baráe nám) (1) Nominal, ostensible, fictitious. (2) Nominally.

برائے خود (Baráe ḵbud) For one's self, voluntarily; in itself.



برپا کرنا (Barpá karná) (1) To raise, to cause, to set on foot. (2) To excite.

بیرت (Birt) A right, custom, or privilege derived from the performance of offices whether secular or religious. Proprietary right. The tenure in Gorakhpur under which the Birteas pay a fixed yearly sum, subject to enhancement only with the increase in the Government revenues. They are the owners of the soil entitled to the entire management of their villages holding a transferable and heritable tenure.

Various kinds of Birt are specified as recognised in Gorakhpur.

The *Jiwan birt* is an assignment in favor of a person and his descendants for subsistence. An allowance to the family of an old servant deceased.

The *sankalp birt* is a religious grant to a Brahman rent-free or on only a small quit rent.

The *Marwat birt* is a grant made by the Raja as a compensation to the family of any man who was killed in his service in open fight. It was chargeable according to the custom of the Raj with half the rent demandable for a regular Birt village.

بیرتیا (Birtia ब्रतिया) A tenant who holds land upon a fixed annual assessment : the land held by him cannot be claimed by the donor.

بیرت (Bart बरत) (1) (Delhi dist.) Government revenue or part of it. (2) A rope for drawing out bucket from a well. (3) Mark, streak.

بیرتا (Birtá) (1) Substance, means, power, ability. (2) Action, support, help.

بیرتاو (Bartáo) (1) Behaviour, conduct. (2) Custom, practice. (3) Disbursement.

برجاسته (Bar jastá) (1) *Impromptu*. (2) Opportune, *a propos*.

برجیت (Barjit बरजित) Forbidden.

برخاست کرنا (Barkhást karná) (1) To remove from office, to dismiss (2) To break up (a court), to dissolve (as a meeting مجلس )

برخاست هونا (Barkhást honá) (1) To rise or break up (as a court or assembly), or to be closed, dissolved. (2) To be dismissed.

برخاستگی (Barkhástgf) Dismissal.

برداشت (Bardásht) (1) Stores, supplies. (2) Credit transaction (same as اچاپت )

برداشت خانه (Bardásht kháná) A temporary store house for preserving supplies for travellers or troops.

برده (Bardá) Prisoner of war, slave.

برده فروش (Bardá farosh) Slave-trade.

برده (Birudha बिरुद्ध) See برخلاف

برساتی (Barsátí) (1) What is sown or produced in the rains. (2) A disease in the heels of a horse, farcy. The Glanders and farcy Act ایک امراض بدکنارو برساتی

بر سر کار ہونا (Bar sar-i-kár honá) (1) To be ready when occasion demands. (2) To hold a situation, to be employed.

برسی (Barsí बरसी) A ceremony in commemoration of a deceased relation performed at the close of the first year after decease.

برش پٹی (Barish-paṭṭí वर्ष पट्टी) A statement showing the quantity of rain fallen. ( بارک پٹی )

بر شاسن (Bar shásan बरशासन) (1) Subsistence for a year. (2) Annual salary.

برص (Baras) A kind of leprosy.

بر مابق اسکے (Bar tabaq iske) Subsequently, after this, upon this.

بر طرف کرنا (Bartaraf karná) (1) To put away. (2) To remove, to dismiss (from office). (3) To turn out.

بر طرفی (Bar tarfí) Dismissal, discharge.

برعکس (Bar'aks) On the contrary.

برقرار رکھنا (Bar qarár rakhná) (1) To establish, to confirm, to

ratify. (2) To uphold, to maintain.

برقنداز (Barqandáz) (1) Peon of a Police Station or Tháná, constable. (2) Messenger of court, bailiff. (3) Guard.

برقی (Barqí) Electric. (e. g. *tàr-i-barqí*-telegraph wire).

برگشتہ ہونا (Bargashtá honá) To turn away or aside, to revolt.

برگن (Bargan) Partition, share.

برگیدہ (Barged) Brigade.

بر ملا (Bar malá) Openly, publicly.

برن (Barn) (1) Taint, colour, (2) Class, tribe, sect. (The Hindus are divided into four principal *barns*, viz. (1) Brahman, (2) Khatriya, (3). Vaishya, (4) Sudra.

برن ہین (Barn-hín) Out-cast.

برن (Barn) Alluvial deposit or soil.

برنار مٹی (Barnár-maṭṭí बरनार मट्टी) Coloured soil of two kinds. (The one tinged with yellow and the other with yellow and white).

برنجاری (Biranjárí) One who follows a camp with grain, sutler (برنجاری)

برگہ (Bargá) (Bengali) Same as برہائی see under آدھائی

برندہ (Barindá) Carrier.

برندہ خفیہ (Barindá-i-ḵhufíá) (1) Secret emissary or agent, (2) Smuggler.

१०१ (Barwá बरवा) Sandy soil of inferior quality.

१०२ (Barhá बरहा) (1) A narrow channel for the passage of water from a well to a field or from one field to another. (2) A field in which cows are fed. (3) A rope or string, specially one by which a harrow is drawn or one thrown over a loaded cart to secure the load. (4) (called also १०३) A land of a township or village farthest from the inhabited portion constituting the third class of land. Bārā or *Gohānī* is land immediately adjacent, *mānjhā* middle or intermediate, and Barha or Burreh far away from habitations.

१०४ (Brahmcharī ब्रह्मचारी) A religious student from the time of his investiture till his marriage.

१०५ (Brahm-charj ब्रह्मचर्य) (1) The condition of a young Brahman or student in the first order of his life, see १०६ (2) Religious self-restraint, continence.

१०६ (Brahmghāt ब्रह्मघात) Brahmanicide, murder of a Brahman.

१०७ (Brahmanotr ब्रह्मनोद) A free grant to a Brahman for religious purposes, see १०८

१०८ (Barī) (1) Acquitted, discharged (Note. In criminal law the word १०९ is distinguished

from १०७, the former being used for acquittal and the latter for discharge only). (2) Exempt (from).

१०९ (1) To acquit. (2) To discharge from liability, to relieve from responsibility, to exculpate.

११० (Bariyu-zimmá) Free from charge or obligation, justified.

१११ (Baryat) Exemption, immunity, exoneration, release.

११२ (Barebtā बरहेता) A land of the third quality. See १०२ A land on which sugar-cane has been lately grown.

११३ (Brejā बरेजा) Betel-garden.

११४ (Buredā) Field cut by stealth by a cultivator.

११५ (Barésh) Negotiating a marriage.

११६ (Barā bháo बड़ा भाओ) (1) A kind of appraisement. (2) Money borrowed by the cultivators at a rate per cent to be reckoned according to the highest rate during the season, (in contradistinction to the ११७ which see).

११८ (Barā nāgar taqāvf) An allowance granted to the cultivator who uses the ११९ or large plough used for breaking up weed land.

११९ (Barhtī बढ़ती). (1) Increase. (2) Excess, surplus, and profit.

بابرہی (Bārḥí) Interest in kind  
upon seed grain.

‘‘Barhotri’’ (Barhotri वडहोतरी) Profit, interest.

ལྷན་ (Baṛhiyá) (1) Superior, of good quality (2) Rich, fertile (soil) (3) Costly.

بزرگان (Bazurgán) (1) Great men.  
(2) Ancestors. (3) Sages, saints,  
doctors.

بَزْزُورْ لِنَا (Ba-zor lená) To take by  
force, to extort.

لاانا	Bas men	{	To bring one under sub- jection, to subdue, to get the bet- ter of.
بس ميں	lana वस में लाना		
کرتا	Bas men	{	To bring one under sub- jection, to subdue, to get the bet- ter of.
بس ميں	karna.		

بسات (Bisát) (1) Goods, wares. (2) Stock-in trade. (3) Capital; means (4) Ability, power, importance.

बसा (Basáná बसाना) (1) To settle  
a village, to bring into culti-  
vation, to people, to found a  
colony.

**باساڌري (Basâvrî बसावरी) Ground**  
bearing rent on which the  
huts of a village are erected  
by such of the inhabitants as  
do not cultivate village land.

**بست (Bast) Inhabited, cultivated.**

بستا (Bastá) Inhabited, populated.

بستار. (Bistar) Bedding.

बस्ता (Basta) Parcel, a cloth in which papers or other articles are wrapped up.

بسته باندھنا (Bastá bándhná) To  
tie up a bundle and put

away papers &c., to close an office.

U<sup>5</sup>, ... (Basar karná) To accom-  
plish, to execute, to pass time,  
to live.

بسیار و چشم (Basar-o-chashm) Most  
willingly and heartily.

बासगत (Basgat वसगत) Homestead,  
site of a village residence.

بوسواری (Diswari विसवारी) A bamboo grove.

४, ३३: (Biswá विसवा) (1) Twentieth part of a bigha (2) A measure of land, the twentieth part of a *bigha* (3) It is also used to express a proportionate share of a proprietary right in a village which is conventionally taken as a *bigha*, which is subdivided into twenty parts each called a *Biswa*, to show the extent of the right of any particular sharer. Thus the holder of 4 *biswas* is a proprietor of  $\frac{1}{5}$  ; of half a *biswa* or 10 *biswansis* of one fortieth.

बिस्वा बारार (Biswá barár) Assessment  
or collections of the revenue  
upon the *biswas*, or shares of  
land.

बिस्वादारः (Biswádár बिसवा दार) The holder of a share or shares in a coparcenary-village.

بيسوا داری (Biswá-dá-rí) (1) Proprietary tenure in biswas. (2) A tenure of independent village communities holding under a superior taluqádár. (3) In some places the term is used

to denote *paṭṭī-dārī* or *zamān-dārī*.

بِسْوَانَسِي (Biswānsī विसवन्सी) The  $\frac{1}{20}$ th part of a Biswa.

بِسْوِي (Biswi विसवी) The alienation of land on low Jamá on the payment of fines in advance. (*E. Oudh*) (2) Two biswas deducted from each bigha cultivated by under-tenants, which are taken by the landlord as his right.

بِسْفَت (Basft) The head manager in a village, the same as *muqaddam*.

بَشَرْتَكِي (Basharteki) Provided, on condition that.

بَشَامُول (Bashamúl) Inclusive of, including.

بِشْن-پُرِيت (Bishn-prít विसन प्रीत) Lands held rent free by Brahmans or religious persons to perform the service of Vishnu.

بِشْن پُرِيت دَار (Bishan prít-dár) Grantee of the Brahman caste to whom land has been assigned in the name of Vishnu by zamindárs.

بِشِيش (Bishesh विसेश) Special rule or distinction.

بِصُرَات (Basúrát) In case of.

بِصُرَات خَلَف وَرْزِي (Ba-súrat khálá-warzī) In case of breach.

بِصُرَات قَاصُر (Basúrát qasúr) In case of default.

بِصِيغَة (Ba sighá) In the jurisdiction of. In the department of.

بِصِيغَة مُفَلْسِي (Ba-sighá-i-mufliṣī) In *pauperius*.

See صِيغَة

بِصِيغَة اِپِيل (Ba-sighá-i-apīl) On the appellate side. Appellate jurisdiction.

بِصِيغَة مَال (Ba-sīghá-i-mál) In the revenue department.

بِضَاعَت (Bá-záat) (1) Stock-in-trade, capital. (2) Agency.

بِطَرِيق (Ba tarīq) By way of, by means of.

بِطَرِيق نَاجَاز (Ba-tarīq-i-nájáiz) In an illegal manner.

بَطْنًا بَعْدَ بَطْنًا (Batnan-bád-batnan) Generation after generation. (A term inserted in a grant to denote its descent in direct female line; at present it is understood to imply the right of perpetual descent to heirs in general without restriction.) (*synonymous with* پِشْت در پِشْت (نسلاً بعدَ نسلًا))

بَطْن (Batu) The womb.

بَاتِن (Bátin) (1) (*In law*) The property of a domestic nature. (2) The concealed or internal meaning of a passage in a book of law or religion.

بَعْدَة (Bádhú or Bád azán) Subsequently, after that, then.

بَعْلَت (Ba-illat) On account of, by reason of.

بَعْلَت اِجْرَاے دَگَرِي (Bá-illat ijrá-i-digrí) In execution of a decree.

معروض (Ba-ewaz) In consideration of ; for.

بعید (Baíd) Remote, beyond.

بعید از عقل (Baid-az-aql) Unreasonable, improbable (*syn.* بدیدیت )

بغارت (Baghávát) Revolt, rebellion, mutiny.

بُغض (Bughz) Malice, animosity.

بفاصله (Butáslá) At a distance of ; at intervals of.

بقال (Baqqál) A grain merchant, grocer.

بقایا (Baqáyá) Arrears, balances, dues, balance of revenue.

بقایاے تقاوی (Baqáya-i-taqáwí) Taqáwí balances, balances of money advanced to tenants.

بقایاے زر لگان (Baqáyá-i-zar lagán) Arrears of rent.

بقدر (Baqadr) To the extent of.

بقدر مالیت ( Ba-qadr-i-máliyát ) *Quantum valeat*, to the extent of the value of a thing.

بقول (Baqaul) According to the saying or diction of.

بقلم خود (Ba-qalam khud) In his own hand-writing.

بقید (Ba-qaid) With the restriction of ; with the condition of.

بکار (Bakár बकार) Amount or value of a crop fixed by an appraiser by word of mouth.

بکارت (Bakárat) Virginity.

بکری (Bikrí) (1) Sale. (2) Selling price.

بکری بٹہ (Bikri-baṭṭá) Money realised by sales.

بکری کھاتا (Bikri khátá बिकरी खाता) Account of sales.

بکھیرا (Bakhérá) (1) Any troublesome or vexatious business, affair or occurrence, (2) Hitch, complication. (3) Dispute, quarrel.

بکھیرا چوکنا (Bakherá chukáná बखिरा चुकाना) To settle a dispute, to finish a troublesome business.

بکھیرے میں ڈالنا (Bakhere men ḍálná) To throw obstacles in the way of, to raise or create a difficulty, to cause contention.

بگڑ کرنا (Bigár karná बिगाड़ करना) (1) To harm, to spoil. (2) To quarrel, to forfeit friendship.

بگھن ڈالنا (Bighan ḍálná बिघन डालना) To throw obstacles in the way of, to resist.

بال دینا (Bal dená बल देना) To offer, to sacrifice, sacrificing a victim.

بال چڑھانا (Bal charháná) To sacrifice.

بلا توقف (Bilá tawaqquf) Without delay, speedily, promptly.

بلا شرط (Bilá-shart) Unconditional, absolute.

بلا شک (Bilá-shak) Doubtless, unquestionably.

بلا واسطہ (Bilá wástá) (1) Direct, independent. (2) Unreasonably.

بلا واسطه شہادت (Bilá-wástá shahá-dat) Independant evidence, direct evidence.

بلا وصیت فوت هون (Bilá-wasíyat faut honá) To die intestate.

بلا تکار (Bilátkár) Detention of a debtor and violence exercised upon him to recover a debt.

بُلاَد (Bulád) Cities, towns, country, province.

بُلاَد پریسیڈنسی (Bulád presidency) Presidency-towns.

بِلْتِی (Biltí) Bill of lading, railway receipt.

بِلْهَاز (Ba lîháaz) With regard to, regard being had, considering.

بِلْدَان (Baldán बलदान) Sacrifice.

بِلْدَة (Balda) Town, city.

بِلْدِه هَا (Baldiháe) A compensation for pasture grounds.

بِلْسُنْدَر (Balsundar बालसुन्दर) A kind of sandy soil in Azamgarh.

بَلْكَط (Balkaṭ बलकट) (1) Rent taken in advance. (2) Cutting of ears of corn without reaping.

بَل رَکْهَائِی (Bal rakháí बल रखाई) Wages of persons employed to watch ripe crops at night.

بَلَام بَرْدَار (Ballam bardár) Lancer, staff bearer; mace bearer.

بَلَامْتِیَر (Ballamṭer) Volunteer.

بُلَنْد مَرْتَبَة (Buland martabá) Of high rank.

بَلُوتَا (Balútá) (Marh) A village officer or servant.

بَلُوغ (Balúgh) Puberty, maturity.

بَلُوغِيَت (Bulúghiyat) Adolescence.

بَلْوَة (Balwá) Riot.

بِلَة بَنْدِی (Bila bandí) (1) An account of the revenue settlement of a district (specifying each mahál, the tenant and his rent. (2) (*In U. P.*) An arrangement for securing the payment of revenue. (3) (*In Behár*) The annual distribution of lands among the Ryots for their respective cultivation.

بَمْبَا (Bambá बम्बा) (1) A canal, (2) Pump.

بِمَدَد (Ba madad) With the aid of, by means of.

بِمُقَابَلَة (Ba muqáble) Against.

بِمَقْدَار دَعْوِی (Ba miqdár-i-dáwí) To the extent of claim.

بِمَنْزِلَة (Ba manzila) (1) In the place of, in the station or degree. (2) Equivalent to.

بِمَنْزِلَة وَالْدِیْن (Bá-manzila-i-wáldáfn) In loco parentis.

بِمَنْزِلَة دِیْغْرِیْ کَ (Bá-manzile dīgrí ke) It has the effect of a decree.

بِمَوْجِب (Bamújib) According to, under, in pursuance of, in accordance with, in conformity with, by virtue of.

بِمَوْجِب حِسَاب ذِیْل (Ba mújib hisáb-i-zel) As per account at foot.

بِمَوْجِب دَفْعَة (Bamújib dafá) Under section.

بَنْ کَٹِی (Ban kaṭṭí बन कटो) (1) Fee paid for cutting timber

- in a forest. (2) The right obtained by clearing of jungle and bringing it under cultivation.
- بنکر (Bankar बनकर) (1) Produce of forest lands, (2) Revenue from wood and forests.
- بنکرہا (Bankharā बनखरा) Land on which cotton was grown in the past season and is now under a crop of grain.
- بنتریا (Bantariyā बनतरिया) A class of forest rangers formerly holding rent free lands in quit-tance of police duties, but now as their duties have ceased, revenue has been assessed on them at an easy rate.
- بنا (Binā) (1) The foundation, the basis, (2) Motive, cause, origin.
- بنابرین (Binā bar in) With the view, on this account, therefore.
- بنای دعوٰی (Binā-i-dāwī) } Cause  
بنای مصلحت (Binā-i-mu- } of ac-  
khāsmat). } tion.  
بنای نالیش (Binā-i-nālīsh.) }
- بنام (Banām) (1) Versus, against. (2) In the name of.
- بنتی کرنا (Bintī karnā बिल्ली करना) To implore, to supplicate, to entreat of.
- بنج (Banj बज) Trade, traffic, mercantile transaction.
- بنجارا (Banjārā बनजारा) A caste who are carriers of grain, salt &c.
- بنجر (Banjar बजर) Waste land.
- بنجر جدید (Banjar jadīd) Land brought recently into cultivation after lying some time fallow.
- بنجر قدیم (Banjar qadīm) Land left fallow for some years.
- بنجر تورنا (Banjar tornā) To break up waste land.
- بنداب (Band-i-āb) Embankment.
- بند باتائی (Band batāī) Account of each share of assessment in grain.
- بند برداشت (Band bardāsh) Account of the share of an instalment to be paid by each villager.
- بند پھانٹا (Band phāntā) Account of the shares of the liabilities of a village.
- بند جامع (Band-i jamā) Distribution of the assessed lands among the cultivators so as to allot to each an equal portion of good and bad land, and to make him responsible for a fixed proportion of assessment.
- بند حساب (Band-i-hisāb) Abstract account.
- بندی مدت (Bandī muddat) Stated period for the settlement of account.
- بندوبست (Bandobast) (1) Management, administration, adjustment, settlement. (2) Settlement of revenue to be paid by the zamindar, renter or farmer to the Government or by the tenant to the zamindar.



بندوبست اراضی معافی منقبطہ (Bandobast-i-árází-i-muáíf-i-munzabtá) Settlement of lapsed or resumed rent-free tenures.

بندوبست استمراری (Bandobast istamrárí) Permanent settlement.

بندوبست چندروزہ (Bandobast-i-chandrozá) A temporary settlement.

بندوبست پنج سالہ (Bandobast-i-panj sálá) Five year settlement. A settlement made for only five years. This is done in respect of villages, which are susceptible of being washed away by a river. Such villages are assessed every fifth year.

بندوبست مستاجری (Bandobast mustájrí) A farming settlement.

بندوبست سراسری یا سراسری (Bandobast-i-sarásarí yá sarsarí) A summary settlement.

بندوبست میعادی (Bandobast-i-meyádi) Temporary settlement.

بندوبست جدید (Bandobast-i-jadíd) (1) New arrangement (2) New settlement.

بندوبست مالک (Bandobast-i-mulk) Sum total of the revenue of a province or kingdom.

بندوبست کی پیمائش (Bandobast kí pemáish) Revenue survey.

بندوبست کے صاحب (Bandobast ké sáhib, Muhatmim bandobast) Settlement officer.

بندر (Bandar) Port, harbour.

بندش (Bandish) (1) Construction, composition, (2) Contrivance, scheme, artifice, manoeuvre. (3) Making up a false account of a transaction, (4) League; collusion.

بندوق (Bandúq) Musket, gun, fowlingpiece.

بندوق چالانا (Bandúq chalá-ná. } To discharge a gun, to shoot.  
بندوق مارنا (Bandúq már-ná. }  
بندوق چھوڑنا (Bandúq chhoṛná. }

بندہ (Bandh बन्ध) (1) Tie, knot. (2) Fetter (3) Bondage, (4) Pledge, deposit.

بندہ گره (Band girah) (1) A ceremony of tying the marriage knot. It makes the agreement of marriage complete. (2) Betrothal.

بندہ (Bandá) Humble servant, servant, (a term used by a writer when speaking of himself when addressing a superior).

بندہ پرور (Bandá parwar) Patron, your honor, your worship.

بندہ زادہ (Bandá zádá) Your slave's son, my son.

بندھک (Bandhak बन्धक) Pawn, pledge, deposit, mortgage.

بندھک گرهت (Bandhak grihit बन्धक ग्रहित) A mortgagee.

بندھک پتر (Bandhak patr बन्धक पत्र) Mortgage-deed.

بندھو (Bandhú बन्धू) (1) A relation, a kinsman in general (2)

(In law) Cognate kinsmen of a remote degree, *i. e.*, kinsmen sprung from a different family but connected by funeral oblations. The Bandhus are of three kinds.

تم بندھو (Personal bandhus)

(1) Such as are in parallel grade to the individual himself, who are the sons of his own father's sister, the sons of his own mother's sister, the sons of his paternal aunt, and the sons of his own maternal uncle. (2) پتا بندھو (Bandhus paternal) Such as are parallel to his father, who are the sons of his father's paternal aunt, the sons of his father's maternal aunt, and the sons of his father's maternal uncle. (3) ماما بندھو (Maternal bandhus) Such as are parallel to his mother who are the sons of his mother's paternal aunt, the sons of her maternal uncles (Mitakshra Chapter II., Shlok VI. § 1).

بندھواس (Bandhwás बन्धवास) Land embanked all round so as to admit of being flooded.

بندھان (Bandhán बन्धान) (1) A pension, stipend. (2) also بندھوا (Bandhwa) Purchase of grain in advance of the harvest.

بندی (Bandí) Arrangement, settlement.

بنس (Bans बन्स) (1) Lineage, family (2) Descendants.

بنساروی (Bansawálí बंसारवी) Genealogy.

بنک (Bank) Bank, savings bank.

بنک گھر (Bank ghar) Bank.

بنک کی کتاب (Bank kí kitáb) Pass book.

بنوائی (Banwái बनवाई) Price paid for making, cost of making.

بنہار (Binhár बिन हार) Labourer, ploughman whose services are paid in *Banni* or in kind.

بنی (Banní बन्नी) Portion of grain given to a labourer as his remuneration.

بنی (Baní) Children, sons.

بنیاد (Bunyád) (1) Foundation, basis, origin. (2) Source, power.

بنظر (Bánazar) With reference to, in advertence to, in view of.

بنظر حالات (Ba-nazar-i-hálát) With reference to the circumstances.

بنظر حالات مذکورہ { Ba nazar ha-  
بالا یا بحالات مذکورہ { lát mazkúra-bá-  
lá or Ba-hálát muzkúrá, Under the above circumstances; with reference to the preceding remarks, in reference to what has been stated above, under the particulars stated above.

بنظر حالات مقدمہ (Ba-nazar-hálát-i-muqadma) Under the circumstances of the case.

بنفسہ (Benafsí-há) *Ipsa facto*, by itself.

بنوائی (Buwáná बुवानी) To cause to be sown, to have or get the field sown or cultivated.

# ۷۶ (Biwáh विवाह) Marriage.

Eight forms of marriage are described by Manu. (1) *Brahma* (2) *Daiva* (3) *Arsha* (4) *Perjapati* (5) *Asura* (6) *Gandharva* (7) *Rakshasa* (8) *Pisacha*. (1) The gift of a daughter, clothed only with a single robe, to a man learned in the veda, to whom her father voluntarily invites and respectfully receives to perform the nuptial is rite called *Brahma*. (2) The rite which sages call *Daiva* is the gift of a daughter, whom her father has decked in gay attire, when the sacrifice is already begun, to the officiating priest who performs that act of religion, (3) The *Arsha* form is when the father gives her daughter away, having received from the bridegroom one or two pairs of kine for uses prescribed by law. (4) The *Prajapatiya* form is when the father gives away his daughter with due honor saying distinctly "may both of you perform together your civil and religious duties" (5) The marriage named *Asura* is when the bridegroom having given as much wealth as he can afford to the father and paternal relations of the bride and to the damsel herself takes her voluntarily as his wife. (6) The reciprocal connection of a youth and a damsel

with a mutual desire is the marriage denominated *Gandharva*. (7) The *Rakshasa* form of marriage is when a maiden is taken by force after her kinsmen and friends have been slain or wounded in battle and their houses broken open. (8) The last form of marriage called *Pisacha* is when the lover secretly embraces the damsel either sleeping or disordered in her intellect.

These various forms of marriage all but two, the *Brahma* and the *Asura*, are now obsolete.

۷۶ (Butát) Account of household expenses. (Arabic).

۷۶ (Bantí-zamín) Land held by the owner of a village in his own possession to give out to the peasants for cultivation.

۷۶ (Bojh baṭáí बोझ बटाई) A mode of division by stacks or bundles of mowed corn. (Rohilkhand).

۷۶ (Búd-o-básh) Residence. ۷۶ (Bodar बोदर) (1) A place to stand on for throwing the *dauri* or basket by which water is raised from a well. (2) A small enclosure of mud in which water is taken for irrigation.

۷۶ (Borá बोरा) (1) Redeemable mortgage.

ہوری (Borí बोरी) (1) A gunny bag,  
(2) A measure of 3 maunds,  
(3) A bag in which a banker  
keeps rupees.

بوساطت (Ba wisátat) (1) Through,  
care of. (2) By means of,  
through the instrumentality of.

بوسیلہ (Ba-wasilé) By means of;  
through the instrumentality of.

بوکا (Boká बोका) Bucket for  
throwing water to a higher  
elevation.

بوکارا (Bukará बुकारा) Land re-  
covered by the recession of  
a river but rendered useless by  
a deposit of sand.

بولا (Bolá बोला) (In the Delhi  
district) Agreement between  
the village kussees and cultiva-  
tors as under-tenants.

بولانس (Bolans बोलन्स) Making  
over one's share to another.

بولانسی (Bolansí बोलन्सी) The hold-  
er of a share of property be-  
longing to another, an adopt-  
ed heir. (Benares and East  
Oudh).

بول چال ہونا (Bol chál honá बोल  
चाल होना) To be on friendly  
terms (after estrangement).

بولی (Bolí बोली) (1) Bid at an  
auction (2) Language, dialect,  
conversation.

بولی بولنا (Bolí. bolná) To bid.

بونہ (Boní बोनी) Sowing, seed-  
time, sowing season.

بوہرا (Bohrá बोहरा) A village  
banker or money-lender.

بوہنی (Bohní बोहनी) A handsel,  
the first money received dur-  
ing the day, or the first ready  
money-sale by shop-keepers  
and hucksters, no credit being  
generally given for the article  
first-sold.

بوئی باج (Boí báchh बोई बाज) Assessment to be realised on  
cultivation.

بویر (Boyar बीयर) Land that never  
lies fallow.

بہا (Bahá) Price, value.

بہا کے خون (Bahá i khùn) Blood  
money, paid to the relations  
of the person slain.

بہا کے کاغذ (Bahá-i-kágaz) Allow-  
ance office.

بہاچا (Bháchá भाचा) A nephew.

بہات (Bhát भात) (1) Advances to  
cultivators without interest.  
(2) The name of a particular  
soil north of the Ganges, con-  
taining much nitre. (3) Uneven  
ground. (4) A marriage-cere-  
mony which consists in the  
mother's family presenting rice,  
garment, money, &c., to the  
bride. (5) The present of gar-  
ments, &c., sent on the occa-  
sion of the marriage of the child  
of a daughter to her parents.

بہادون (Bhádōn भादों) The fifth  
month of the Indian calendar,  
corresponding to a period from

about the middle of August to the middle of September.

بہادونی (Bhádóní भादोनी) Autumnal crop.

بہار جا (Bhárjá भारजा) A wife, a spouse.

بہاشا (Bhášhá भाषा) (1) The vernacular of any country. (2) The Hindi language. (3) Complaint in law-suit.

بہاگنا (Bhágna भागना) To escape from custody, to make off, to run away.

بہاگ بٹائی (Bhág baṭáí भाग बटाई) Allotment of shares.

بہاگ دینا (Bhág dená भाग देना) To apportion, to divide, to allot.

بہاگنر (Bhágnar भागनर) The rich alluvial lands under the bank of the *Jumna*.

بہاگنی (Bhágni भागनी) Coheiress, sister.

بہاگی (Bhágí भागी) (1) Sharer, participator. (2) Accomplice. (3) Heir.

بہانج (Bhánj भानज) Discount for exchange.

بہانجا (Bhánjá भानजा) Sister's son, nephew.

بہانجی (Bhánjí भानजी) Sister's daughter, niece.

بہانجی مار (Bhánjímar भांजी मार) } A mar-plot,  
a back  
biter.  
بہانجی خور (Bhánjí khór. }  
.

بہانوار (Bhánwar पारना) To be married (this is an

important ceremony at Hindu marriage ; it consists in going seven times round the sacred fire).

بہانہ کرنا (Baháná karná) (1) To make an excuse. (2) To pretend. (3) To evade, to shuffle.

بہاؤ (Bháó भाओ) Rate, price, value. See بہاؤ کا نتیجہ and بہاؤ بڑا

بہاؤ چڑھنا (Bháó chāṛhná) To rise in price, to be at a premium.

بہاؤ گرنہ (Bháó gírná. } To fall  
بہاؤ اٹارنا (Bháó utarná. } in price  
or value.

بہاؤج (Bháwaj भावज) Brother's wife (Syn. Bhábí. Bhaují).

بہاؤلی (Bháolí भावली) (1) Distribution of the produce between the landlord and tenant in previously stipulated proportions. (2) Rent paid in kind.

بہاؤلی کھیل (Bháolí khíl भावली खील) Land recently brought under cultivation of which the cultivator is allowed a large share of produce.

بہائی (Bháí भाई) Brother.

بہائی انس (Bháí-ans' भाई अन्स) The share or portion of a brother.

بہائی انسی بیکہ (Bháí-ansi-bighá भाई अन्सी बीघा) An arbitrary measure of land, used by the brotherhood of a coparcenary village for appointing the revenue on the lands which they cultivate.

بہائی بند (Bháí-band भाई बन्द) Brethren ; kindred ; relations ;

friends, people of the same caste.

بھائی بندی (Bhái-bandí) Brotherhood, fraternity.

بھیا بانٹ (Bhaiyá bánt) Held in common as a village. See the next.

بھیا چارہ } (Bhaiyáchará. } Lands  
بھیا چاری } (Bhaiyácharí. } or vil-  
lages or certain rights and  
privileges held as common  
property, either entirely or in  
part, as in the perfect or the  
imperfect *paṭṭidárá* tenures, by  
a number of families forming  
a brother-hood, and perhaps  
descended from a common an-  
cestor; but now not always  
connected by sameness of des-  
cent. (In all such fraternities the  
Government revenue is most  
usually paid through one of  
the members representing the  
whole. Any one of the co-parce-  
ners, may let or mortgage his  
share to a non-proprietor, in  
some places, subject to the  
concurrence of the rest of the  
fraternity. In such case, the  
original share-holder may re-  
tain his privileges of adminis-  
tering and voting, in regard  
to the interest of the commu-  
nity, as well as his share in  
the manorial rights of the  
whole, *viz*; to the waste lands,  
ground rents, and let to stran-  
gers and other emoluments  
which are shared in common).

بھیا جم (Bhaiyá jamá) A fee paid to the head or heads of a village on settling the assessment of revenue.

بھبکا (Bhabká) Still.

بھتہ (Bhattá) (1) Advances to ploughman without interest. (2) Extra allowance or pay to public servants on special duty. (3) Travelling allowance, extra payment.

بھتان (Buhtán) False accusation, calumny, defamation.

بھتیجا (Bhatíjá) Nephew; wife's brother's son.

بھتیجی (Bhatíjī) Niece, wife's brother's daughter.

بھت (Bhat) A title given to a learned Brahman or to any great teacher.

بھتوا (Bhatwà) Light dry soil yielding only an autumn crop.

بھتہ (Bhatṭá) Ploughman's wages in kind.

بھتیانہ (Bhatyáná) (1) To ebb (the tide) (2) To ruin a person.

بھتی (Bhatṭí) Distillery, a liquor shop.

بھتی دار (Bhatṭí-dár) (1) One who manufactures and sells spirituous liquors, distiller. (2) One who keeps a liquor shop.

بھدر (Bhadrá) Unlucky moment.

بھدوار (Bhadwár) (1) Land prepared for the planting of sugar-cane. (2) Land ploughed during the *kharif* and allowed to remain

بھدئی

fallow till the cotton is sown.

(3) Land ploughed for the rabi sowings.

بھدئی (Bhadai) The autumnal crop.

بھرحال (Ba-har hál) Any how, at all events, by all means, somehow or other (syn. *Ba har surat, ba har kaif, ba har taur*).

بھرائی (Bharái) Price paid for milling or stuffing.

بھرات (Bharat) (1) Goods, cargo, lading. (2) Carriage, transit or transport charges. (3) Amount paid by an individual or party.

بھارت بھارنا (Bharat bharná) (1) To supply a deficiency, (2) To convey merchandise to a place, to export.

بھارتی (Bhartí) (1) Store, stock, cargo, lading. (2) Admission enrolment, investment. recruiting (soldiers). (3) Additional or irrelevant matter.

بھریشت ہونا (Bhrishta honá) To be fallen, to be polluted, to be deprived of caste.

بھارن (Bharan) Heavy shower of rain.

بھارن پوشن (Bharan-poshan) Maintenance.

بھارنا v. i. (1) To fill, (2) To satisfy, (3) To make good, to discharge, to liquidate, to reimburse. (4) To load, to charge. (5) To give evidence. (6) To pay

the penalty of. (7) To undergo, to suffer. (8) To stir up, to excite.

بھارپاے یا بھارتی (Bharpáe yá Bharatí) A release in full, a cocket. Main ne kanjī kanjī bhar-páí. I received in full) an acknowledgment of full payment.

بھارائی (Bharái) Cess or tax (in the Benares district) one half of which was given to the *amil* for charges of remittance, and the other carried to the credit of Government (now abolished).

بھادھار (Bhadahar) The cutting of grain when it is only half ripe. (It is a common saying-*chaná bhadáhar, aur Jaukura, Gehun dhenka dhará*) Cut your *chaná* half ripe, your barley ripe, your wheat when the ear b *ids* down).

بھارکانا (Bharḁkáná) To instigate, to excite.

بھاروا (Bharwá) (1) Pimp, procurer. (2) Attendant on a dancing girl. (3) Fool, blockhead.

بھوس (Bhus) (1) Husk (of corn.) (2) Chaff, bran.

بھوس اڑانا (Bhus-uráná) To make the chaff fly, to beat.

بھوساوری (Bhusaurí) A place where corn straw or chaff is kept.

بھک سے ادر جانے والا مادہ (Bhak se urjáne wálá máddá) Expl. live substance, combustibles.

بھکانا (Bahkáná) (1) To entice, to decoy. (2) To set one against. (3) To mislead to delude.

بھکا لیجانا (Bahká lejáná)—To entice or lure away, to run away with.

بھکشا (Bhikshá)—Alms, begged food.

بھگہ لے جانا (Bhagá lejáná)—To abduct.

بھگتانا (Bhugtáná)—(1) To liquidate. (2) To distribute, to portion out. (3) To perform, to execute. (4) To cause to suffer or undergo.

بھگھاتنا (Bhughatná)—(1) To suffer, to undergo (as سزا) (2) To pay the penalty of. (3) To settle with. (4) To put up with.

بھگنی (Bhagní)—Sister.

بھالماسی (Bhalmansí)—(1) Credit. (2) Gentlemanliness, urbanity.

بھالی (Bahlí) A small two-wheeled carriage without spirings drawn by two oxen.

بھام پھونچانا (Ba-ham pahúncháná)—(1) To convey, provide, acquire (2) To bring about.

بھمن (Bahman)—The eleventh month of the Persian calendar.

بھمی (Bhumyá)—Land-holder.

بھن (Bahin)—Sister, female cousin.

بھن گوترا (Bhin gotrá)—One not belonging to the same family, one of different lineage.

بھن گوتراچ سہند (Bhin-gotraaj sapinda)—One not belonging to the same family but performing funeral oblations to the owner, cognate.

بھن وارن (Bhin varan)—Of different caste.

بھننودر (Bhinnodr)—Brother not by the same mother, a half brother.

بھنپا (Bahnápá)—Sisterhood, sisterly affection.

بھنانا (Bhunáná)—(1) To cause to be changed, to change (as money). (2) To have or get (grain) parched or fried.

بھنافی (Bhunáf)—Discount in exchange.

بھندار (Bhandár)—(1) Place where household goods and utensils are kept, store-room. (2) Bed of a river. (3) Villages managed by a Raja or Zamindar himself. (4) Private estate (not rented or farmed to others).

بھنگ (Bhang)—An intoxicating preparation of hemp.

بھنگی (Bahangí)—A stick or pole with slings at both ends for carrying boxes or baskets &c., on the shoulder.

بھنوت (Babnot)—Sister's son.

بھنوتی (Bahnoí)—Brother-in-law, sister's husband.

بھو (Bahú)—(1) Daughter-in-law, (2) Wife, bride.

بھو دان (Bhú dán)—Grant of land, or revenue thereof.

بھو دان پتر (Bhú dán patr)—Deed of a grant of land.

بھو سوامی (Bhú-swámí)—Landlord.



۸۲ ( Bhúá )—Father's sister, paternal aunt.

۸۲ ( Bhútak )—Material.

۸۲ ( Bhúdá )—Light, sandy soil.

۸۲ ( Bhúr bátná )—To give alms to a crowd of poor people.

۸۲ ( Bahorú )—The sloping path-way for bullocks drawing water from a well. (Syn. — ۸۲)

۸۲ ( Bhúr )—Any unproductive soil (consisting for the most part of seven-tenths of sand and the rest of clay) being the third in common enumeration. Varieties of it are named *Bhúr kháki* and *Bhúr Puráni*.

۸۲ ( Bhúrá )—Land belonging to a village lying farthest from the inhabited part.

۸۲ ( Bhúrári )—Corn remaining in the ear after it has been trodden down.

۸۲ ( Bhúrí )—Light sandy soil.

۸۲ ( Bahorá )—The ceremony of bride's dismissal with her husband.

۸۲ ( Bhúsá )—Chaff or husk of corn.

۸۲ ( Bhúsi )—Bran or chaff.

۸۲ ( Bhog-bandhak )—A usufructuary mortgage. A kind of mortgage in which the article pledged or mortgaged may be converted to use, as land, houses, cattle, trees, the profits of which are to be appropriated in lieu of interest.

۸۲ ( Bhog dár )—One in the possession or enjoyment of property.

۸۲ ( Bhog adhikárf )—The possessor of the usufruct of pledged or mortgaged property.

۸۲ ( Bhog lábh )—Usufruct in lieu of interest.

۸۲ ( Bhogotra )—A grant of revenue for the enjoyment or use of an individual, especially of a religious character.

۸۲ ( Bhog )—The food offered to an idol.

۸۲ ( Bhog karná )—(1) To enjoy. (2) To have sexual intercourse with. (3) To suffer, to undergo.

۸۲ ( Bhog lagáná )—(1) To offer food to an idol. (2) To partake of food.

۸۲ ( Bhúl chük )—Error and omission.

۸۲ ( Bhúl chük leni deni )—Errors and omissions excepted.

۸۲ ( Bhúm bhára )—Ground-rent.

۸۲ ( Bhúmi )—(In Rajputaná) Hereditary landed estate held free of assessment.

۸۲ ( Bhúmiyá )—A proprietor of the soil, descendant of the founder of a village.

۸۲ ( Bhúmíká )—A head-man, a military chief.

پهريه داري ( Bhúndárf )—A small patch of cultivation allotted rent-free to village-servants.

پهريه ديا ( Bhúndyá )—One who cultivates with a borrowed plough.

پهريه ( Bhonrí )—Same as پهريه q. v.

پهريه ( Bhonbár )—Name of an agricultural tribe of Hindus.

پهريه گده ( Bhúnd gadh )—Gifts at marriages (Eastern Oudh).

پهريه هاري ( Bhún hárí )—Land let at a low rent to military retainers.

پهريه ( Bahí ) Register, diary, book of daily accounts.

پهريه روز نامه ( Bahí roz-námchá ) Daily account book, as diary and ledger.

پهريه کھاته ( Bahí khátá )—Account books, ledger.

پهريه ميں چرھانا ( Bahí men charháná )—To ent into the account book, to debit or credit, to place to account.

پهريه يادداشت ( Bahí yád dásht )—Memorandum book, note book.

پهريه ( Bhít ) (1) Wall, breadth of a wall. (2) Embankment.

پهريه وال ( Bhítar wálá )—Inmate.

پهريه ( Bhítrí )—(1) Internal *zarar* or injury) (2) Hidden, secret.

پهريه ( Bhitorí )—Ground rent paid for the site of a house.

پهريه ( bhet )—(1) Interview, visit. (2) Present to a superior, (3) Offerings, sacrifice.

پهريه ( Bhet honá )—(1) To have an interview with, to meet with. (2) To be sacrificed, to fall a victim to, (3) To become payable to.

پهريه ( Bhej ) Rent, a proportionate share of it, an instalment.

پهريه بار ( Bhej barár ) A tenure in which the shares of the brother-hood are liable to the periodical or occasional adjustment, and in which balances of revenue and village expenses occasioned by the fraud or insolvency of a sharer are made good by a rateable contribution from the other sharers.

پهريه بار گاون ( Bhej-barár-gáon ) A village in which the *Bhejbarár* tenure prevails.

پهريه دينا ( Bhél dená ) To give a clue to, (2) To divulge or betray a secret.

پهريه کړنا ( Bhed karná ) To distinguish or classify, to sort.

پهريه لینا ( Bhed lená ) To spy, to pry into, to get at the secret of, to worm oneself into another's confidence, to sound.

پهريه ( Bhedf ) The spy.

پهريه بدالنا ( Bhesb badalná ) To change one's appearance or garb. (2) To personate a character.

پهريه داري ( Bhesb dárí ) Disguised person.

پهريه ( Bhík ) Alms.

دھيگي ٻلي (Bhígi billí)—Cunning person (very quiet in appearance).

دھيگي ٻلي ٻٽانا (Bhígi billí batáná) To make lame or absurd excuses.

دھلي (Bheli)—A lump ball of *gur*. (generally four or five seers in weight).

دھيناڻي (Bhináplá)—Sisterhood, sisterly friendship.

دھيڙاد (Bhewád)—Paying and receiving on the footing of one of a brotherhood or fraternity.

دھي آبرو ڪرنا (Be ábrú karná) To dishonor, to disgrace.

دھي آسار (Be asar)—Ineffectual

دھي اختيار (Be akhtiyár)—(1) Without jurisdiction. (2) Against one's will (3) Without choice.

دھي استعاضتي (Be istita ati)—Insolvency, indigence.

دھي اصل (Be-asl)—Groundless, frivolous, unfounded.

دھي اعتبار (Be-etibár)—Unworthy of credit, unreliable.

دھي اعتباري (Be-etibárf)—Want of credit, mistrust, disbelief.

دھي انتظامي (Be intizámí)—Disorder, mismanagement.

دھي انصافي (Be-insáfí)—Injustice, iniquity.

دھي ايماني ڪرنا (Be-ímání-karná)—(1) To act dishonestly. (2) To play oneself false. (3) To cheat, to misappropriate.

دھي باق ڪرنا (Be báq karná)—(1) To pay up, to wipe off. (2) To adjust, to settle, to discharge (an account). (3) To clear up accounts.

دھي باقي (Be-báqi)—Adjustment, liquidation, acquittance.

دھي بنياد (Be bunyád)—Groundless.

دھي پردگي ڪرنا (Be pardgí karná) To trespass on the modesty of a woman, to invade privacy.

دھي تامل (Be-táammul)—Without hesitation; inconsiderately, without deliberation.

دھي تعلق (Be táalluq)—Independent.

دھي تن مال (Be-tan-mál)—Escheat, property devolving on state for want of legal claimants.

دھي ثباتي (Be sabátí)—Inconstancy, instability.

دھي بيجا (Bejá)—(1) Improper, out of place, (2) Illegal, unjustifiable, unreasonable, objectionable, irrelevant.

دھي بيجا قرق (Bejá qurqí)—An illegal attachment or distraint.

دھي جرمي (Be-jurmí)—Innocence.

دھي چراغ (Be-chirágh)—Ruined, deserted (as a village or house).

دھي بيچاره (Bechárá)—Destitute, helpless, miserable, innocent.

دھي حساب (Be-hisáb)—(1) Without reckoning. (2) On account.

دھي خاش (Be khalish) Without disturbance, without flaw, undisturbed, without hitch.

بيدخلى (Be dakhl)—(1) Dispossessed, ejected (2) Ejected person (3) Out of possession.

بيدخلى ڪرنا (Bedakhl karná)—To eject, to dispossess.

بيدخلى (Bedakhlí)—Ejectment, dispossession. (نالشات بيدخلى) (nálshát bedakhlí) Ejectment suit (اطلاعنامه بيدخلى) (itlání-námá-i-bedakhlí) Notice of ejectment, notice to quit.

بيدخلى ڪارروائي (Karrawáf-i-bedakhlí)—Ejectment-proceedings.

بيدخلى بالقهر (Bedakhlí-i-biljabr)—Forcible dispossession.

بيج وار (Bijwár)—Perquisites of the lower classes, consisting of a portion of seed corn from the field.

بيجر (Bejar)—A description of soil in which the cereal grains are generally sown.

بيجڪ (Bíjak)—(1) A ticket tied to goods or on bags to mark their contents. (2) Invoice, inventory.

بيجهڙا (Bejhrá)—(1) Mixed crop. (2) Mixed grain (generally wheat and barley). (3) Of a mixed race, mongrel.

بيج بچاءُ ڪرنا (Bích-bicháo karná)—(1) To interpose, to mediate, to intercede. (2) To arbitrate, to adjust, (3) To reconcile, to pacify.

بيج مين پڙنا (Bích men parná)—(1) To interpose; to interfere. (2) To negotiate a bargain, marriage &c. (3) To give a pledge.

بيچا لکھنا (Bechá lihhná)—To endorse a bill.

بيچنه ڪا اڏھڪار (Bechne ká adhi-kár)—Monopoly.

بيدهي رچھڻا (Bedhí rachná) To prepare the ground for marriage or other religious sacrifice.

بيز (Bair)—Malice, ill will, hatred.

بيز رکھڻا (Bair rakhná)—To bear malice, to hate.

بيز نڪالڻا (Bair-nikálná)—To take revenge, to retaliate.

بيز (Birj)—(1) *Sperma genitale* (2) Seed.

بيرون (Bairan)—Female enemy.

بيرونگ (Bairang)—Unpaid, bearing postage.

بيرونجاٽ (Birúnjât)—Suburbs, country (in opposition to town).

بيروني (Beroní)—External.

بيروني نشانات (Beroní nishánát)—External marks.

بيري (Berí)—Enemy, adversary.

بيزا اوڻھڻا (Bírá uṭháná)—To take up the gauntlet, to take an enterprise upon one self.

بيزا ڏالڻا (Bírá ḍálná)—To propose a premium for the performance of a task, to challenge.

بیڑا (Berá)—(1) Enclosure, fence, hedge, railing. (2) Timber formed into a raft to be brought down a river. (3) Boat, fleet.

بیڑا پار کارنا (Berá pár karná)—(1) To ferry over a raft or boat. (2) To help one over a difficulty.

بیڑا پار ہونا (Berá pár honá)—To tide over a difficulty or distress, to get well through a business.

بیڑہ راس (Berá-i-rás)—Pound, a public place for keeping cattle, trespassing on another's ground.

بیڑہ لجانا (Berá lejáná)—To carry cattle by force to the pound.

بیڑی (Berí)—(1) Fetters (2) Basket used to irrigate fields.

بیاجی (Biyájí)—Money lent or borrowed at interest.

بیادہ (Biyádh)—Contention, quarrel, difficulty, trouble.

بیاس (Biyás)—Land cultivated to be sown in the following year.

(Byás)—Name of a celebrated saint and the supposed original compiler of Vedas and Purans.

بیاض (Biyáz)—Note book, account book.

بیان (Bāyán)—Statement; assertion, declaration, affirmation; explanation, averment, allegation.

بیان بدانا (Byán badalná)—To retract one's statement, to contradict oneself.

بیان امر واقعی (Bayán amar-wáqai)—An allegation of fact.

بیان تحریری (Bayán-tehriri)—Written statement.

بیان دعوی (Bayán dáwí)—A statement of claim.

بیان زبانی (Bayán-zubání)—Oral or verbal statement.

بیان ضمنی (Byán-zamní) *Obiterdictum*; incidental remark.

بیان خلاف واقعہ (Bāyán-khiláf waqá) A false statement.

بیان و ثبوت کے بموجب فیصلہ کرنا (Bayán wa sabút ke hamújib faislá karná)—To decide *Secundum allegata et probata*.

بیان حافی (Bayán halfi)—Affidavit.

بیاه (Biyáh)—Marriage.

بیاه رچنا (Biyáhrachná)—To make preparations to perform the ceremonies of marriage.

بیاه لجانا (Biyáh lejáná)—To have one's self married and take away the bride.

بیاهتا (Biyáhtá)—Married woman.

بی بی (Bíbí)—(1) Lady, madam. (2) Wife.

بی بی جی (Bíbí jí)—Husband's sister, sister-in-law.

بیپاری (Baiparí)—Trader, merchant, dealer.

بیٹ کھیٹ (Bit khet)—(1) Field or land grazed on by cattle. (2)

- بیڑا (Berá)—(1) Enclosure, fence, hedge, railing. (2) Timber formed into a raft to be brought down a river. (3) Boat, fleet.
- بیڑا پار کارنا (Berá pár karná)—(1) To ferry over a raft or boat. (2) To help one over a difficulty.
- بیڑا پار ہونا (Berá pár honá)—To tide over a difficulty or distress, to get well through a business.
- بیڑا-راس (Berá-i-rás)—Pound, a public place for keeping cattle, trespassing on another's ground.
- بیڑا لیجانا (Berá lejáná)—To carry cattle by force to the pound.
- بیڑی (Berí)—(1) Fetters (2) Basket used to irrigate fields.
- بیاجی (Biyájí)—Money lent or borrowed at interest.
- بیادھ (Biyádh)—Contention, quarrel, difficulty, trouble.
- بیاس (Biyás)—Land cultivated to be sown in the following year.
- (Byás)—Name of a celebrated saint and the supposed original compiler of Vedas and Purans.
- بیاض (Biyáz)—Note book, account book.
- بیان (Báyán)—Statement; assertion, declaration, affirmation; explanation, averment, allegation.
- بیان بدنا (Byán badalná)—To retract one's statement, to contradict oneself.
- بیان امر واقعی (Bayán amar-wáqai)—An allegation of fact.
- بیان تحریری (Bayán-tehriri)—Written statement.
- بیان دمری (Bayán dáwí)—A statement of claim.
- بیان زبانی (Bayán-zubání)—Oral or verbal statement.
- بیان ضمنی (Byán-zamní) Obiter-dictum; incidental remark.
- بیان خلاف واقعہ (Báyán-khiláf-waqá) A false statement.
- بیان و ثبوت کے بموجب فیصلہ کرنا (Bamújib faislá yán wa sabút ke karná)—To decide *Secundum allegata et probata*.
- بیان حافی (Bayán halfí)—Affidavit.
- بیاء (Biyáh)—Marriage.
- بیاء رچنا (Biyáhrachná)—To make preparations to perform the ceremonies of marriage.
- بیاء لیجانا (Biyáh lejárná)—To have one's self married and take away the bride.
- بیاءت (Biyáhtá)—Married woman.
- بی بی (Bíbí)—(1) Lady, madam. (2) Wife.
- بی بی بی (Bíbí jí)—Husband's sister, sister-in-law.
- بیپاری (Baiparí)—Trader, merchant, dealer.
- بیٹ کھیٹ (Bit khet)—(1) Field or land grazed on by cattle. (2)

Land cultivated by forced labour.

ہیت ( Bait )—(1) House (2) (M. Law) The simplest kind of residence.

ہیت المال ( Bait-ul-mál )—(1) Public treasury or exchequer. (2) Escheat, the property that falls to the crown on failure of heirs.

بیٹا ( Beṭá )—Son.

ہیتا بنانا ( Beṭá banána )—To adopt a son.

ہیتے والا ( Beṭe-wálá )—The father of the bride-groom.

ہیتہ ( Baiṭha )—Value of the government share of produce, amount settled on land.

ہیتن ( Beṭṭan )—Pack cloth, wrapper.

ہیتے دینا ( Beṭí dená )—To give one's daughter in marriage.

ہیتے والا ( Beṭí-wálá )—Father of the bride, relation of the bride.

ہیت کھاد ( Bīj khád )—Advance for seed and manure.

ہیت رحیمی سے ( Be ráhmí se )—Mercilessly, in cold blood ; cruelly.

ہیت روک ٹوک ( Be-rok-ṭok )—Without let or hinderance.

ہیت سبب ( Be-sabab )—Without cause or reason.

ہیت شاہد ( Be-sháhad )—Without evidence.

ہیت ضابطگی ( Be-zábtgí )—Irregularity.

ہیت ضابطہ ( Be-zábta )—Irregular.

ہیت طرفدار ( Be-tarafdár )—Impartial, unsectarian, disinterested.

ہیت طلبی ( Be-talbí )—Without demand.

ہیت عزتی ( Be-izzatí )—Ignominy, dishonor.

ہیت غرض ( Be-gharaz )—Disinterested, independant, indifferent, impartial.

ہیت قصور ( Be-qasúr )—Innocent, faultless.

ہیت کار ( Be-kár )—(1) Unemployed, not in office, without work. (2) Useless, without effect.

ہیت کاری ( Be-karí )—The state of being unemployed, want of employment.

ہیت گناہ ( Be-gunáh )—Innocent.

ہیت محل ( Be-mahal )—Out of place, improper.

ہیت معنی ( Be-mání )—Unmeaning, absurd, foolish.

ہیت موقع ( Be-mauqá )—Out of place, inopportune.

ہیت نام و نشان ( Be nám-o-nishán )—Without name and description, unknown.

ہیت نامی ( Be-námí )—Fictitious.

ہیت نامی خریدار ( Benámí kharídár )—Fictitious purchaser.

ہیت نامی انتقال ( Be-námí-intiqál )—Fictitious transfer, a transfer in the name of some one who is not the real payer of the consideration.

(Be-wáris) — Without heir.

(Be-wársí-mál) — Property that escheats to government for want of heirs.

(Be-waq'at) — Having no weight; worthless.

(Be-hoshí) — Insensibility, intoxication.

(Baíá) — An assigner, a person appointed in bazars to measure grain.

(Bepár) — Business, traffic, trade.

(Biyáj) — Interest, discount.

(Biyáj baṭṭá) — A comprehensive term for the various items of business of a *Shroff* or banker, money lending and exchange.

(Biyáj khorí) — Usury.

(Biyáj par biyáj) — Compound interest.

(Biyáj meḡ dená) — To pay a sum as interest.

(Biyáj pe dená) — To lend at interest.

(Biyájú) — The principal or capital put out at interest.

(Biyájú lená) — To borrow at interest.

(Berí ḡálná) — (1) To put fetters. (2) To cause to be in chains.

(Beriyàn paṛná) — To be put in chains.

(Bis biswe) — (1) The whole village. (2) Full amount; (3) In all probability, very likely.

(Bísá) — A score.

(Baisákh) — The first of the twelve months constituting the Hindu solar year (answering April-May).

(Baisákhí) — Growing in the month of Baisákh.

(Bisar) — Gleanings left in the field for the lower orders to gather.

(Beswá) — Prostitute, courtesan.

(Bisí) — (1) A measure of weight commonly equal to five seers. (2) A score.

(Beshí) — (1) Increase, surplus. (2) Increased assessment, (either on the general account, or any particular item of the revenue). *Beshi mámúlí* (معمرای) — Express the additional duty formerly levied on the cultivator of opium.

(Beshí-jamá) — Increase of revenue or assesment on that of the preceding year.

(Beshí-zamín) — Increase in the lands cultivated either by addition, or by accurate measurement.

(Beshí lagán) — Enhancement of rent.



بیض (Baiz)—A sort of monogram formerly affixed to public writings by Mohammedan functionaries and persons of rank.

بیضانه (Baizáná)—Free to a magistrate or public officer for affixing his name-stamp to a deed or document.

بیع (Bai)—A sale.

بیع بالرفاء (Bai-bil-wafá)—(1) A conditional sale. (2) (M. Law) Conditional sale; sale depending for its completion on the consent of the seller. Also the nominal sale of an article in lieu of a debt, to be returned when the debt is paid or upon condition that the debt shall be paid at a given time or in default the article would become the property of the purchaser.

بیع بالرفاء دار (Bai-bil-wafá-dár)—A person having the use of an article conditionally sold to him in acquittance of a debt; a conditional vendee.

بیع تلجیح (Bai-i-taljih.) } A fictitious sale made to serve any temporary purpose.

بیع بالاکراه (Bai-bil-ikrah.) }

بیع جایز یا حقیقی (Bai-i-jáiz or haqíqí)—A valid sale.

بیع خانگی (Bai-i-khángí)—A private sale.

بیع سازشی (Bai-i-sázishí)—A collusive sale.

بیع سلطانیه (Bai-i-sultání)—Sale by order of government.

بیع سالم (Bai-i-salim)—(M. Law) A contract of sale, causing an immediate payment of price and admitting delay in the delivery of the wares.

In this kind of sale the wares are designated مسلم فیه (Moslim fiha), the price مال (Rasl-i-mál), seller مسلم علیه (Mooslim-aif he) and the purchaser رب السلام (Rabul sillim).

A salim sale is legal and valid except in the case of *Non frangibles* (Hedaya).

بیع شرطی یا خط قبالة (Bai-i-shartí or khat qibálá)—A conditional sale,

بیع صرف (Bai-i-sirf)—(M. Law) A pure sale of which the articles opposed in exchange to each other are both representatives of price (This is termed *Sirf*, because *Sirf* means removal, and in this mode of sale it is necessary to remove the articles opposed to each other in exchange from the hands of each of the parties, respectively, into those of the other).

بیع فاسد (Bai-i-fásid)—A void sale.

بیع فریبی (Bai-i-farebí)—A fraudulent sale.

بیع تقضولی (Bai-ifazúlí)—(M. Law) A sale of the property of another without his consent. (In such a sale the contract is com-

plete, but it remains with the proprietor either to confirm or dissolve the sale as he pleases (Hedáyá).

بيع قطعي يا كامل (Bai qataf or kámil)—An absolute sale, an out and out sale.

بيع لائلائي (Bai-i-lakálámí)—An out and out-sale.

بيع قطعي وغير مشروط (Bai-i-qataf-o-ghair mashrút)—An absolute, unconditional or unrestricted sale.

بيع مقايضا (Bai-i-muqáizá)—(1) Sale or exchange of one article for another, barter. (2) (M. Law) Sale or transfer of property by a husband in liquidation of dower debt.

بيع مكروه (Bai-i-makrúh)—(M. Law) An abominable sale or a sale which is lawful both in its essence and its quality, but attended with some circumstances of abomination. (It is abominable to enhance the price of merchandise by a fictitious tender of high price or forestall the market or to buy or sell on Friday &c).

بيع مرابحة (Bai-i-murábihat)—(M. Law) A sale of anything for the price at which it was before purchased by the seller, with the superaddition of a particular sum by way of profit. (It is distinguishable from توكليت which is when one person sells anything to another at the cost price.)

بيع ناجائز (Bai-nájáyez)—(1) An illegal sale. (2) (M. Law) An invalid sale, i. e., a sale where it is lawful with respect to its essence, but not with respect to its quality, as a sale of forbidden thing (Hedaya).

بيع ناقص (Bai-i-náqis)—An imperfect sale.

بيع نمائشي (Bai-i-numáishí)—A colorable transaction.

بيع و شراء (Bai o-shará)—Buying and selling, sale and purchase. دستاريزات قابل بيع و شراء (Dastá-wezát qábil bai wa shará)—Negotiable instruments.

بيمانه (Bai-áná)—Earnest money.

بيعبات (Baibát) Foreclosure.

بيع دار (Bai-dár)—A proprietor by purchase.

بيعنامه (Bainámá)—A deed of sale, a conveyance.

بيعت (Bai'at)—Allegiance, homage, fealty; the sale of one's self, to become disciple.

بيگاري (Begárí) Forced labourer, one pressed to carry burdens for individuals or the public.

بيگار پاكarna (Begár pakarná)—To press into service with or without pay.

بيگار تالنا (Begár-tálná)—To work in a half-hearted or perfunctory manner.

بيگم (Begum)—(1) Lady, queen. (2) a title.

بيگه (Bíghá बीघा)—A measure of land varying in extent in differ-

ent parts of India. The standard bigha of the revenue surveys of the United Provinces is equal to 3025 sq. yds. or  $\frac{5}{8}$  of an acre. In Bengal the bigha contained only 1600 sq. yds. or little less than  $\frac{1}{3}$  of an acre. In Benares it was determined at 3136 sq. yds. In other parganas it was equal to 2025 to 3600 sq. yards. Akbar's bigha contained 9600 Iláhí gaz (one gaz = 33 inches). The Gujr-  
at bigha contains only  $28\frac{2}{9}$  sq. yds. The Mahratta bigha is equal to some thing about 4383 sq. yds.

Mr. Elliot specifies the following as some of the variations found in the United Provinces.

Big. Bis. Bis.

Farrukhabad	100 acres =	175	12	0
East and south Gorakhpur.	"	=	192	19 7
Allahabad and part of Azamgarh.	"	=	154	6 8
Bijnor	"	=	187	19 15

In the Upper Doab (kachcha bighá) is = 582.3-0. A kachcha (کچھا بیگھا) bigha is in some places a third, in others only a fourth of a pakka (پکا بیگھا) or standard (بیگھوٹی) Rate per bigha per Bigha.

بیلا (Belá বেলা)—Money to be distributed in charity.

بیلا بردار (Belá-bardár)—One of the retinue of a great man who

scatters money among the populace.

بیلا دار (Beldár)—A digger.

بیلا (Bel বেলা)—(1) The spot in which the receiving pots are placed when sugar is manufactured. (2) A line marked on a road or garden with spade, indicating the direction of any proposed work. (3) Line.

بیما (Bimá)—(1) Insurance. (2) Money paid for the insurance of goods.

بیما بحر (Bímá-i-bahrí)—A maritime policy of insurance.

بیما جان (Bima ján)—Life-insurance.

بیما کارنا (Bimá karná)—To insure.  
بیما کی سند (Bímá-kí-sanad) Policy of insurance.

بیواہک (Bewáhak বিবাহক)—(1) Of or relating to marriage, nuptials. (2) The parent of a daughter's husband or the son's wife.

بیوپار (Beopár ব্যোপার)—Traffic, trade ; business.

بیوپاری (Beopári)—Dealer, trader, merchant.

بیورا (Byorá ব্যোরা)—(1) Detailed account. (2) News, tidings, (3) Day-book.

بیورا دینا (Byorá-dená)—To relate, to describe.

بیروستہا (Bewasthá বেবস্থা)—(H. Law) Legal opinion, judgment or decree.

بیوتنا (Biyotná बीतना)—(1) To cut out or shape cloth. (2) To cut up. (3) To plan, to scheme.

بیوا (Bewá) —Widow

بیوہار (Beohár बीहार)—(1) Profession, calling, trade. (2) Trade, transaction. (3) Money-lending. (4) Business. (5) Practice, usage, custom. (6) Intercourse.

بیوہار کارنا (Beohár karná)—(1) To do or transact business; to set up business. (2) To negotiate with, to bargain, to lend money.

بیوہاری (Beoháří बीहारी)—(1) Mercantile. (2) Customary. (3) Trader, money lender; party engaged in any business.

بیوہاری (Beoháří)—Trader, money lender. A village creditor who gives money to cultivators.

بیوی (Bíwí) —Lady, wife.

بیہرا (Behra बेहरा) Grass kept for pasturage.

بیہری (Behrí बेहरी)—(1) A subscription; an assessment on a share. (2) Instalments paid by under-

tenants to land-lord. (3) Distribution of an aggregate sum on several individuals, or a monthly collection according to their respective circumstances. A sub-division of a pattidari or bhyacháří estate being an unequal fractional part of a *Thok*, (a thok of 3 *biswas* may be divided into 3 *behris*, one containing 2 *biswas*, one  $\frac{3}{4}$ , and one  $\frac{1}{4}$  of a *biswa*.) The share or interest of one of the coparceners in such an estate.

بیہری باندھنا (Behrí bándhná)—To raise money by subscription.

بیہری باندی (Behrí-bandí)—An allowance for repairing roads &c.

بیہری دار (Behrí-dár)—The holder of a share in the lands of a village; one bearing his quota in the assessment and charges.

بیہڑ (Behar बेहड़)—(1) Uncultivated, uneven land. (2) Waste land with bushes.

## ( پ )

پا (Pá) Foot, leg.

پا با زانجیر (Pa-ba-zanjír)—Fettered.

پابند (Páband)—Bound.

پا بند ہونا (Pá-band honá)—(1) To be clogged or fettered. (2) To be bound by, to be ruled or guided by. (3) To observe, to follow.

پا بندی (Pá bandí)—Check, control, observance, restriction.

پایاب (Pá yáb) Fordable; ford.

پاپ (Páp पाप)—Evil; sin, crime.

پاپ چڑھنا (Páp chāṛhná पाप चढ़ना)—To be stained with sin.

پاپ یکت (Pap yukt पाप युक्त)—Connected with sin, sinful.

پاپڑ (Papar पापड़)—Thin light soil.

پاپڑ بیلنا (Pápār belná पापड़ बेलना)—To be under difficulties, to have insufficient means.

پاپي ( Pápi पापि )—(1) Sinful.  
(2) Criminal.

پات ( Pát पात )—A written paper ; a bill or draft on a banker ; a promissory-note.

پات بندي ( Pát bandi )—A statement of the particulars of the assets and debts of an estate as agreed upon between the heirs and claimants.

پاتر ( Pátr पात्र )—(1) King's counselor or minister. (2) Deserving, able, accomplished.

پاتڪ ( Pátak पातक )—Crime ; guilt ; sin ;

پاتڪ لڳنا ( Pátak lagná पातक लगना )—To be defiled or polluted ; to be stained or sullied ( in character ).

پاتڪي ( Pátakí पातकी )—Sinner, criminal.

پاتي ( Pátí पाठी )—Letter ; document, message.

پات ( Pát पात )—Lesson, task.

See پاڻهه

پاڻا ( Pátā पाठा )—(1) To lay planks across, to roof. (2) To shut or close in ; to fill up. (3) To overstock, to accumulate.

پاڻهه ( Pátāh पाठ )—(1) Reading. (2) Lecture, lesson, task, text of reading.

پاڻهه شالا ( Pátāh shālā पाठ शाला )—School, college, reading-room.

پاڻهه ڪرنا ( Pátāh karnā पाठ करना )—To repeat or revise a lesson, to recite daily portions of Vedas.

پاڻهڪ ( Pátāhak पाठक )—Spiritual preceptor ; a pandit who declares what is the law according to sacred writings.

پاڻي ( Pátī पाठी )—A kind of board which is used for writing.

پاجي پٽ ( Pájī pan )—Meanness ; low or base conduct ; rascality.

پاڇا ( Pāchhā पाछा )—(1) Inoculation (2) Incision made in the poppy head for the opium to ooze out.

پاڇهه ( Pāchhāh पाछाह )—To make any incision in.

پاڍ ( Pāda पादः ) (Hindu Law)—One of the four steps or stages by which a law-suit is directed to proceed, viz :—

پاڍ ۽ ۽ ( Bhāshā pāda भाषा पादः )—The declaration, the charge, the plaint.

پاڍ وٽر ( Uṭaropāda उत्तर पादः )—The reply or defence.

پاڍ ڪرنا ( Kriyā pāda क्रिया पादः )—The essential matter, the evidence or proof, whether oral or documentary.

پاڍ سادھيا سدهي ( Sādhya siddhi-pada साध्य सिद्धी पादः )—The judgment or decision.

پاداش ( Pādāsh )—Recompense, reward ; requital, retribution, revenge.

پادري ( Padri )—Clergyman, chaplain, missionary.

پادشاهه ( Pādshāh )—King.

پادشاهه زاده ( Pādshāh-zādā )—Prince.

پادشاهت (Pádsháhat)—Sovereignty.

پادھا (Pádhá पाधा) Tutor, teacher.

پار اُتارنا (Pár utárná पार उत्तारना)  
—To put or ferry over, to carry through; to cause to reach the end.

پاردارجیہ (Párdárjya पारदारज्य)—Adultery.

پارسا (Pársá ) (1)—Abstemious, chaste, holy. (2) A holy man, a devotee.

پارسی (Pársí)—Parsi, the followers of Zoroaster and worshippers of Fire; inhabitants of Persia.

پارکھی (Párkhi पारखी)—Discriminator, judge, critic.

پارامپاریہ (Páramparýá परमपरिया)  
(1)—Hereditary succession; hereditary property. (2) Tradition, traditional knowledge.

پارونا (Parvana पारवन)—(1) Any thing related to a certain *Parva* or holiday, as a ceremony then observed. (2) Due description of *Shradh* or obsequial rite. (3) The set of progenitors in honor of whom it is celebrated. (4) Any fee exacted for the performance of such ceremonies. (5) An impost formerly levied on the Ryots by the zemindars to defray the cost of the religious ceremonies and festivities performed by the latter.

پارونا شراذہ (Párvana-shrádh पारवन श्राद्ध)—An obsequial ceremony to be observed monthly at the Amavasya; at this rite three cakes are presented to the manes of the father, paternal grandfather and great grandfather, and three to maternal grandfather, his father and grandfather, and the fragments in each set are presented to the remoter ancestors of each line.

پارا (Pára)—One chapter or part of the Qurán.

پاری (Pári पारी)—Time, turn.

پاروشیہ (Párushya पारुश्य)—Violence, injury, tort. In law two descriptions are specified :—

1.—دندا پاروشیہ (Dandā-párushya दंडा पारुश्या)—Personal injury, assault, battery homicide.

2.—واکی پاروشیہ (Vák-párushya वाक्क पारुश्य)—Verbal injury as slander, abuse, libel, defamation.

پارینہ دفتر (Páriná-daftar)—Ancient records.

پارہا (Párá पाड़ा)—(1)—Cluster of huts apart from the village to which they belong. (2) Boundary of a field.

پاس رہنا (Pás-rahná पास रहना)  
—To be present or at hand; to remain near, to wait or attend on; to live with, to cohabit.

پاسبان (Pasbân)—Watch, sentinel.

پاس خاطر (Pás khâtir)—In consideration, out of regard for one's wishes.

پاسا (Pasá)—Dice.

پاسا پھینکنا (Pásá phenkná)—To throw dice (in gambling).

پاسنگ (Pásang)—Make-weight, some thing placed on one scale to balance the other.

پاسی } (Pási पसी) } (1) A net  
          } (Pánsí) } made for the  
          } purpose of  
پانسی } keeping *Bhusa* or grain. (2) A  
          } fowler; one who casts a noose  
          } or net. (3) A member of a  
          } caste whose occupation is to  
          } extract the juice of the palm  
          } tree.

پاک دامان (Pák dáman)—Chaste, virtuous.

پاک کرنا (Pák karná)—(1) To clean; to wash; to winnow. (2) To make one's self clean of any charge. (The proverb says:—

آن را که حساب پاک است از محاسبه بچہ  
باک (An rà ki hisáb pàkast az  
muhàsiba chi bák—Or one  
whose account is clear has no  
fear of auditors).

پاکہند (Pákhand पाखण्ड)—Heterodox; hypocrisy, deceit in religious matters; dissimulation.

پاکہند پھیلانا (Pákhand phailáná पाखण्ड फैलाना)—To practise dissimulation; to play the hypocrite.

پاکہندی (Pákhandí पाखण्डी)—Religious imposter, sanctimonious.

پاکیزگی (Pákzígí)—Chastity, purity.

پاگل (Págal)—Idiot, lunatic.

پاگل خانہ (Págal kháná)—Lunatic asylum.

پاگل پن (Págal pan)—Lunacy, insanity, madness.

پال (Pál पाल)—(1) Crown lands kept by the ruling family in their own hands. (2) A raised bank (to confine water for irrigation) (3) Small tent. (4) Layers of straw, leaves &c., in which unripe fruits are ripened. (5) Protector, guardian, preserver.

پالا پڑنا (Pálá parná पाला पड़ना)—(1) To have to do with; to be united (in wedlock &c.); to fall in the clutches of. (2) The falling of snow.

پالاک پوتر (Pálak putr पालक पुत्र) An adopted son.

پالکی (Pálkí पालकी) Palanquin.

پالکی نشین (Pálkí nashín)—A grandee or noble.

پالان کرنا (Pálan karná पालन करना)—To protect, to nurse, to adhere to.

پالی (Páli पाली)—(Bengal) A measure of grain, equal in some places to five, in others to eight seers.

پالیز (Pálíz)—Field of melons or cucumbers.

پانی (Páni पानी) The hand. (2) The consideration for making marriage.

پان گرھن (Panigrahan पाणिग्रहण)  
Marriage, the junction of the  
hands of bride and bridegroom  
forming part of this ceremony.

پانا (Pānā पाना) -- (1) Dues, out-  
standings.

پانت (Pānt पंत) — Line, row (as  
of trees), row of soldiers.

پان مہال (Pān muhāl) A tax on  
betel leaves.

پان سپاری (Pān supārī पान सुपारी)  
— A small present or bribe of  
a few rupees to stir up or re-  
fresh the memory.

پانچ چھٹانک (Pāñch-chhatāñk पंच छटानक)  
— Toll of five chittack  
in a rupee worth of rice or  
paddy (levied to defray the ex-  
penses of inspectors or weigh  
men stationed in the bazars  
of large cities to prevent fraud  
in the measure of commodities  
sold therein).

پانچ سات کارنا (Pāñh-sāt-karnā  
पंच सात करना) — To discuss  
or dispute.

پانچوں کاپڑے (Pāñchon kaprē )  
پانچوں کپڑے — The five articles  
of clothing necessary for the  
dress of the court, viz, (1) *Pag-  
ri* or turban (2) *Angarkha* or  
coat (3) *Pajāmā* or trousers  
(4) *Duputta* or mantle. (5) The  
*rumal* or handkerchief.

پانچواں (Pāñchwāñ पंचवा) — The  
fifth.

پانچواں سوار ہونا (Pāñchwāñ sawār  
honā) — To show any small

claim, to claim an equality  
with any person.

پاندڑی (Pāndrē पान्दरी) — Whitish  
or chalky earth or soil.

پانس (Pāñs पंस) — Dung, man-  
ure.

پان و کھارنا (Pāñw ukharñā पंज  
उखारना) — To loose one's foot-  
ing, to run away.

پان و بہاری ہونا (Pāñw bhārī honā  
पंज भारी होना) — To be preg-  
nant.

پان و آپ کھارنا (Pāñw  
māñ āp kulhārī mārñā) — To  
injure or ruin oneself, to cut  
one's own throat.

پان و پاکارنا (Pāñw pakarñā पंज  
पकड़ना) — To fall at the feet  
of; to beseech submissively.

پان و پھونک کر رکھنا (Pāñw  
phúnk phúnk kar rakhna or  
phúnk phúnk kar pāñw rakh-  
nā) — To do any thing careul-  
ly and cautiously.

پان و پاسارنا (Pāñw-pasarnā पंज  
पसारना) — (v.t.) To raise one's  
demands, to be exacting, to be  
insatiable.

پان و جامانا (Pāñw jamāñā पंज जमाना)  
— To get a footing or foot  
hold.

پان و گالے میں ڈالنا (Pāñw galē mēñ  
dalñā पंज गले में डलना) — To  
convict one by his own argu-  
ments.

پانی بہرنا (Pāñi bharnā पानी भरना)  
— (1) To draw or fetch water.  
(2) To yield.



پانی پانی ہونا (Pānī pānī honā पानी पानी होना)—To be overwhelmed with shame.

پانی پانی کوسنا (Pānī pī pī kosnā)  
) —To heap curses upon.

پانی دیوا (Pānī-devā पानी देवा)  
—One whose duty it is to offer a libation of water to a deceased person, a son or other heir.

پانی مرنا (Pānī marnā पानी मरना)  
(1)—To leak ; to be absorbed.  
(2) To exhibit signs confirming a suspicion ; to look suspicious.

پانی نہ مانگنا (Pānī na māngnā पानी न मांगना)—To die instantly ; to be slain with a single stroke of sword.

پاؤ (Pāo पाओ)—Quarter, quarter of a seer.

پاؤ تاکہ (Pāo takī पाओ टक्की)—The fee of a *qanungo* formerly allowed by government at the rate of 4 annas per hundred rupees on the net revenue of each district, to defray the expenses of establishment.

پاؤتی (Pāotī पाओती)—Gain, profit ; income.

پاؤنا (Pāwnā पावना)—Due.

پاہل (Pāhal)—The ceremony of initiation into the *sikh* religion.

پاہنائی (Pāhnāī पाहनाई)—Entertainment of guests or visitors.

پاہی (Pāhī)—Non-resident cultivator ; tenant-at-will.

پاہی اسامی (Pāhī asāmī)—Tenant-at-will.

پاہی پرتی (Pāhī-partī)—Fallow land.

پاہی کاشت (Pāhī-kāsht)—Cultivation by non-residents.

پایٹھا (Pāyāṭha पायठ)—Scaffold.

پاے کار (Paikār पैकार)—A person who purchases goods from the manufacturer to sell to the merchants ; a broker, a retail dealer.

پائی (Pāī पाई)—(1) A pie, the eighth or the twelfth part of an anna. (2) A vertical line (in Hindi accounts) denoting the fourth part of an anna.

پاے باند (Pāe band)—See پابند

پاے باقی (Pāe-bāqī)—In Moham-  
medan finance, the designation of such lands as were set apart for *jagir* grants if required ; also the revenue from lands so reserved and not yet alienated.

پاے باقی کھالسا (Pāe bāqī-khālsā)  
—The revenue of resumed or lapsed but suspended alienations receivable in the public treasury.

پاے مالی (Pāe-mālī)—(1) Laying waste, especially of crops. (2) Compensation for damage done to standing crops by the passage of troops.

پاے کاشت (Pāe-kāsht)—See پاہی کاشت

پت (Pat पत)—(1) Good name, honor, credit. (2) Husband.

پت اُتارنا (Pat utárná पत उतारना)  
—To disgrace.

پت رکھنا (Pat rakhná पत रखना)  
—To preserve one's honor.

پت (Put पुत)—Hell.

پتا (Patá पता)—Clue; address of a person, address, (place to which one is directed).

پتا دینا (Patá-dená पता देना)—To give the clue, to show the direction of.

پتا لگانا (Patá lagáná पता लगाना)  
—To trace out, to find out or discover (the personality, abode, or business of a person); to follow up a clue; to search.

پتا (Pitá पिता)—Father.

پتا کا (Patáká पताका)—Flag, banner; flag-staff.

پتبریت دھرم (Patibrit dharm पतीव्रत धर्म)—Loyalty or fidelity to husband, conjugal duties.

پتیت (Patit पतित)—(1) Fallen; outcast; guilty. (2) Fallow-land.

پتر (Patr पत्र)—(1) Paper; letter, epistle; document; deed. (2) A grant or conveyance of land engraven on a plate of metal.

پتر (Pitr पित्र)—(1) Father. (2) Paternal ancestors. (3) The manes either of the ancestors of an individual or mankind generally, to both classes of whom obsequial worship is paid; the *Feralia* of the Romans.

پتر بندھو (Pitr-bandhū पित्र बन्धु)

—A cognate relation in the paternal line; see بندھو

پتر بھوجن (Pitr-bhojan पित्र भोजन)

—Food offered to the manes of deceased ancestors.

پتر پراپت (Pitr-prápta पित्र पराप्त)

—Inherited patrimonially.

پتر پاکش (Pitr-paksh पित्र पक्ष)

—The first or dark fortnight in the month of *kuar* so termed as peculiarly appointed for the celebration of obsequies of the *Pitras* or manes.

پتر تہی (Pitr tithí पित्र तिथी)

—The day appointed for offering any one of the deceased ancestors, generally, the anniversary.

پتر ارچت (Pitrarjitá पित्रर्जित)

—Derived from a father, property originally acquired by him and therefore disposable by him at pleasure.

پتر گھات (Pitr ghát पित्र घात)

—A parricide.

پترا دت (Pitra datta पित्र दत्त)

—Given by father; one kind of woman's property.

پتریاجن (Pitriyajān पित्र यजन)

—Obsequial offerings, worship of the manes.

پتری (Pitriyá पित्रिया)

—Paternal, ancestral; anything relating to forefathers.

پتروں کو پانی دینا (Pitron ko pání dená पित्रों को पानी देना)

—To offer libations of water, as an offering to the manes.

پتر (Putr पुत्र)—Son, child (According to Hindu religion a son is called putra as he is considered a deliverer from a hell).

In the old Hindu Law the word was applicable to twelve sons, namely.

1. اورس (Aurasa औरस)—The son born of a wife of the same class.

2. کشتراج (Kshetrajá क्षेत्रजा)—The son born of a wife duly appointed to raise up issue to a husband who is incompetent or who died childless.

3. داتا یا داتک (Dattá yá Dattak दत्तया या दत्तक)—A son given by his parents in adoption according to prescribed rules: a son lawfully adopted.

4. کرتاما (Kritama कौरतमा)—A son made, i. e., a boy of the same class as the person adopting him, who is either an orphan or has been deserted by his parents.

5. گودھج (Goudhuj गौधुज)—Son of concealed birth; one born of the wife during the absence of a husband, or under circumstances which leave the father doubtful.

6. اپاویڈھا (Apávidha अपाविध्या)—A foundling, one deserted by his natural parents and adopted by a stranger.

7. کانینا (Kaníná कनौजा)—The son of a girl yet unmarried or before consummation.

8. سہودا (Sahodá सहोदा)—The son of a pregnant bride, who being accepted with the woman, becomes the son of the husband.

9. کریتک (Kritak क्रीतक)—The son bought, one purchased of his parents.

10. پونر بھاوا (Punar bhava पुनरभव)—Son of a twice married woman.

11. سویام داتا (Swayamdatta स्वाम दत्ता)—A son self-given, one who being without natural parents, or being deserted by them, offers himself for adoption.

12. پاراساوا (Párásava पाराशवा)—The son of a sudra mother by a man of the three first castes. (He is also called *nishada*).

13. Another description of son sometimes enumerated as an addition to the twelve is the پتری کا پتر (Putrí ká putra पुत्री का पुत्र)—Or son of a daughter who, by appointment, becomes the son of her father.

Of these in the present age, only the son lawfully begotten in wedlock and the son given or adopted are universally recognised as sons; the son made or *kirtama* is acknowledged in some places, as in *mithla*, the rest are universally rejected.

پتر بھاگ (Putra bhága पुत्र भाग)—Division of inheritance amongst sons.

پتر پوت ندھی ( *Putrá pratinidhi* पुत्रा प्रत निधी )—Any affiliated son other than the son begotten, an illegitimate son, or one who, without being legally adopted is treated as a child.

پتریشتی ( *Putreshti* पुत्रेष्टी )—A sacrifice performed in order to obtain male children; one performed at the time of adoption.

پتريکا ( *Putriká* पुत्रीका )—Daughter, girl (especially one who is appointed to marry in order that her son may perform the solemn obsequies to her own father and not to her husband).

پتري کا پتر ( *Putrí ká putrá* पुत्री का पुत्र )—The son of a daughter see پتر No. 13.

پتري ( *Putrí* पुत्री )—Letter, note.

پتري ( *Putrí* पुत्री )—Daughter.

پتلا حال ( *Patlá-hál* पतला हाल )—Straitened circumstances; bad condition.

پتلمبرا ( *Patimbrá* पतिमबरा )—A woman who chooses her husband for herself.

پتتن ( *Pattan* पत्तन )—The act of ordering goods, from a manufacturer.

پتنی ( *Patní* पतनी )—A wife; the principal wife.

پتنی بھگ ( *Patní bhág* पतनी भाग )—Division of property among a man's widows.

پتوہو ( *Patohú* पतोहू )—Son's wife, daughter-in-law.

پتھہ ( *Patha rodhak* पथ रोधक )—One who guards a way.

پتھر پڑنا ( *Patthar paṛná* पथर पड़ना )—(1) To hail. (2) To be overwhelmed with trouble. (3) To be injured, ruined or destroyed.

پتھر کا چھاپا ( *Patthar ká chhápá* पथर का छाप )—(1) Lithograph; (2) Lithography.

پتھر کالا ( *Pathar kalá* पथर कला )—A firelock.

پتیا ( *Patiá* पत्या )—The written opinion of a pandit on a question of Hindu Law.

پتیارا ( *Patyará* पत्यारा )—Confidence, trust, reliance.

پت پڑ ( *Paṭ paṛ* पट पड़ )—(1) A desert, waste, moist land caked by sunshine after rain or flood. (2) Ruined.

پت پر کارنا ( *Paṭ par karná* पट पर करना )—To lay waste, to ruin.

پت رانی ( *Paṭ-rání* पट रानी )—The principal wife of a *raja* or king; queen, consort.

پت کھولنا ( *Paṭ kholná* पट खोलना )—(1) To open a door. (2) To open or to remove a screen. (3) To lift or remove a veil.

پٹا ( *Paṭṭá* पट्टा )—(1) A band or fillet of silk, especially an old mark of royalty. (2) Shoulder strap and badge (of a peon); see پٹا

پٹا اُتارنا ( *Paṭṭá utárná* पट्टा उतारना )—To take off the strap and badge; to dismiss from service.

ਪਾਤਨਾ (Paṭānā पटाना)—(1) To realize the amount of a bill; to pay money, to settle an account, to conclude a bargain. (2) To place the beam on the roof of a house. (3) To water or irrigate a field.

ਪਾਤ-ਬੰਧਕ (Paṭ-bandhak पट बंधक)—Mortgage; pledge; a pledge of which the usufruct pays both the principal and interest within a definite period (and thus ensures its own redemption).

ਪਾਤਰਾ ਪਥਰਨਾ (Paṭrā phernā पटरा फेरना)—To harrow.

ਪਾਤਰਾ ਕਰਦੇਨਾ (Paṭrā kardenā पटरा करदेना)—To level, to raise, to demolish, to destroy.

ਪਾਤਕਾ-ਬਿੰਧਨਾ (Paṭkā-bīndhnā पटका बांधना)—To gird up the loins (for), to prepare for a task or expedition.

ਪਾਤਨਾ (Paṭnā पटना)—(1) To be paid or discharged, to be repaid or remitted. (2) To be accepted or honored (a bill). (3) To be carried on satisfactorily, to be executed creditably or satisfactorily (a business). (4) To agree, to close or strike (a bargain).

ਪਾਤਵਾ (Paṭwā पटवा)—Irrigation.

ਪਾਤਵਾ ਜਮੀਨ (Paṭwā zamīn)—Land artificially irrigated.

ਪਾਤਵਾਰ (Paṭwār पटवार) } Patwari.  
ਪਾਤਵਾਰੀ (Paṭwārī पटवारी) } One who  
the accounts connected with

the lands of one or more villages; land steward.

ਪਾਤਵਾਰੀ ਗਰੀ (Paṭwārī garī)—The office or business of a *Patwari* or accountant.

ਪਾਤਵਾਨਾ (Paṭwānā पटवाना)—(1) To cause to be roofed. (2) To have a field irrigated. (3) To provide money, to cause to be paid or accepted.

ਪਾਤਨੀ (Paṭnī पटनी)—A tenure by which the occupant holds of a *zemindar* a portion of the *zemindari* in perpetuity, with the right of hereditary succession, and of letting or selling the whole or part as long as a stipulated rent is paid to the *zemindar*, who retains the power of sale for arrears and is entitled to a regulated fine or fine upon any transfer. The tenure created by letting in the second degree is termed *ਦਰਪਾਤਨੀ* (darpaṭnī) or lease with-in lease; and a third under-letting is *ਸੇਹ ਪਾਤਨੀ* *seh patni*.

ਪਾਤਨੀ ਈਜਾਰਾ (Paṭnī ijārā)—A farm held as an under-tenures of the landholder or proprietor.

ਪਾਤਨੀ-ਦਾਰ (Paṭnī-dār)—The holder of an under tenure.

ਪਾਤਨੀ ਤਾਲੁਕਾ (Paṭnī tāluqa)—An estate or portion of it, underlet in perpetuity by a *zemindar* at an advance on the revenue he pays to government, (as long as the stipulated amount

is paid, the estate is heritable, in the latter case with the concurrence of the *zemindar*, on payment of a regulated fine).

پٽن جمع خورد ( *Paṭṭan-jamā-i-kḥurd* )—A monthly treasury account under the Moghal Government, specifying the receipts and disbursements in each month.

پٽه ( *Paṭṭā पट्टा* )—Lease; a document given by the collector to the *zemindar* or by some other receiver of revenue, to the cultivator or sub-tenant, specifying the condition on which the lands are held and the value or proportion of the produce to be paid to the authority or person from whom the lands are held.

پٽه استمراري ( *Paṭṭā-i-istamrarī* )—Perpetual lease.

پٽه تهيكه داري ( *Paṭṭā thekādārī* )—A farming lease.

پٽه خانگي ( *Paṭṭā-khāngī* )—A private lease.

پٽه سال سال ( *Paṭṭā-i-sāl ba sāl* )—A lease from year to year.

پٽه درامي ( *Paṭṭā i-dawāmī* )—A perpetual lease.

پٽه رهن ( *Paṭṭā-i-rahn* )—A mortgage lease.

پٽه زر پيشگي ( *Paṭṭā-i-zar-i-peshgī* )—A *zar-i-pēshgi* lease; a lease granted on advance of a sum of money.

پٽه شكمي ( *Paṭṭā-i-shikmī* )—A sub-lease.

پٽه فريدي ( *Paṭṭā-i-farebī* )—A fraudulent lease.

پٽه ميعادي ( *Paṭṭā-i-miyādī* )—A lease granted for a term of years; a terminable lease.

پٽه دار ( *Paṭṭā-dār* )—A lease-holder, a lessee.

پٽه دار شكمي ( *Paṭṭā-dār-shikmī* )—A sub-lessee.

پٽه دهنده ( *Paṭṭā-dihandā* )—Lessor.

پٽه كي تنسيخ } *Paṭṭā kī tansīkh*  
or.  
تنسيخ پٽه } *Tansīkh-i-paṭṭā*.

Annulment of lease, avoidance or determination of a lease.

پٽه كي ضبطي ( *Paṭṭā kī-zabtī* )—Forfeiture of a lease.

پٽه كي ميعاد ( *Paṭṭā kī miyād* )—The term of a lease.

پٽوتي ( *Paṭautī पटौती* )—(In Agra) An engagement entered into between the *zemindar* and the tenants, by the concurrence of both parties, on the general principle of allowing the *zemindar* to collect, from old and resident-tenants a *jama*, averaging about one half more than the Govt. revenue. (Under this engagement, the power of ejectment, even by a civil action is precluded so long as the tenant pays his proper rent and claims to keep his holding).

**پٹاؤنوا (Paṭaunawwa)**—A sort of mortgage, in which the mortgagee's right to hold the mortgaged property ceases at the expiration of the term of the mortgage, the satisfaction of mortgage-debt being had from the profits accruing to the mortgagee during the period of his possession.

पट्टी (Pattī) — (1) A part or portion, a division of a village, a division of land into separate portions or strips. (2) (United Provinces) An original share in a joint or coparcenary village or estate comprising many villages; the smaller sub-division of a muhal or estate. (3) (In Bengal) The part of a market appropriated to one description of dealers. (4) (In Kumaon) The nominal division of a pargana (5) (Maharatta) An extra impost or cess.

پتی پر قابض رہنا (Paṭṭī pur qābiz  
rahná)—To retain a severalty.

پاٹئی دار (Paṭṭī-dār)—The holder of a share in a coparcenary village or estate, the holder of a paṭṭī.

**پتی داری (Paṭṭī-dārī)**—A tenure of a coparcenary nature, but in which the lands are divided and held in severalty by the different proprietors each person managing his own lands and paying his fixed share of

government revenue, through an accredited representative of the whole, being jointly responsible in the event of any one sharer being unable to fulfil his engagements. This is also called *paṭṭidāri mukam-mil*.

پٽي داري خالص } Paṭṭī dāri-i-khā-  
 ٻي داري مڪمل } Paṭṭī-dārī-i-mu-  
 kammal; see پٽي داري

**Pattī darī-na-**  
mukammil) An imperfect *Pat-*  
*tidari*. A sort of coparcenary  
tenure in which part of the  
land is held in common and  
part in severalty; the profits  
from the land in common be-  
ing first appropriated to the  
payment of the government  
revenue and the village expens-  
es; and the surplus being  
distributed or the deficit made  
up by a rate (*bach*) on the  
several holdings.

پتی وار (Paṭṭīwār)—According to shares of assessment.

بَندھنا (Paṭṭi bāndhná)—To  
apply a bandage (to a sore or  
wound); to blindfold.

پتیل (Paṭel पटेल)—The headman of a village who has the general control and management of the village.

पट्टी (Paṭṭī) पट्टी (Paṭṭī)—To wring  
from ; to extort ; to cheat, to  
cozen.

- पुजाप (Pujápá पुजापर) — Offerings ; libations.
- पुजारी (Pujári पुजारी) — Priest.
- पुजाना (Pujána पुजाना) — (1) To cause to worship. (2) To make up the deficiency ; to complete.
- पक्ष (Pachh पक्ष) — (1) Countenance, support, defence (2) Partiality.
- पक्षार्थ (Pachhárth पक्षाडना) — To throw down on the back ; to overpower, to subdue.
- पिछला (Pichhlá पिछला) — (1) Latter ; last, by gone, past. (2) Modern.
- पिछला पहर (Pichhlá pahr पिछला पहर) — The last watch of the night.
- पिछले पाँज फिरना (Pichhle páon phirná पिछले पाँज फिरना) — To retrace one's steps.
- पिछली मत (Pichhlí-mat पिछली मत) — After thought.
- पिछनी पखनौ (Pachhní पखनौ) — To make incisions in the poppy-head to procure opium.
- पिछवाड़े (Pichhwáre पिछवाड़े) — At the back, in the rear.
- पुख्तगी (Pukhtgí) — (1) Ripeness. (2) Maturity. (3) Soundness, solidity. (4) Experiences.
- पुख्त कर्ना (Pukhtá karná) — To complete a bargain, to make mature.
- पुख्त मामला (Pukhtá muámlá) — Completed agreement.
- पद (Pad पद) — (1) Foot.
- (2) A head, title or topic of legal or judicial proceedings, of which 18 are enumerated by Hindu law givers. (Wilson).
1. रनादन (Rinádáná रिनादन) Debt.
  2. निक्षेप (Nikshep निक्षेप) — Deposits.
  3. अस्वामी विक्रय (Aswámi-vikr-ya अस्वामी विक्रय) — Sale without ownership.
  4. सम्भुवा समुत्थान (Sambhua samuthána समभुवा समुत्थान) — Relating to partnership.
  5. दत्तपकर्म (Dattapakarmá दत्तपकर्म) — Resumption of gifts.
  6. वेतनानाम (Vetanádanám वेतनानाम) — Nonpayment of wages or hire.
  7. समविद व्यात कर्म (Samvid-vyat ik-arma समविद व्यात कर्म) — Breach of engagement.
  8. कराय विक्रय अनुषय (Kraya-vik-ray ánusaya कराय विक्रय अनुषय) — Rescission of purchase and sale.
  9. स्वामीपाल विवाद (Swamipala-viváda स्वामीपाल विवाद) — Disputes between master and servant.
  10. सीमा विवाद (Simá-viváda सीमा विवाद) — Boundary disputes.
  11. दंडपारुष्य (Dandaparushyá दंडपारुष्य) — Assault and battery.



12. واک پروشے (Vákprushyá वाक् प्रुष्य)—Defamation and abuse.

13. ستیہ (Steya स्तेय)—Theft.

14. ساهس (Sáhasā साहस)—Violence.

15. ستري سنگرهن (Strisangrahan सत्री संगरहण)—Illicit intercourse with a woman.

16. ستري بن دهرम (Stripundharm सत्री पुन धर्म)—Obligations of husband and wife.

17. دایا و بھای (Dáyāvibhāga दाया विभाग)—Partition of inheritance.

18. دیوتما ویشچا (Dyútamáh-veschá )—Gaming and animal fighting.

پد ابھلاکھی (Padabhilákhi पद अभिलाषी)—Applicant for office, candidate.

پد ارپن (Padarpan पद अर्पण)—Appointment to office.

پدارگھیا (Padárghya पद अर्घ्या)—(1) A respectful offering to a guest or *Brahman*. (2) An assignment of rent-free land to a Brahman, or a religious establishment; in the North West Provinces (U. P.) It is said to be a grant of rent free-land to similar objects made by a zamindar, for the revenue of which he continues responsible.

پد وندنیک (Padavandanika पद वन्दनिक)—Property given by a husband to a wife at the time of marriage in return for her humble salutation.

پدر (Pidar)—Father.

پدری (Pidri)—Paternal.

پدستہ (Padastha पदस्थ)—A person of rank or authority.

پدوی (Padwi पदवी)—A title, rank, dignity.

پدوی دینا (Padwi dená पदवी देना )  
To confer dignity or honor-

پذیرائی (Pizirái)—Acceptance; admission.

قابل پذیرائی (Qábil pizírái)—Admissible, maintainable.

پر اورت ویرہار (Parávart vyohár प्रावर्त व्योहार)—Appeal.

پر اورت (Parávirt प्रावर्त)—Reversed (as a decision).

پر بھگ (Par-bhág पर भाग)—Residue, remainder.

پر بھومی (Par-bhúmi पर भूमि )  
—Foreign-land.

پر پوروا (Parpurva पर पूर्व)—A woman remarried, one who was formerly the wife of another (Six cases of second marriage or rather co-habitation are said to be allowed among the the *Sudra* castes. (1) When the first marriage has not been consummated. (2) When a girl has been unchaste and is married to another than the 'gal lant. (3) When a widow is married to a kinsman to raise issue for her deceased husband. In each of these cases the woman is termed *Punarbhū*. In the other four cases she is termed

*Swairni*, as (4) When she has deserted her husband for another man, but has been taken back by the former. (5) When she cohabits with a stranger after her husband's death for her own pleasure. (6) When she does so under the pressure of some urgent motive as poverty. (The second marriage is called *Pat* by Mahrattas and *Natra* in Gujrat.

પરપોતા (Parpotā પર પોતા)—Great grandson.

પરપોતી (Parpoti પરપોતી)—Great-grand daughter.

પરપાઈથ (Parpaiṭh પર પેઠ)—A second or third *hundi* given to supply the loss of the first, a duplicate bill of exchange.

પરજા (Parjā પ્રજા)—The son of a wife appointed to raise issue to a deceased or impotent husband.

પરદરગમન (Pardargaman પરદરગમન)—Adultery.

પરદહરમ સહશનૃતા (Pardharam sahesn-  
nūtā પર ધર્મ સહશનૃતા)—Religious toleration.

પરદહરમ ગ્રહણ (Par dharm grahan પર ધર્મ ગ્રહણ)—Changing one's religion.

પરદેસી (Pardesi પરદેસી)—Foreigner, stranger.

પ્રજા પતિ (Prajā pati પ્રજા પતિ)—(1) A form of marriage in which the bride is presented respectfully to the bridegroom by her

father. (2) A particular sacrifice performed before appointing a daughter to raise issue in default of male heirs.

પ્રાજિત (Parājīt પ્રાજિત)—(1) Defeated, overcome, conquered.

પ્રાપ્ત (Prapt પ્રાપ્ત)—Gain, profit; improvement.

પ્રાજયા (Parājaya પ્રાજયા)—(1) Defeated, discomfiture. (2) Being cast in a law suit.

પ્રાચાર (Parāchār પ્રાચાર)—Contrary to ordinary observances and constitutions.

પ્રાચીન (Parāchin પ્રાચીન)—Ancient, old.

પ્રાચીન અધિકાર (Parāchin adhikār પ્રાચીન અધિકાર)—Prescriptive right.

પ્રાચીન રીત (Parāchin-rīt પ્રાચીન રીત)—Old or immemorial custom.

પ્રાર્થક (Prārthak પ્રાર્થક)—Petitioner, suitor.

પ્રાર્થના (Prārathnā પ્રાર્થના)—Request, petition, application.

પ્રાર્થના પત્ર (Prārathnā-patr પ્રાર્થના પત્ર)—Written application.

પ્રાસંગિક (Prasangik પ્રાસંગિક)—(1) Inherent, innate (2) Relevant.

પ્રાશ્ચિત (Prāshchit પ્રાશ્ચિત)—A fine or penance imposed as the price of absolution or atonement.

પ્રાક (Prāk પ્રાક)—(In law) The non-possession of property that may be possessed.

پراکرت (Prākirt प्राकृत)—Any provincial or vernacular dialect (akin to Sanskrit).

پرمائیک (Pramānik प्रमायिक)—(1) Authoritative, authentic. (2) One who rests his arguments on authority ; a learned man.

پرمآن (Pramān प्रमाण)—(1) Proof, evidence, authority. (2) Credibility, genuineness.

پران دند (Prān-dand प्राण दंड)—Capital punishment.

پران لینا (Prān lenā प्राण लेना)—To take the life of ; to tease, to harass.

پرایا } (Paráyā पराय) } Cf or be-  
پرایا } (Parái) } longing  
to another, another's.

پرب (Parb पर्व)—(1) Festival, holiday, anniversary, festival. (2) Opportunity, occasion.

پربھ (Parbhav प्रभव)—(1) Origin, source. (2) Birth-place. (3) Family, lineage.

پربیتامہ (Par-pitāmah पर पितामह)—A paternal great-grandfather.

پربنچ (Parpanch परपञ्च)—(1) Prolixity. (2) Opposition, reversion, inversion. (3) Deceit, trick, fraud.

پرت (Part पत्र)—One sheet, one side, a copy.

پرتال (Partāl परताल)—Remeasurement of a field, to test the accuracy of the previous mea-

surement, revision of previous survey.

پرتال جریب (Partāl-jarīb)—Re-measurement of land.

پرتال کرنا (Partāl karnā परताल करना)—To *partal*, to test the accuracy of previous measurement by remeasuring.

پرتبندہ (Prat bandh प्रतबन्ध)—Obstacle, obstructed inheritance.

پرتبندھک (Pratbandhik प्रतबन्धिक)—Opposer, obstructor, obstacle, impediment.

پرت (Pritibhū प्रतिभू)—A surety. Three kinds of sureties are most usually specified, but a fourth is sometimes added (Wilson).

1. پرتیا (Pratyā-pritibhū प्रत्य प्रतिभू)—A surety for appearance.

2. درشن پرت (Darshan-pritibhū दरशन प्रतिभू)—A surety for appearance.

3. دان پرت (Dān-pritibhū दान प्रतिभू)—A surety for the repayment of a loan or fulfilment of an engagement.

درو آرپن پرت (Dravyārpana-pritibhū द्रव आर्पण प्रतिभू)—One who engages to give up property belonging to the debtor if he fails to pay the debt.

(The responsibility of the last two sureties, or the engagement to pay or to deliver up property extends to their sons also).

پرت بهار (Prit bháva प्रत भाव)  
(1)—Surety, security. (2) The act of becoming security.

پرت بهار گرنہم (Pritibhúgrahnam प्रतिभु ग्रहणं)—Acceptance of security by the court.

پرت دادن (Pritidán प्रतिदान)—Giving back either as an equivalent or recompense.

پرت پکش (Pratipaksh प्रतिपक्ष)—An adversary, an opponent, a defendant.

پرت پتی (Prat patti प्रत पत्ति)—Admission of a claim.

پرتسار (Pratisar प्रतिसार)—A wreath, dyed threads tied round the wrists of the contracting parties at the time of marriage or round the wrist of the boys on other ceremonious occasions.

پرتشٹا (Pratashṭa प्रतश्छटा)—(1) Consecration or setting up of an image in a temple. (2) A ceremony performed on the completion of a house before it is inhabited. (3) Purification or reconsecration of an idol, temple or house that has been polluted.

پرتکار (Pratikár प्रतीकार)—Requit-tal, reward, revenge, retaliation.

پرتگرہ (Pratigrah प्रतिग्रह)—(1) Acceptance of gifts; the privilege of receiving gifts (one of the peculiar rights of Brahmans).

(2) A ceremonial acceptance of son for adoption who is resigned by his parents.

پرتگیا (Pratigyá प्रतिज्ञा)—A plaint more especially after it has been recorded in writing by the officers of the Court.

پرتگیا پتر (Pratigyá-patra प्रतीज्ञा पत्र)—A promissory note, a bond.

پرتکارم (Pratilom प्रतिलोम)—Contrary to the regular course or order; reverse (as of kshatriya father and brahman mother).

پرتما (Pratimá)—Idol, image.

پرتندھی (Pratinidhi प्रतिनिधि)—A deputy, a representative, a viceregent.

پرتواد (Prativáda प्रतिवाद)—Reply, rejoinder, defence.

پرتوادن (Prativádín प्रति वादिन )—A defendant, a respondent.

پرتوی (Prithvi पृथिवी)—Earth, soil, land, ground.

پرتہ (Partá)—Rate.

پرتہ مالگزار (Partá-i-málguzárf)—Rateable amount of revenue, incidence of revenue.

پرتہ متوسط (Partá-i-mutwassit )—An average rate.

پرتی (Parti: परती)—Waste or uncultivated land, fallow land.

پرتیہ قدیم (Parti-qadím)—Land which has long been lying uncultivated.

پر تي جديد (Parti-i-jadid)—Land recently left waste or thrown out of cultivation.

پر تي (Pratit प्रतीत)—Trust, confidence.

پر تي ياس (Pratinyāsa प्रती-यासा)—Reciprocal deposit.

پر تي واسي (Prativāsi प्रतिवासी)—A neighbour.

پر تي ویشکاتوا (PratIVESIKATwam प्रतिवेचिकावास)—Pre-emption from vicinage, or the right of neighbour or co-parcener to purchase any property in his vicinage which is for sale, in preference to a stranger, on agreeing to give the same price (Wilson).

پر تي ابhog (PratiYābhog प्रत्या भोग)—A counterplea or plea; a cross-suit or appeal.

پر تي کلت (Pratyākalit प्रत्याकलित)—The deliberation of the court upon the pleading and the determination to put the parties to proof.

پر تي کش (Pratyaksh प्रत्यक्ष)—(1) Perceptible. (2) Perception, the first proof of things.

پر تي کش درسي (Pratyaksh-darsī प्रत्यक्ष दरसी)—An eye-witness.

پر تي ارثي (PratiYārthī प्रत्यार्थी)—A defendant, an opponent.

پر تي ارثي اवेदन (PratiYārthī-ave-dan' प्रत्यार्थी अवेदन)—The verbal information of the defendant

in a suit which is written down by the officers of the court.

پر تي وادن (Pratvādan प्रतवादन)—A defendant, a respondent.

پر تي و اسکند (PratiYavaskanda प्रत्यव-रक्तव)—Special plea at law; admission of a fact, but qualifying or explaining it so as to make it no ground of accusation.

پر تي (Prajā)—(1) Posterity. (2) A subject, a dependant. (3) Subjects, people.

پر تي پاتي (Prajā-patī प्रजा पति)—Sovereign, prince.

پر تي (Parj't)—(1) Ground rent levied on houses. (2) Quit-rent.

پر تي (Prachār प्रचार)—(1) Promulgation; publication. (2) Prevalence, custom usage. (3) Pasturage.

پر تي ک لینا (Prachak lenā परचक लेना)—To back; to take the side of.

پر تي (Prachalit प्रचलित)—Prevailing, recognised, received as authority.

پر تي (Parchūnia प्रचून्ना)—A grocer.

پر تي (Parchā)—(1) A slip of paper. (2) A newspaper.

پر تي (Parchhatī प्रच्छती)—A small thatch thrown over mud walls and the roofs of houses, so that rain may pass over it.

پر تي (Parchhnā परछना)—To perform the ceremony of *artā*, i. e.,



پرشن ( Prishn प्रश्न )—Inquiry, question, demand.

پرشن لپی ( Prishn-lipī प्रश्न लिपि )  
—(In law) Interrogatories.

پرکرمہ کرنا (Prakarmá karná परक्रम करण) —To walk round an idol or a holy place by way of adoration.

پرکرایا (Parkrayá प्रकृत्यो) —Redemption; purchasing back, buying off.

پرکھ ( Parakh परख )—(1) Test, examination, trial, proof. (2) Discrimination, judgment.

پرکھا Purkhá पुरखा) —(1) An old man. (2) Ancestor, forefather.

پرکھانا Parkháná परखाना) —(1) To cause to be inspected, to get or have a thing tested. (2) To examine, to test, to try, to prove.

پرکھاई (Parkháí परखाई) —(1) Examining, testing assaying. (2) The price paid for assaying.

پرکھیا ( Parakhyá परखिया )—(1) Money-tester, assayer, banker. (2) Tester, examiner.

پرگناٹ ( Parganát प्रगनात )—Pl. of *pargana* (q. v).

پرگناٹی جمع (Parganāti-jamá) —Amount of revenue received at the head office of a tahsil of the *pargana* from the several sub-divisions thereof, after deducting the charges of collecting.

پرگنا (Pargana)—Sub-division of a district.

ہاکم پرگنا ( Hakim-i-pargana )  
—Sub divisional officer .

پرگنا وار (Pargana-wār) —According to *parganas* (settlement &c.).

پرگرہ (Parigrah प्रग्रह) —Adoption; the taking of a wife; receiving a gift.

پرلے پار (Parle pâr परले पार) —On the other side, far away.

پرماٹا مادہ (Parmátámah परमाता सह) —Maternal great-grand father.

پرمان (Pramán प्रमाण) (1)—Measure; quantity, amount, dose, degree. (2) Size, magnitude; weight, value (3) Authority, proof. (4) Proof in law by ordeal or oath, by evidence oral or documentary.

پرمانیک (Pramánik प्रमाणिक) —(1) Authoritative, established by proof; just, right. (2) A person whose opinion is to be respected, a president, the chief or head of a caste or trade.

پرمانپر (Prampar परमपर) —In continuous succession.

پرماٹ (Parmaṭ) —A custom-house, customs.

پرماٹ کا داروغہ (Parmaṭ ka dāroghâ) —A *darogha* of the customs or salt-department.

پرنا کرنا (Paran karná परन करना) —To make a promise.

پرنا (Parnálá परनाला) —Drain, gutter, watercourse.

ਪ੍ਰਨਾਨਾ ( Parnáná परनाना )—Maternal great-grandfather.

ਪ੍ਰਨਾਨੀ ( Par-nāni परनानी )—Maternal great-grandmother.

ਪ੍ਰਨਦਰ ( Parandar परनदर )—A thief, a house-breaker.

ਪ੍ਰੀਯਾ ( Pari may परीय )—(1) Leading the bride round the sacred fire; marriage. (2) Wealth received at the time of marriage; marriage ornaments or the like; woman's own property.

ਪ੍ਰਵਾ ( Purwá पुरवा )—(1) Easterly wind. (2) A village, town.

ਪ੍ਰਵਾਪੀ ( Pravápi प्रवापी )—One who sows seed.

ਪ੍ਰਵਾਦੀ ( Parvádi परवादी )—A prosecutor, a plaintiff.

ਪ੍ਰਵਾਰ ( Parwár परवार )—Family, dependants and subjects.

ਪ੍ਰਵਾਨਜ਼ਾਤ ( Parwanjât )—Orders, royal grants, licenses.

ਪ੍ਰਵਾਨਾ ( Parwáná )—Warrant, an order of appointment, a written precept or command; a vernacular letter addressed to a subordinate officer; Letters Patent, a custom-house permit or pass; a paper of permission from a zamindar to take up lands, leaving the rent to be subsequently settled.

ਪ੍ਰਵਾਨਾ ਇਸਤਾਫ਼ਾਲ ( Parwaná i-istaqlál )—An order declaratory of the right of permanent possession.

ਪ੍ਰਵਾਨਾ-ਇ-ਤਾਲਾਸ਼ੀ ( Parwáná-i-taláshí )—Search-warrant.

ਪ੍ਰਵਾਨਾ-ਇ-ਰਾਹਦਾਰੀ ( Parwáná-i-ráhdári )—Passport, safe conduct.

ਪ੍ਰਵਾਨਾ-ਇ-ਗਿਰਿਫ਼ਤਾਰੀ ( Parawná-i-giriftári )—Warrant of arrest.

ਪ੍ਰਵਾਨਾ-ਨਾਵਿਸ ( Parwáná-navis )—A writer of vernacular orders.

ਪ੍ਰਵਾਨਾ-ਇ-ਵਾਗ਼ਾਸ਼ਤ ( Parwáná i-waguzáshí )—An order of the Mohammedan government to relinquish to a person, to whom the revenues of specified lands have been assigned, the right of collection and all authority therewith connected.

ਪ੍ਰਦਹਾਨ ( Pardhán परधान )—(Also called *padhan*) In Garhwál, a village ministerial officer entrusted with the collection of the government demand, and the supervision of the police of his village. (He is commonly one of the village officers appointed with the approbation of the other joint sharers. He collects the Government-revenue agreeably to their several quotas and also pays the rent of his own immediate share of the estate. He is remunerated by fees on marriages, and also by a small portion of land set apart for the purpose. There is no hereditary right to this situation.

ਪ੍ਰਦਹਾਨਚਾਰੀ ( Pardhánchári प्रधानचारी )—The office and emoluments of a padhan.

ਪ੍ਰਤਾਪ ( Parotá )—Great-grandson.



پروتساہک ( Protsāhak पत्साहक )  
—Instigator of any crime.

پروار ( Parwar )—Protector, غریب پروار (garīb-parwar) Protector of the poor ; your honour, sir.

پرواردہ ( Parwardā )—(1) Supported, patronised. (2) A slave ; *pro-lege*.

پروارش ( Parwarish )—Maintenance, support.

حکم پروارش ( Hukm parwarish )  
Order of maintenance.

پروسا ( Parosā परसा )—A dish of food sent to a neighbour or friend or laid before a guest ; a distribution of food.

پروسنا ( Parosnā परसना )—To serve up dinner, to distribute food to guests.

پروہا ( Parohā परहा )—A leathern bucket for drawing water.

پروہت ( Purobit पुरोहित )—A family priest ; a priest who conducts all the ceremonials and sacrifices of a family.

پروہتاہی ( Parohatāī पुरोहिताही )—The office or functions of a family priest.

پرویش ( Parwesh प्रवेश )—(1) Penetration. (2) Admission ; a religious ceremony (called also گرہ پرویش) performed previous to entering a new house.

پریکشا ( Parīkshā परीक्षा )—(1) Examination, experiment. (2) Trial by ordeal of various kinds.

پریوتھی ( Parivitti परीवोत्ती )—A man whose younger brother is married before him.

پریوتھا ( Parivetta )—A younger brother married before his elder.

پریویدن ( Parivedan )—The marriage of a younger brother before that of the elder.

پریوجن ( Paryojan प्रयोजन )—Use of, need, necessity, exigence, cause, occasion, demand.

پریہا ( Parehā परेहा )—Land watered before ploughing.

پڑاؤ ( Paṛáo पड़ाओ )—(1) Halting-place, encampment. (2) A camp. (3) Army, crowd.

پڑاؤ دالنا ( Paṛáo dālnā पड़ाओ डालना )—To halt, to encamp.

پرات پھیلانا ( Parat phailánā परत फैलाना )—To distribute an aggregate charge (among all the individuals liable to it), to calculate.

پرتا ( Partá )—See پرتا

پرتال ( Partál )—See پرتال

پرتی ( Parti )—See پرتی

پڑوس ( Paṛos पड़ोस )—Vicinity, neighbourhood.

پڑوسی ( Paṛosí पड़ोसी )—Neighbour.

پڑوسی کا انس کا حق ( Paṛosí ká ans पड़ोसी का अंस )—Right of vicinage.

پڑھا لکھا ( Paṛhá likhá )—One who can read and write.

پڑھانا ( Paṛháná )—1) To tutor (as witness). (2) To teach, to instruct.

پڑاؤ ( Pazáwá )—A brick-kiln.

پس (Pas)—Hence, therefore.

پس انداز (Pas andáz)—Savings ; something laid for old age or rainy day.

پس مانده (Pas-mándá)—Survivor

پس و پیش کرنا (Pas-o-pesh karná)—To hesitate, to demur.

پسائی (Pisáí)—The price paid for grinding ; the occupation of grinding.

پسپورت کرنا (Paspút karná)—To adopt a son

پسر (Pisar)—Son.

پسر اخیاپی (Pisar i-akhyaí)—A stepson ; a son of a wife by a former husband.

پسر خوانده (Pisar-i khuándá)—An adopted son.

پسر صابی (Pisar-i-salbi)—One's own son, a son of the loins.

پسر متبانی (Pisar-i-mutbanná)—An adopted son.

پستول (Pistol)—Pistol.

پسند کرنا (Pasand karná)—(1) To approve. (2) To prefer, to accede ; to accept.

پشت (Pusht)—(1) The back. (2) Support, prop. (3) Protector, patron (4) Generation.

پشت در پشت (Pusht dar pusht)—Generation after generation.

پشت پر رهنه (Pusht par rahná)—To back ; to support steadily.

پشت پر لکھنا (Pusht par likhná)—(1) To endorse. (2) To address (a letter).

پشت پناه (Pusht panáh)—(1) Refuge, asylum. (2) Supporter, ally.

پشته (Pushtá)—Embankment.

پکا (Pakká)—(1) Complete, perfect (as a transaction معامله). (2) Fearless, daring. (3) Expert, cunning, astute (as a thief). (4) Sterling, standard, genuine, unalloyed (as article مال). (5) Precise, exact, (as price قیمت). (6) Reliable, (as fact بات). (7) Full weight or measure (as پکا بیگ یا پکا سیر).

پکا چٹھا (Pakká chitthá)—An authenticated, revised or accredited account ; an annual or biennial balance-sheet.

پکا حساب (Pakká hisáb)—Revised accounts ; accounts carefully prepared.

پکا دعوہ (Pakká dāwá)—Sound title, good claim, strong or good case.

پکا کرنا (Pakká karná)—(1) To ratify. (2) To establish a claim or agreement. (3) To settle a matter. (4) To make sure. (5) To take a bond. (6) To authenticate.

پکا کاغذ لکھنا (Pakká kágaz likhná)—To have a stamped document executed.

پکار (Pukár)—(1) Call, summons. (2) Petition, suit, complaint.

پکارنا (Pukárná पुकारना)—To call (as a roll-call).

پکڑنا (Pakarná पकड़ना)—(1) To lay hold of. (2) To apprehend. (3) To detect, to find out. (4) To criticise, to find fault with, to pick-holes; to carp at.

پکش بہید (Paksh-bhed पक्ष भेद)—Distinction between two sides of an argument.

پکش پات (Paksh-pát पक्ष पात)—Taking the side (of); attachment or adherence to a party; partiality.

پکش پاتی (Paksh-pátí पक्ष पाती)—Partisan.

پکش کرنا (Paksh-karná पक्ष करना)—(1) To take the part of, to side with. (2) To be partial or one-sided in argument. (3) To espouse the cause of a party.

پگڑی (Pagrī पगड़ी)—(1) Turban. (2) Poll-tax.

پلٹن (Palṭan)—Battalion, regiment.

پناہ (Panáh)—Protection.

پناہ دینا (Panáh dená)—To harbour; to give shelter.

پناہ دہی مجرمان (Panáh dīhī-mujramán) Harbours of offenders.

پنتھ (Panth पन्थ)—Religious order; doctrine, religion.

پنج تن (Panjtan)—The five holy persons among the Shias, viz, Mohammad, Ali, Fatima, Hasan and Husain.

پنج سالہ (Panj-sálá)—Quinquennial.

پنج سالہ بندوبست (Panj-sálá-band-o-bast)—Quinquennial settlement.

پنج (Panch)—(1) Panch, a member of a court of arbitration, arbitrator, umpire. (2) The head man of a village.

پنج فیصلہ (Faisla-i panch)—Award.

پنجایت (Pancháyet पञ्चायत)—Arbitration, a native court of arbitration, consisting of five or more members chosen by the parties themselves or appointed by the civil or revenue court for the determination of petty disputes among the people, especially in matters affecting caste or occupation.

پنجایت خانگی (Pancháyet-i-khángí)—A private settlement of family disputes; a private arbitration.

پنجایت نامہ (Pancháyet-námá)—An agreement to accept the award, see اقرار نامہ ڈالشی

پنجایت کرنا (Pancháyet karná पञ्चायत करना)—To assemble the members of a pancháyet; to sit as an umpire.

پنجایتی (Pancháyeti पञ्चायती)—Common, (as a shop etc.)

پنچک (Panchak पञ्चक)—Tax or cess formerly levied by zemindars in addition to the regular imposts.

پنجاکھی (Panchakki पनचक्की)—(Bengal) Lands originally rent free, but subjected to a small quit-rent, and thence termed *panchakki-la-khirāj*.

پنچوٹرا (Panchotrā पञ्चोत्रा)—(1) A duty of five per cent. on the value of goods in transit, a deduction of five per cent from the estimated gross-revenue of a village. (2) A custom or toll-house for inland traffic.

پنچوٹرا کیفیات (Panchotrā kaifiyat) — Increase of revenue from reform of abuses in the inland customs.

پنڈ (Pind पितृ) — Funeral cake; a ball of rice, especially that which is offered at obsequial ceremonies to deceased parents, progenitors or to the manes in general.

پنڈ ادھیکاری (Pind adhikāri पितृ अधिकारी) — The legal presenter of a funeral cake, usually the nearest relation in the male-line. *Note.* A Hindu may present three distinct sorts of offering to his deceased ancestors, either entire funeral cake (پنڈ) which is called an undivided oblation or the fragments of that cake which remain on his hands, and are wiped off it (پپ) which is called a divided oblation, or a mere libation of water (jal-dān). The entire cake is offered

to the three immediate paternal ancestors, *i. e.*, father and great-grand-father, The *lepa* (wipings) are offered to the three paternal ancestors next above those who receive the cake, *i. e.*, the persons who stand to him in the fourth, fifth, and sixth degree of remoteness. The libations of water are offered to paternal ancestors ranging seven degrees beyond those who receive the *lepa* or fourteen degrees in all from the offerer. The generic name of *sapinda* is sometimes applied to the offerer and his six immediate ancestors, as he and all of these are connected by the same cake or *pind*, but it is more usual to limit the term *Sapinda* to the offerer and the three who received the entire cake.

پنڈ دان (Pind dān पितृ दान) — The offering of the obsequial cake.

پنڈا (Pandā पंडा) — A minister or priest who presides at the temple of an idol (the office is hereditary).

پنساڑی (Pansāri पनसारौ) — A drug-gist; a grocer.

پنشن (Penshan) — (1) Pension. (2) An office in which there is little or nothing to do, a sine-cure.

پنجات (Pangāt पङ्गत) — Society, brotherhood, fellowship, body, company, caste or class.

پنگت سے باہر ( Pangat se báhar  
पङ्गत से बाहर)—Out of caste.

پنہا ( Panhá पनहा )—(1) Money  
paid for finding a clue to the  
lost property. (2) The person  
to whom money is paid for the  
clue.

پنیا کال ( Panyá kál पन्या काल )  
—Famine caused by excess  
of rain.

پن ( Pan पुन )—Virtuous action,  
a good or meritorious act.

پن چھککا ( Pan chhakká पैछक्का )  
—Gambling with dice.

پنیا ( Puanyá )—(Bengal) The day  
on which the revenue for the  
ensuing year is settled or an  
annual meeting of the direct  
revenue-payers at the office of  
the chief collector, or of the  
cultivating tenants at the court  
of the zemindar, to determine  
the amount of assessment ; the  
term is also applied to the day  
on which the first instalment  
of the annual rent or revenue  
is paid.

پنیا چٹھی ( Puanyá chitṭhi )—(Ben-  
gal) The summons from the  
zemindars to his tenants fixing  
the day for the settlement or  
payment of rent.

پوت ( Put पुत )—Son, child.

پوت پورا کارنا ( Pot púra karná पोत पूरा करना )—To make up a de-  
ficiency ; to play one's part.

پوتا ( Potá पोता )—The govern-  
ment treasury ; assessment on  
cultivated fields ; rent, revenue.

پوتا ( Potá पोता )—Grandson.

پوتری ( Potrí पोत्री )—A ring of  
*kusu* grass or of gold or silver,  
worn on the ring-finger and  
the forefinger by the Hindus  
during religious worship.

پوتی ( Potí पोती )—A grand-daugh-  
ter.

پوجن ( Pújan पुजन )—Worship-  
ping, adoration.

پوجھ ( पूज्य )—Deserving of honor.

پونچھ کارنا	( Púñchh t á c h h k a r n á पूँछ ताँछ करना )	} To. inves- tigate, to look into ;
پونچھ گچھی کارنا	( Púñchhá g a c h h i k a r n á ).	

to audit accounts.

پورا اُتارنا ( Purá utárná पूरा उतारना )  
—To turn out up to the mark,  
to come out (of an ordeal) with  
credit, to succeed.

پورا اسٹامپ ( Púrá-stamp)—Stamp  
of the full value.

پورا پانا ( Púrá paṇá )—To suffice.

پورے دینوں ( Pure-dinon )—Gone  
the full time, full nine months  
with child.

پورا کارنا ( Púrá karná )—To accom-  
plish, to fulfil ; to keep a pro-  
mise ; to recompense ; to make  
up a deficiency.

پوراک ( Púrak पूरक )—A cake of  
meal-offered at the conclusion  
of the funeral rites or oblation  
to the manes.

پورب پکشی ( Purva paksh पूर्व पक्ष )

--The first side or part of an argument, the first objection to an argument ; the statement of the plaintiff.

پورت ( Pūrtat पुरतत )—An act of pious liberality as digging of wells or planting trees.

پورج ( Purvaj पूर्वज )—First born, the eldest son ; applied especially to the son of the first married wife, although he may be born subsequently to the sons of other wives.

پورجہ ( Purvajah पूर्वज्य )—Ancestors, progenitors.

پوروا ( Purwā )—Sub-division or a dependancy of a village.

پورہی ( Porāhi पोरही )—Stiff, strong species of soil.

پوست ( Post )—The head of a poppy, the skin.

پوست کا تردد ( Post kā taraddud )—The cultivation of poppy.

پوست کندہ ( Post kandā )—The true facts of a matter.

پوشیدہ ہونا ( Poshidā honā )—To be concealed, to abscond.

پولس ( Polīs )—Police.

پونے ( Paune )—Three fourths.

پونجی ( Pūnjī )—Stock-in trade, capital ; wealth, property.

پونر بہ ( Punar bhava पुनर्बह )—(H. Law) The son of a twice married woman by her second husband, see پتر

پوہ ( Pohe पोहे )—Cattle.

پورہا ( Pauerā पवेरा )—The act of sowing seed with the hand.

پہاٹ ( Phāṭ फाट )—(1) The width of a river. (2) Division of revenue assessment among the sharers in joint tenancy.

پہاٹک ( Phāṭak फाटक )—(1) A gate, (2) A pound.

پہاٹک دار ( Phāṭak dār )—The door-keeper ; pound-keeper.

پہاٹک میں داخل کرنا ( Phāṭak men dākhil karnā )—To impound.

پہاگن ( Phāgun फागुन )—The eleventh month of the Hindus, corresponding to February and March.

پہانسی ( Phānsi फांसी )—Halter ; strangulation ; hanging.

پہانسی چڑھانا ( Phānsi chāḥnā )—To hang.

پہاٹکارنا ( Phāṭkārnā फाटकारना )—To rail at, to be angry with.

پہاٹکال ( Phāṭkal फाटकल )—Separate, incurred at different places (as debts) : sundry ; miscellaneous.

پہچان ( Pahchān )—Identification ; distinguished mark ; acquaintance.

پہچاننا ( Pahchānnā पहचानना )—To identify, to recognise.

پہر ( Pahar पहर )—A division of time consisting of eight *gharis* or 3 hours, an eighth part of a day, a watch.

پہرا ( Pahrā पहरा )—(1) A watch, a sentinel, a guard. (2) Turn, time.

ਪਹਰਾ ( Pahná badahná ਪਹਰਾ ਬਦਲਨਾ )—To relieve the guard, to change the watch.

ਪਹਰਾ ਬੈਠਾਨਾ ( Pahná baiṭháná ਪਹਰਾ ਬੈਠਾਨਾ )—To place a guard (over or at).

ਪਹਰੇ ਮੇਂ ਰਖਨਾ ( Pahre-men-rakhná ਪਹਰੇ ਮੇਂ ਰਖਨਾ )—To keep in custody.

ਪਹਰਾ ਵਾਲਾ ( Pahná wálá ਪਹਰਾ ਵਾਲਾ )—A watch, a guard.

ਫਿਰਾਨਾ ( Phiráná ਫਿਰਾਨਾ )—Taken conditionally ; conditional or contingent (as a purchase) ; returnable.

ਪਹਰਾਵਾਨਾ ( Pahnáwan ਪਹਰਾਵਾਨਾ )—Garments bestowed on guests at wedding.

ਫਿਰਤਾ ( Phirtá ਫਿਰਤਾ )—Return-hire.

ਪਹਰਾ ( Pahná )—See ਪਹਰਾ

ਫਾਰਿਆ ( Phariya ਫਾਰਿਆ )—One who takes a contract for reaping.

ਫਾਰਾ ( Fharā ਫਾਰਾ )—(1) A place where goods in quantity are exposed for inspection or sale ; a mart, an exchange. (2) A gambling house.

ਫਾਸਾਨਾ ( Phasáná ਫਾਸਾਨਾ )—To entangle, to snare, to take in, to cheat, to involve one in difficulties.

ਫਾਸਕੀ ( Phaski ਫਾਸਕੀ )—(1) A handful of grain &c., taken by official personages as a tax out of each load brought to market. (2) A small quantity (of any

commodity given over the weight or measure).

ਫੁਸਲਾ ਲੇ-ਜਾਨਾ ( Phuslá le-jáná ਫੁਸਲਾ ਲੇ ਜਾਨਾ )—To entice away.

ਫਾਕਾਰਾ ਬਾਜ਼ ( Phakkarā bāz )—An indecent prater, one who is given to scurrilous abuse.

ਫਿਕਰ ( Phiker ਫਿਕਰ )—A skilled fencer.

ਫਲ ਪਾਨਾ ( Phal páná ਫਲ ਪਾਨਾ )—To reap the fruits of, to get one's deserts.

ਫਲ ਦਾਯਕ ( Phal dáyak ਫਲਦਾਯਕ )—Fertile ; profitable ; advantageous ; useful.

ਫਲਿਤ ( Phhalit ਫਲਿਤ )—Produce.

ਫਲਕਾਰਾ ( Phalkar ਫਲਕਾਰਾ )—Produce of trees, profits of an estate arising from the fruits of the trees thereon.

ਪਹਲੂ ( Pahlú ਪਹਲੂ )—Side ; point of view.

ਪਹਲੂ ਤਿਹੀ ਕਰਨਾ ( Pahlú tihí karná )—To draw back from, to retreat, to avoid, to evade, to shrink to wave.

ਪਹਲਾਉਤਾ ( Pahlautá ਪਹਲਾਉਤਾ )—First-born.

ਪਾਨਾਇ ( Pahnáí ਪਾਨਾਇ )—Width, breadth, ampleness.

ਫਾਨਦੇ ਮੇਂ ਆਨਾ ( Phande men áná )—To be caught in a trap, to be taken in.

ਫਾਸਾਨਾ ( Phasáná ਫਾਸਾਨਾ )—To cause to be caught or entrapped, to implicate, to involve in.

ਫੁਫਾ ( Phúphá ਫੁਫਾ )—Father's sister's husband.

ਫ਼ੀਫ਼ੀ } (Phúphí ਫ਼ੀਫ਼ੀ). } Fa-  
ਫ਼ੀਫ਼ੀ } (Phúpho) } ther's  
paternal aunt. } sister,

ਫ਼ੀਫ਼ੀ ਫ਼ੀਫ਼ੀ (Phupherá bháí  
ya bahan, ਫ਼ੀਫ਼ੀ ਭਾਈ ਯਾ ਬਹਨ)—A  
cousin—(the son or daughter  
of a paternal aunt.

ਫ਼ੀਫ਼ੀ (Phút ਫ਼ੀਫ਼ੀ)—Difference of opi-  
nion, dissension, quarrel, feud.

ਫ਼ੀਫ਼ੀ ਫ਼ੀਫ਼ੀ (Phút dálná ਫ਼ੀਫ਼ੀ ਡਾਲਨਾ)  
—To set by the ears, to sow  
discord.

ਫ਼ੀਫ਼ੀ (Pheprá)—Lungs.

ਫ਼ੀਫ਼ੀ ਫ਼ੀਫ਼ੀ (Pher phár ਫ਼ੀਫ਼ੀ ਫ਼ੀਫ਼ੀ)—Con-  
stant or repeated change; alter-  
ations.

ਫ਼ੀਫ਼ੀ ਫ਼ੀਫ਼ੀ (Pher men parná ਫ਼ੀਫ਼ੀ  
ਮੈਂ ਪੜਨਾ)—To fall into difficul-  
ties, to be involved in misfor-  
tune.

ਫ਼ੀਫ਼ੀ ਫ਼ੀਫ਼ੀ (Pherá phárí ਫ਼ੀਫ਼ੀ ਫ਼ੀਫ਼ੀ)  
—Change, exchange.

ਫ਼ੀਫ਼ੀ ਫ਼ੀਫ਼ੀ (Phere dálná ਫ਼ੀਫ਼ੀ ਡਾਲਨਾ)  
—To lead a bride round the  
sacred fire, to marry, to give  
in marriage.

ਫ਼ੀਫ਼ੀ ਫ਼ੀਫ਼ੀ (Phere parná ਫ਼ੀਫ਼ੀ ਪੜਨਾ)  
—To be married.

ਫ਼ੀਫ਼ੀ ਫ਼ੀਫ਼ੀ (Pher lená ਫ਼ੀਫ਼ੀ ਲੈਨਾ)—To  
take back ; to bring one over  
to one's side.

ਫ਼ੀਫ਼ੀ (Pherí ਫ਼ੀਫ਼ੀ)—Rounds of a  
pedlar.

ਫ਼ੀਫ਼ੀ ਫ਼ੀਫ਼ੀ (Pherí-wálá ਫ਼ੀਫ਼ੀ ਵਾਲੀ)  
—A pedlar, a hawker.

ਫ਼ੀਫ਼ੀ (Phailáná ਫ਼ੀਫ਼ੀ ਲਾਨਾ)—To pro-  
claim, to publish, to propagate,

to spread abroad ; to cast an  
average (as ਫ਼ੀਫ਼ੀ ਫ਼ੀਫ਼ੀ)

ਫ਼ੀਫ਼ੀ (Phailná ਫ਼ੀਫ਼ੀ ਲਾਨਾ)—(1) To  
spread abroad, to become public.  
(2) To rise in one's demands  
or requirements, be exacting,  
to extend, to expend ; to spill.

ਫ਼ੀਫ਼ੀ (Piyádá)—(1) A peon. (2)  
A police or military man serv-  
ing on foot.

ਫ਼ੀਫ਼ੀ (Piyadá-i-mahásil)  
—A peon placed over the de-  
faulters to compel them to pay  
their arrears.

ਫ਼ੀਫ਼ੀ ਫ਼ੀਫ਼ੀ (Petrak bhúmi ਫ਼ੀਫ਼ੀ  
ਭੂਮੀ)—A paternal estate ; the  
country of one's ancestors.

ਫ਼ੀਫ਼ੀ ਫ਼ੀਫ਼ੀ (Pet barháná ਫ਼ੀਫ਼ੀ ਬੜਾਨਾ)  
—To have a desire to encroach  
upon the shares or rights of  
another.

ਫ਼ੀਫ਼ੀ ਫ਼ੀਫ਼ੀ (Pet dálná ਫ਼ੀਫ਼ੀ ਡਾਲਨਾ)  
—(1) To procure abortion ;  
(2) To bring on a miscarriage.

ਫ਼ੀਫ਼ੀ ਫ਼ੀਫ਼ੀ (Pet se ਫ਼ੀਫ਼ੀ ਸੇ)—Pregnant  
(as a woman.)

ਫ਼ੀਫ਼ੀ ਫ਼ੀਫ਼ੀ (Pet rahná ਫ਼ੀਫ਼ੀ ਰਹਨਾ)—To  
conceive).

ਫ਼ੀਫ਼ੀ ਫ਼ੀਫ਼ੀ (Pet káṭnā ਫ਼ੀਫ਼ੀ ਕਾਟਨਾ)—  
(1) To starve or pinch oneself.  
(2) To deprive one of dues, to  
reduce the allowance or stipend  
of, to stop the wages of,

ਫ਼ੀਫ਼ੀ ਫ਼ੀਫ਼ੀ (Pet wáli ਫ਼ੀਫ਼ੀ ਵਾਲੀ)  
Pregnant woman.

ਫ਼ੀਫ਼ੀ (Píṭnā ਫ਼ੀਫ਼ੀ ਟੀਟਨਾ)—To chastise ;  
to thrash, to beat.



ਪਿੱਠ ਪਰਨਾ (Píth pherná ਪੀਠ ਫੇਰਨਾ)  
—To turn back; to withdraw.

ਪਿੱਠ ਪਿੱਠੇ (Píth píchhe ਪੀਠ ਪੀਠੇ)  
—In the absence of ਪਿੱਠ ਪਿੱਠੇ  
to backbite.

ਪਾਨ੍ਠ ਪੈਤ (Pa nth ਪੈਤ)—A duplicate  
of a bill of exchange.

ਪਾਇਨਾ ਪੈਤਨਾ (Paiṭhná ਪੈਤਨਾ)—To force  
an entry into (as a house break-  
er).

ਪੈਟੀ (Petí ਪੈਟੀ)—Bundle, case (of  
things).

ਪੈਟੀਯਾ ਪੈਟੀਯਾਰ (Peṭiyá ਪੈਟੀਯਾਰ)—Daily allow-  
ance.

ਪੈਚ (Pech)—Complication, per-  
plexity, hitch, difficulty, trick  
(in wrestling &c.) artifice,  
deceit, screw.

ਪੈਚ ਚਲਾ ਜਾਨਾ (Pech-chal jānā)—To  
prevail by stratagem; an arti-  
fice successfully performed.

ਪੈਚਿਸ਼ (Pechish)—Dysentery.

ਪਿੱਠ ਪਰਨਾ (Píchhá karná)—To pur-  
sue, to follow, to press, to pro-  
secute.

ਪਿੱਠ ਪਰਨਾ ਨਾ ਚੋਰਨਾ (Píchhá na choṛnā)  
—To stick to, to pursue dog-  
gedly.

ਪਿੱਠ ਪਰਨਾ (Píchhe ho lená)—To  
follow after, to go in the wake  
of.

ਪੈਚੀਦਾ ਮਾਮਲਾ (Pechídá mámlá)  
—A difficult case, an intricate  
question.

ਪੈਦਾ (Paidá)—(1) Earnings. (2)  
Emolument. (3) Perquisites,  
bribes.

ਪੈਦਾ ਕਰਨਾ (Paidá karná)—(1) To  
invent, to create (as evidence).  
(2) To procure, to acquire. (3)  
To earn.

ਪੈਦਾਵਾਰ (Paidáwār). } Pro-  
ਦੁਆਰਾ (Paidáwārī). } duce,  
(of a }  
field or an estate) harvest, pro-  
ceeds; out-turn.

ਪੈਦਾਵਾਰ-ਓ-ਅਰਾਜ਼ੀ (Paidáwār-i-árāzī)  
The produce of land.

ਪੈਦਾਵਾਰ-ਓ-ਹਾਲ (Paidáwār-i-hái) — Pre-  
sent assets

ਪੈਦਾਵਾਰ-ਓ-ਖੁਦਰਾ (Paidáwār-i-khud-  
rau)—The spontaneous pro-  
duce of land

ਪੈਦਾ ਹੋਨਾ (Paidá honá)—To accrue  
(as a cause of action), to arise  
(as a suit arises of the mort-  
gage); to be born.

ਪੈਰ (Pair ਪੈਰ)—The place where  
corn is trodden out, the thresh-  
ing floor, the place where corn  
is stacked.

ਪੈਰਾ (Pairáo) — Unfordable, deep.

ਪੈਰਾਵੀ (Pairawí)—Conduct, prose-  
cution.

ਪੈਰਾਵੀ ਕਰਨਾ (Pairawí karná)—To con-  
duct, to prosecute, to follow.

ਪੈਰਾਵੀ-ਓ-ਮੁਕਾਦਮਾ (Pairawí-i-muqadma)  
—Prosecution of a case.

ਪੀਰੀ (Pírhí ਪੀਰੀ)—Generation,  
descent.

ਪੈਰੀ (Perí)—A rate paid by cul-  
tivators to zemindars for the  
use of fruit-trees.

ਪੈਸਾ (Paisá)—A copper coin, a  
pice.

پیسہ لگانا (Paisá lagáná)—To lay out or expend money upon.

پیش آنا (Pesh áná)—(1) To occur, to happen. (2) To behave (as *gustākhi se pesh áná* to behave insolently).

پیش بندی (Pesh bandí)—Foresight; timely preparation for.

پیش خیمہ (Pesh-khaimá)—A tent or other baggage sent on before.

پیش دست (Pesh-dast)—An assistant.

پیش در (Peshrau)—(1) Predecessor. (2) Leader, guide, (3) Advance guard.

پیش در استحقاق (Peshrau-i-istah-qáq)—Predecessor in title.

پیش قدمی کرنا (Pesh qadmí karná)—(1) To go in advance, (2) To anticipate. (3) To take the first step. (4) To be the aggressor.

پیش کار (Peshkár)—(1) Manager, a foreman. (2) A native officer in court whose duty is to lay all the necessary papers before the court.

پیشکاری (Peshkárí)—The office of a *peshkar*.

پیش کرنا (Pesh karná)—(1) To offer (as money). (2) To advance. (3) To submit, to lay before, to adduce, to represent.

پیش کش (Pesh kash)—A present to a superior; a present to the

ruling power on receiving an appointment or on renewing a lease or grant, premium or fine.

پیشوا (Peshwá)—Leader, foreman, executive officer (among the *Mahrattás*).

پیشہ (Peshá)—Trade, profession, business.

پیشہ ور (Pesháwar)—An artizan, a workman, a tradesman.

پیشگی (Peshgí)—(1) An advance (of money); earnest-money. (2) Money given in advance-or on account.

پیشی (Peshí)—In the court of. *Muqadmá jaj zila ki peshi men hai.* The case is before the district judge. (*Sarishtadar jaj sáhib kí peshí men hai.* The *serishtadar* is working before the judge).

پیغام (Paigám)—Message; embassy, news, advice, intelligence.

پیغام بر (Paigám bar)—Messenger, ambassador, envoy, a prophet.

پیلنا (Pelná)—To crush down, to press, to squeeze, to stuff.

پیمان (Paimán)—(1) Stipulation, pledge, promise. (2) A treaty.

پیمانہ (Paimáná)—A measure, a plane scale (in land measurement and mapping).

پیمانہ بارش (Paimáná-i-bárish)—Rain-gauge.

پیمایش (Paimáyish)—Measurement, survey.

پیمایش دیہی (Paimáish dehí)  
—Village measurement.

پیمایش سرسری (Paimáish sarsary)  
—Summary survey.

پیمایش سرکاری (Paimáish sarkárf)  
—Government survey.

پیمایش مال (Paimáish-i-mál)—Re-  
venue survey.

پیمایش کا کام (Paimáish ká kám)  
—Survey work: صیغہ پیمایش  
(Sighá-i-paimáish) The survey  
department.

پیمایش کنندہ (Paimáish-kunandá)  
—Surveyor.

پیمایش و آزمایش (Paimáish wa

azmáish)—Gauge and proof  
(of liquor).

پیمایش کومپاس (Paimáish-i-kampás)  
Trigonometrical survey (by the  
theodolite and compass).

پیکار (Paikár)—(1) An intermedi-  
ate dealer or agent, broker. (2)  
A hawker, a pedlar.

پینٹہ (Painṭh)—(1) A stated or  
fixed market. (2) Market day.

پیوندی (Páiwandí)—Engrafted,  
an engrafted tree.

پٹیا (Paíríá)—An allowance of half  
an anna on each rupee of reve-  
nue set apart for the *patwarí*.

## ( ت )

تا (Tá)—Until; as long as.

تاکہ (Táki)—In order that, so  
that.

تابع (Tábe)—(1) Subject to. (2)  
Dependent upon. (3) A follower,  
subject.

تابع داری (Tábe-dárf)—Dependence,  
obedience, subjection, control,  
service, allegiance.

تابعین (Tábe-in)—Followers, es-  
pecially the successors of the  
companions of Mohammad, or  
the co-temporaries of the com-  
panions, whose relations of  
the sayings and doings of the  
prophet, as they received  
them from the companions,  
form part of the *sunnat* or  
traditional law.

تاثیر (Tásír)—Effect, impression,  
operation.

تاثیر قانون (Tasír-qánún)—Effect  
of law, operation of law, legal  
effect.

تاج (Táj)—Crown.

تاجر (Tájar)—A merchant, a trader.

تاخت و تاراج (Takht-o-táráj)—As-  
sault and plunder, depreda-  
tion, ravage.

تاخیر (Takhír)—Delay, postpone-  
ment.

تاخیر کرنا (Takhír karná)—To re-  
tard, to postpone, to delay,  
to procrastinate.

تادیب (Tádíb)—Correction, chas-  
tisement, discipline.

تادیب خانہ (Tádíb-kháná)—A re-  
formatory.

ایکت تادیب خانہ (Ektṭ tádíb kháná)  
—The Reformatory Schools  
Act,

تار (Tár)—(1) An uninterrupted series, continuation, succession.

(2) A letter-file. (3) The electrical telegraph. (4) A telegraphic message, telegram.

تار دینا (Tár dená)—To wire.

تار گھر (Tár-ghar)—Telegraph-office.

تار کی خبر (Tár kí khabar).—Telegraphic news.

تار کے ذریعہ سے (Tár ke zariye se )  
—By telegram, by wire.

تاریخ (Tárikh)—(1) History, chronicle. (2) Date, day (of a month).

تاریخ چڑھانا (Tárikh chāḥnā)  
—(1) To date, to put the date on. (2) To copy the account of any date.

تاریخ آغاز (Tárikh-i ágáz)—*Terminus a quo*, the starting point of limitation.

تاریخ شمار میں (Tárikh-i shumār-i miyád)—Starting point.

تاریخ انقضاء میں (Tárikh-i inqizáe miyád )—*Terminus adquem*. The last day of limitation.

تاریخ ماقبل (Tárikh-i máqabl dāhná)—To antedate.

تاریخ مابعد (Tárikh mábād dāhná)—To post-date.

تاریخ وار (Tárikhwár)—According to date.

تاریخ وصول (Tárikh-i wasúl)—Date of realization. تا تاریخ وصول (tá tárikh wasúl) up to the date of payment.

تاریخ طہر بنائے دعویٰ (Tárikh-i zahúr-i binái-i dáwi)—The date on which a cause of action accrues.

تاریخ واردات (Tárikh-i wárdát )  
The date of occurrence.

تاریخ (Táṛná ताड़ना)—To reprove, to make a guess.

تاری (Táṛí ताड़ी)—Toddy, the juice of the palm tree.

تاری کا لائسنس (Táṛí ká laisans )  
—A license to sell tarí (or palm-juice).

تازہ کرنا (Tázá karná)—To refresh; to revive; to renew; to restore.  
یاد تازہ کرنا (yád tázá karná )  
—To refresh the memory.

تازیانہ (Taziyáná)—(1) The whip, (2) The whipping, or flogging - act تازیانہ ایکٹ (ekṭ taziyáná).

تازیانہ لگانا (Taziyáná lagáná)—To whip; to flog.

تاسف (Táasuf)—Grief, regret, repentance.

تاک لگانا (Ták lagáná). } To  
( Ták men } be  
راہنہ تاک } on  
میں رکھنا). } the  
look  
out or watch for, to lie in wait  
for.

تاکنا (Tákná ताकना)—(1) To look at, to gaze on, to stare at; to watch for. (2) To aim at.

تاکید (Tákíd)—(1) An order from a superior to an inferior officer enjoining strictly the execution of an order. (2) Stress, emphasis (3) Pressure.

تاکید کرتا (Tákíd kárná)—To enjoin strictly, to press, to lay stress on.

تاکید کروانا (Tákíd karwáná)—To cause attention to be drawn to.

تاکیداً (Tákídan)—(1) As a reminder. (2) Strictly, positively, emphatically.

تاکیدی (Tákídí)—Urgent; imperative, peremptory, positive, furnishing positive injunctions or orders (as a letter &c.).

تالا توڑنا (Tálá torná)—To break open or to force a lock; to break into a house.

تالاب (Táláb)—Pond, pool, tank.

تالی (Táli)—A key, the clapping of hands.

تالی ایکی ہاتھ سے نہیں بجاتی (Táli aikí háth se nahín bajti)—It takes two to make a quarrel.

تالیف (Tálif)—(1) Compilation, composition. (2) Reconciling, conciliating.

تالیف کرتا (Tálif kárná)—To compile.

تامل (Táammul)—Careful consideration, deliberation, hesitation; scruple.

تاملاتامل (Bilá táammul)—Without hesitation, unhesitatingly.

تامل کرتا (Táammul kárná)—To pause, to hesitate, to reflect, to deliberate.

تانترا (Tantrak तन्त्रक)—Following the Tantras, one who is

completely versed in any science or system.

تانیث (Tānis)—The feminine gender.

توان (Tāwán)—(1) Penalty. (2) Damages, the fine for bloodshed, compensation, fine. شرط (Shart-i tāwání) penal clause.

توان دلانا (Tāwán diláná)—To adjudge damages or compensation.

توانی (Tāwání)—Penal, (as a clause).

تویل (Tāwíl)—(1) Elucidation, interpretation. (2) Turning language from the obvious meaning, interpreting in a manner not according to the obvious or literal sense.

تای (Tái)—The wife of a father's elder brother.

تائید (Táid)—(1) Corroboration, support, confirmation. (2) A written voucher in support of a claim باتائید (bátáid) in support of, in corroboration of.

تائید کرتا (Táid kárná)—To corroborate, to support, to strengthen, to aid.

تائیدی (Táidí)—Corroborative as (corroborative evidence shahádat-i-táidí).

تباہ حال (Tabáh-hál)—Ruined, in a wretched plight or condition, extremely poor.

تباہ کرتا (Tábáh kárná)—To ruin, to undo, to destroy.

تباین (Tábāyan)—In commensurability of two members—see اعداد

تبدل (Tabaddul)—Change, alteration.

تبدیل (Tabdíl)—Changing, change, alteration, modification, substitution. به تبدیل مراتب (bá tabdíl-i-marátib tabdil talab) *mutas mutandi*.

تبدیل کرنا (Tabdíl karná)—To change, to alter, to transfer.

تبدیل ہونا (Tabdíl honá)—To be changed or altered, to be transferred.

تبدیلی (Tabdílí)—Transfer (of officials), relief (of a guard).

تبادل سزا (Tabaddul-i-sazá)—Commutation of punishment.

تبرع (Tabarro)—Giving gratuitously, doing anything disinterestedly or voluntarily.

تبني (Tabini)—Adoption.

تبنيّت (Tabniat)—Adoption تبنيّت نامہ (tabniat námá) a deed of adoption.

تتابع کرنا (Tatabbo karná)—To pursue, to follow.

تتمہ (Tatammá)—Supplement, appendix ; continuation.

تتمہ خط (Tatammá-i-khat)—Postscript of a letter.

تتمہ بیان تحریری (Tatammá-i-biyán tahrirí)—A supplement to a written statement.

تتمہ وصیت نامہ (Tatamma-i-wasiyat námá)—(1) A supplement to a will, a codicil.

تتمیم (Tatmím)—Completion, consummation.

تتو (Tatva तत्त्व)—Reality, truth, essence, sum and substance.

تتو پر یوکت (Tatva prayaukt तत्त्व प्रयुक्त)—According to the sense or purport of what has been said.

تتہ (Tith तिथि)—A lunar day, day (of the Indian month), date ; the anniversary day.

تتہا (Tathá)—Ability, power, wealth.

تثنیہ (Tasniya)—Dual.

تجار (Tajjár)—Merchants.

تجارت (Tajárat)—Trade, commerce.

تجارتی (Tijártí)—Commercial, mercantile.

تجارتی رواج (Tijártí-ríwáj)—Mercantile usage, law merchant.

تجاوز (Tajáwuz)—Deviation from, transgression, exceeding one's authority, departing from.

تجاوز اختیار سماعت (Tajáwuz-i-akh-tiyár-i-samáat) To exceed jurisdiction, to act *ultra vires*.

تجاوز کرنا (Tajáwuz karná)—To pass beyond, to deviate from.

تجاهل کرنا (Tajábul karná)—To feign or affect ignorance.

تجدید (Tajdíd)—Renewal, revival.

تجدید بنائے دعوی (Tajdíd-i-biná-i-dáwi)—The revival of a cause of action.

تجدید نالیش (Tajdíd-i-nálish)—Revival of a suit.

تجربہ کار (Tajrubá kár)—Experienced, expert. زیر تجربہ (Zer tajrubá) under trial, under experiment.

تجرید (Tajríd)—(1) Separation, (2) Celibacy.

تجزیہ (Tajziyá)—Splitting, analysis.

تجزیہ بنائے دعویٰ (Tajziyá-i-biná-i-dáwi)—The splitting of a cause of action.

تجسس (Tajassus)—(1) Searching carefully, spying (2) Inquiry, investigation.

تجنا (Tajná तजना)—To give up, to relinquish, to abandon, to forsake.

تجریز (Tajwíz)—(1) Decision, judgment, sentence, finding. (2) Plan, device, scheme. (3) Estimate. (4) Proposal, resolution. (5) Trial. (6) Examining, considering, (7) Consideration, view, opinion.

زیر تجریز (Zer tajwíz)—(1) Under trial. (2) Under consideration, under inquiry,

تجریز آخر (Tajwíz-i-ákhir)—Final decision.

تجریز امر واقعہ (Tajwíz-i-amr-waqá)—A finding of fact.

تجریز امر قانونی (Tajwíz-i-amr-i-qanúní)—A finding on a point of law.

تجریز ذاتی (Tajwíz-sání)—A review of judgment.

تجریز جدید (Tajwíz-i-jadíd)—Retrial, fresh trial, trial-*de-novo*.

تجریز ثبوت جرم (Tajwíz-i-sabút-i-jurm)—A conviction.

تجریز خرچہ (Tajwíz-i-kharchá)—An award of costs.

تجریز رویدادی (Tajwíz-i-rodádí)—A finding or decision on merits.

تجریز ضمنی (Tajwíz-i-zamní)—*Semble*.

تجریز طلب (Tajwíz-talab)—Requiring to be determined, for decision or adjudication, to be tried, the question at issue.

تجریز کرنا (Tajwíz karnà)—(1) To decide. (2) To choose, to elect, to prescribe, to appoint. (3) To propose. (4) To contrive, to devise. (5) To find, to try.

تجریز صادر کرنا (Tajwíz sádar karnà)—To pass sentence, to pronounce judgment, to decide.

تجریز متفقہ (Tajwíz-i-mutfiqá)—Concurrent judgments.

تجریز ریاست غیر (Tajwíz-i-riyásat-i-gair)—A foreign-judgment.

تجریز متعلق ذات (Tajwíz mutálliq zát)—Judgment *in personem*.

تجریز متعلق شے (Tajwíz mutálliq-shai)—Judgement *in rem*.

تجہیز (Tajhíz)—Burial.

تجہیز و تکفین (Tajhíz o takfin)—Obsequies, funeral rites and ceremonies.

تحت (Tahat)—Under, under the control of, in subjection to, below.

تحت تصرف (Tahat tassarruf) —Dominion, authority, control.

تحت لفظی (Tahat-i-lafzī)—Verbal, literal (as translation).

تحت میں لانا (Tahat men láná) —To bring under, to reduce to subjection, to bring under control or authority, to take possession.

تحت کورٹ آف وارڈس (Tahat kort ēf wárd)s)—Under the management of the Court of Wards.

تحتی (Tahtī)—Noted below.

دفعہ تحتی (Dafá tahtī)—Sub-section

تهدید (Tahzír)—A threatening, caution.

تہریر (Tahrír)—(1) A writing, a document. (2) A fee for writing anything for another. (3) Manumission.

تہریر بن السطور (Tahrír-bin-ul-sutúr)—An interlineation.

تہریر دستاویز (Tahrír dastáwez) —The execution of a bond.

تہریر ظہری (Tahrír-i-zuhír) —Endorsement, a writing on the back.

تہریری (Tahrírī)—Documentary, written (as *tahrírī sabút*) written proof.

تہریف (Tahríf)—Deliberate alteration of a word so as to change its meaning, interpolation.

تحریر (Tahrík)—(1) Motion. (2) Instigation.

تحریر کرنہ (Tahrík karná)—(1) To move, to put in motion. (2) To urge. (3) To excite, to encourage. (4) To instigate.

تحصیل (Táhsíl)—(1) Acquisition, profit. (2) Collection (especially of revenues or rents). (3) The revenue jurisdiction of a *Táhsildár*, the station or court of a *Táhsildár*.

تحصیل دار (Tahsíl-lár)—A native officer employed chiefly for the collection of revenue (generally empowered with 3rd class Collector's and Magistrate's powers).

تحصیل داری (Tahsildárá)—The duty or office of a *Tahsildár*.

تحصیل مالگذازی (Tahsíl-i-málguzáí)—Collection of revenue.

تحصیل کرنہ (Tahsíl karná)—(1) To collect, to make collection. (2) To get, to gain, to acquire, to learn.

تحصیل ناجائز (Tahsíl-i-nájáíz)—Illegal collections (of revenue).

تحصیل خام (Tahsíl-i-khám)—See خام تحصیل

تہفہ گزرائنا (Tahfá guzráuná)—To make a present of.

تہقیر (Tahqír)—Contempt.

تہقیر اختیار جائز (Tahqír-i-khhtiyár-i-jáyez)—Contempt of lawful authority.



( Tahqír-i-adálat ) تَحْقِیرِ عِدَالَت  
—Contempt of court.

( Tahqíq ) تَحْقِیق —Authentic, true, ascertained or verified.

( Tahqíq karná ) تَحْقِیقِ کَرْنَا —To inquire into, to ascertain; to make sure of.

( Tahqíqát ) تَحْقِیقات —(1) Inquiry. (2) Investigation. (Note—In criminal cases *Tahqíqát* (Inquiry) is to be distinguished from *Taftish*. (Investigation). The word *Taftish*, is used for police investigation, while the investigation by Magistrate is called inquiry).

( Tahqíqát-i-ibtidáí ) تَحْقِیقاتِ اِبْتِدَائِی  
—Preliminary inquiry.

( Tahqíqát-i-adálati ) تَحْقِیقاتِ عِدَالَتِی  
—Judicial inquiry.

( Tahqíqát i-fauj-dárf ) تَحْقِیقاتِ فَوْجْدَارِی  
—Criminal investigation.

( Tahqíqát-i-khufiyá ) تَحْقِیقاتِ خَفِیّه  
—Secret inquiry.

( Tahqíqát-i-mazíd ) تَحْقِیقاتِ مَزِید  
—Further inquiry.

مقدمہ کو عدالت ماتحت میں  
تَحْقِیقاتِ مَزِید کے لئے واپس بھیجنا  
(To remand a case to the lower court for further inquiry or investigation).

( Tahqíqát-i-manqá ) تَحْقِیقاتِ مَوْقِع  
—Loc inquiry or investigation.

( Tahqíqát karná ) تَحْقِیقاتِ کَرْنَا —To hold an inquiry; to investigate, to set an inquiry on foot.

( Tahqíqát-i-wájib ke bád ) تَحْقِیقاتِ وَاجِبِ كے بَعْد —After due inquiry or investigation.

( Tabwíl ) تَبْوِیْل —(1) Deposit; charge. (2) Revenue-credit. (3) Cash, funds, capital, a treasury, (4) In the charge (of £), intrust with.

( Tabwíldár ) تَبْوِیْلْدَار —(1) Bailee. (2) Cash keeper, treasurer (especially in a provincial treasury).

( Táhwíldàrí ) تَبْوِیْل دَارِی —The office of a cash-keeper.

( Takhárnj ) تَخَارَج —(In law) A composition entered into by joint-heirs to property, by which some relinquish their shares for a specific payment; partition of an estate amongst themselves by the lawful heirs.

( Takháluf ) تَخَالَف —Mutual opposition or contention; enmity.

( Takht par baiṭháná ) تَخْتِ پَر بَیْتِهَانَا  
—To ascend.

( Takht-chhorna ) تَخْتِ چھوڑنا —To give up the throne, to abdicate.

( Takht-nashín ) تَخْتِ نَشِیْن —Reigning sovereign.

( Takht-nashíní ) تَخْتِ نَشِیْنِی —Accession to the throne, reign.

( Takhtá musattah ) تَخْتِہٖ مَسْطَح —A plane-table (for surveying), surveying table.

( Takhsís karná ) تَخْصِیصِ کَرْنَا —To particularize; to reserve for oneself; to specify.

تخفیف (Takḥfīf)—(1) Abatement, (2) Reduction, (3) Remission, relief, decrease. (4) Abolition.

تخفیف جمع (Takḥfīf-i-jamā)—Abatement of revenue, remission of assessment.

تخفیف لگان (Takḥfīf-i-lagān)—Abatement of rent.

تخفیف مالگذاری (Takḥfīf-i-māl-guzārī)—See تخفیف جمع

تخفیف کرنا (Takḥfīf-karnā)—(1) To remit, to relax. (2) To abate, to reduce, to effect a reduction. (3) To extenuate.

تخفیف میں آنا (Takḥfīf-men ānā)—To come under reduction, to be reduced (an establishment or expenditure), the abolition (of an office or post).

تخفیف میں لانا (Takḥfīf men lānā)—To effect a reduction of (establishment &c.), to reduce; to abolish, to do away with.

تخلل (Takḥallul)—Disturbance; interruption.

تخلل آسودگی عامہ خلاق (Takḥallul-i-āsūdgī-amma i-kḥalāiq)—The disturbance of the public peace.

تخلیہ (Takḥliyā)—(1) (In law) Extinguishment, tacit or declared, of right by the seller in an article which he has sold. (2) Manumission of a slave. (3) Divorce of a wife.

تخم ریزی (Tuḥm-rezī)—Sowing.

تخمینا (Takḥmīnā)—(1) By appraisement. (2) Approximately, nearly, about.

تخمینہ (Takḥmīnā)—(1) A summary survey of the area, in order to observe, and take note of extension or decrease of cultivation, or any other changes in the occupancy of land. (2) A general survey statement of village lands, the same as *khasra*. (3) Valuation, estimate, appraisement.

تخمینہ مالیات نالشات (Takḥmīnā-i-māliyat-nālishāt)—Valuation of suits مالیات نالشات ایکٹ تخمینہ مالیات نالشات The Suits Valuation Act.

تخویف (Takḥwīf)—Intimidation.

تخویف مجرمانہ (Takḥwīf-i-mujrīmānā)—Criminal intimidation.

تدابیر (Tadābīr)—(1) Schemes, plans. (2) Deliberations, counsels. (3) Means.

تدابیر ناجایز (Tadābīr-i-nājāyez)—Illegal means.

تداخل (Tadāḥḥul)—(1) Mutual entry. (2) (M. Law) A mode of apportioning inheritance (the division of inheritance among the legal sharers, when the number of shares may be divided without remainder by the number of sharers, as where there are 9 shares and 3 sharers :) See اعداد

تدارک (Tadārūk)—(1) Reparation, redress. (2) Means of obtaining legal redress, as writings, witnesses and the like. (3) Punishment, chastisement, infliction of fines or punishment.

تدارک کرنا (Tadárük karná)—(1)

To provide against, to guard against, to take precautions.

(2) To inflict punishment.

تدبیر معاون اجرا (Tadbír-i-muawin-i-ijrá)—A step in aid of execution.

تدبیر سلطنت (Tadbír-i-saltanat ) —Politics.

تدبیر کرنا (Tadbír-karná)—To deliberate about, to arrange for, to provide for or against, to form a plan (for or against).

تدریج (Tadríj)—Tradation.

بتدریج (Ba-tadríj) By degrees, gradually, by instalment.

تدریس (Tadrís)—Lecturing.

تذبذب (Tazabzub)—Uncertainty, doubt.

تذلیل (Tazlíl)—(1) Debasement, abasement, humiliation. (2) Degrading.

تراز (Tarázú)—Balance.

ترای (Taráf)—Low moist land lying along the bank of a river; marshy ground.

تربیت کرنا (Tarbiyat karná)—To bring up, to foster, to educate.

تربت کرنا (Tiript karná दत्त करण) —To satisfy, to appease.

تربن (Tarpan)—The daily presentation of water from the palm of the hand to the manes.

ترتیب (Tartíb)—Arrangement, order, classification, disposition.

ترتیب دینا (Tartíb dená)—To set in order, to arrange, to

assort, to adjust, to compose, to classify, to dispose.

ترتیب کاغذات بندوبست (Tartíb-i-káğ-zát bandobast)—The preparation of settlement records.

ترتیب دفتر (Tartíb-i-daftar)—Arrangement of records.

ترتیب وراثت (Tartíb-i-wirásat ) —Order of succession.

ترتیب وار (Tartíbwár)—In order, methodically, alphabetically.

ترتیبی (Tartíbí)—Pro-forma (as *mudalah-i-tartíbí* pro-forma defendant).

ترجمان (Tarjumán)—An interpreter.

ترجمہ (Tarjumá)—Interpretation, translation.

ترجمہ لفظی (Tarjumá-i-lafzí ) Literal translation.

ترجمہ بامستاورہ (Tarjumá-i-ba-maháwrá)—Idiomatic translation.

ترجمہ نویس (Tarjumá-navís ) —Translator.

ترجیح (Tarjáh)—Priority, preference, (*batarjáh* meaning in preference of).

ترجیح دینا (Tarjáh dená)—To give preference.

ترجیح رکھنا (Tarjáh-rakhná)—To have preference over a person; to surpass, to be superior to.

تردد (Taraddud)—(1) Cultivation. (2) Improvement. (3) Anxiety.

بے تردد (Be taraddud) Out of cultivation.

تردد ناجایز ( Taraddud nájáyez )  
Illicit cultivation.

تردید ( Tardíd ) — Rebutment, reversal (of a decision), refutation.

تردید دعوی کرنا (Tardíd-i-dáwi karná)—To oppose a claim, to contest.

تردید کرنا (Tardíd karná)—To rebut, to refute, to annul, to cancel.

ترسیل (Tarsíl)—Sending, transmitting, forwarding.

ترصد ( Tarassud )—Expectation, hoping.

ترغیب ( Targíb )—Instigation, inducement.

ترغیب دینا ( Targíb-dená )—To instigate.

ترقی ( Taraqqí )—(1) Promotion. (2) Improvement, progress, proficiency.

ترقی ملنا (Taraqqí milná)—To get promotion.

ترقی حیثیت اراضی (Taraqqí-haisíyat-i-arází )—Improvements of land.

ترقیات ( Taraqqíyát )—Improvements.

ترکی اُٹھانا (Tark uṭháná तर्क उठाना)—To raise an objection or plea.

ترک ( Tark )—(1) Omission, (2) Relinquishment, abandonment, desertion ; renunciation.

ترک اراضی (Tark-i-arází)—Abandonment of land.

ترک فعل (Tark-i-fel)—Omission.

ترک ناجائز (Tark-i-nájáyez)—An illegal omission.

ترک دعوی ( Tark-i-dáwí )—Relinquishment of claim, omission to claim, waiver.

ترک کرنا ( Tark karná )—(1) To omit. (2) To abandon, to forsake, to give up, to relinquish. (3) To renounce, to resign, to leave off.

ترک وطن هونا (Tark watan honá)—To emigrate.

ترکہ (Tarká)—A legacy, bequest, effects or estate of a deceased person ; inheritance by succession or bequest.

ترکہ بلا وصیت (Tarká-bilá-wasíyat)—Intestate property.

ترکہ پانے والا (Tarká-páne-wálá)—A legatee, a successor.

ترکہ پدری (Tarká-i-pidrí)—Patrimony.

ترکہ مادری (Tarká-i-mádrí)—Maternal inheritance.

ترکہ میں آنا (Tarke-men-áná)—To obtain as an inheritance ; to descend, to succeed to.

ترکیب (Tarkíb)—(1) Mechanism. (2) Method, arrangement. (3) Means, plan, contrivance. کسی ترکیب سے (kisí tarkíb se) by some means.

ترمیم ( Tarmím )—(1) Revision. (2) Amendment ; modification, alteration.

ترمیم بندوبست ( Tarmím-i-bando-bast)—Revision of settlement.

ترمیم عرضی دعوی (Tarmīm-i-arzī dāwī)—Amendment of plaint.

ترمیم کے قابل (Tarmīm ke qābil)—Open to revision; liable to amendment or modification

ترویج (Tarwīj)—Currency—To give currency.

ترائی (Tarāī तराई)—Low lands on the bank of a river, marsh, swamp.

تڑا (Turānā तड़ाना)—(1) To cause to break, to break. (2) To beat down lower (price). (3) To change money, to reclaim land.

تڑائی (Turāī तराई)—Exchange, discount, price paid for changing money.

تزلزل (Tazalzul)—Discrepancy (in a deposition), waivering.

تزلزل بیانی (Tazalzul-bayānī)—Equivocation  
شہادت میں تزلزل (Shhādat men tazalzul dālnā) To shake the credit of a witness.

تزکیہ (Tazkīt)—(In Law) The evidence given by a number of persons in favour of the credibility or competence of other persons to give their testimony, expurgation of evidence.

تزویر (Tazwīr)—Deception, deceit, fraud, imposture.

تزویج (Tazwīj)—Marriage.

تسامح (Tasāmoh)—Reciprocal generosity or indulgence; conivance.

تساہل (Tasāhul)—Delay, tardiness.

تسلسل (Tasalsul)—Succession, continuation; series. به تسلسل (Ba tasalsul) In continuation of.

تسالت (Tasaallut)—Domination, encroachment, sway, exercise of absolute dominion.

تسالت بیجا (Tasallut bejā)—Unlawful domination, encroachment.

تسلیم (Taslim)—Admission; conceding, acknowledging, granting, accepting.

تسلیم بالسکوت (Taslim bil sakūt)—Acquiescence.

تسلیم کرنا (Taslim karnā)—(1) To make obeisance, to do homage. (2) To admit, to concede, to acknowledge. (3) To assent to, to accept. (4) To surrender, to resign.

تسلیم ہونا (Taslim honā)—To be admitted, to be conceded.

تسمہ کھینچنا (Tasmā khīnchnā)—To strangle.

تسنن (Tasannun)—Following a *sunnat*, becoming a *sunni*.

تسوانسی (Taswānsī)—The twentieth part of a biswansi.

تشاریف (Tashārīf)—Honors, dignities.

تشبیہ (Tashbīh)—Comparison, simile, metaphor, analogy.

تشت از بام ہونا (Tasht az bām honā)—To be publicly known, to be notorious.

تشخیص (Tashkhis)—(1) Valuation, appraisement. (2) Assessment, specification. (3) Net standard, revenue, or the actual or absolute amount of realizable revenue. (4) Prognosis.

تشخیص جمع بندی (Tashkhis-i-jamā bandī)—(1) Assessment of revenue. (2) The net amount of revenue engaged for at the permanent settlement in Bengal. (3) An account showing the total amount of revenue to be collected under the terms of that settlement.

تشخیص مقرری (Tashkhis-i-muqarrarī)—A fixed assessment.

تشخیص تعلقه (Tashkhis-i-taaluqā)—A dependant or subordinate property held of a superior proprietor upon payment of the revenue according to the current rate of the district.

تشخیص کرنا (Tashkhis karnā)—(1) To assess. (2) To tax. (3) To fix the value. حاکم تشخیص کننده (Hākim tashkhis kunandā) (1) The taxing officer. An officer who fixes the value of judicial stamps. (2) The officer who fixes the income tax.

تشدد (Tashaddud)—Severity, hardship, torture.

تشریح (Tashrīh)—Explanation; anatomy.

تشنیع (Tashnī)—Slandering, taunting, reproach.

تشهد (Tashahhud)—Making a profession of religious sentiments.

تشهیر (Tashhīr)—(1) Proclaiming. (2) Parading a criminal as a public example.

تشهیر کرنا (Tashhīr karnā)—To publicly expose (an offender).

تشیع (Tashaiya)—Professing to be of the Mohammedan sect called *shia*, or a follower of Ali.

تصانیف (Tasānif)—Literary compositions, works.

تصحیح (Tashīh)—Rectification, verification, correction.

تصحیح دستاویزات (Tashih-i-dastá-wezát)—Rectification of instruments.

تصحیح کرنا (Tashīh karnā)—To rectify, to correct.

تصحیف (Tashfī)—An orthographical mistake.

تصدیق (Tasdiq)—(1) Verification, attestation. (2) Confirmation, proof.

تصدیق کرنا (Tasdiq karnā)—(1) To verify, to attest. (2) To confirm, to prove to be true.

تصرف (Tasarruf)—(1) Disposal, occupancy, use, enjoyment. (2) Expenditure, expenses. (3) Embezzlement. (4) (M. Law) Any act of ownership; the rights of a proprietor over his property to sell, lease, or mortgage it.

تصرف بیجا

(Tasarruf-i-bejá)—Misappropriation.

(Tasarruf-bejá-mujrimáná)—Criminal misappropriation.

(Tasarruf bilá-khālish)—Peaceful enjoyment.

تصرف کرنا } (Tasarruf karná). To  
 { (Tasarruf men láná). } take  
 { } or get  
 { } possession of ; to enjoy, to appropriate.  
 بد دیانتی سے تصرف میں لانا (Bad diyānatī se tasarruf men láná)—To appropriate dishonestly.

(Tasrīh)—Description ; explanation, detail. به تصریح (Ba tasrīh) in detail, at length, in extenso بلا تصریح (bilá tasrīh) without specification, without any detail or description.

(Tasrīh karná)—To give a detailed account, to describe in extenso.

(Tasarruf-zámní)—Security for possession, security given by the party in possession of the property in dispute that no loss shall be sustained by the opposite party or claimant in case of its being decreed to him.

(Tasfiyá)—(1) Adjustment, settlement. (2) Reconciliation. (3) Disposal.

(Tasfiyá-i-had bast)—A settlement of boundaries.

(Tasfiyá-hisáb)—An adjustment of accounts, an audit of accounts.

(Tasfiyá-hisáb karná)—To settle or adjust an account, to square an account.

(Tasfiyá-i-dáwí)—Adjustment of claim.

(Ta-fiyá-i-uzr karná)—To dispose of an objection or plea.

(Tasfiyá-i-qatāf)—A final disposal (as of a suit).

(Ta-fiyá karná)—(1) To effect a reconciliation, to effect a compromise. (2) To settle, to adjust, to dispose of.

(Tasfiyá-talab)—To be settled, determined or decided, requiring adjustment. امر تصفیہ (amar-i-tasfiyá talab) the question to be determined, the point to be decided.

(Tasfiyá-námá)—Deed of composition.

(Tasníf karná)—To compose, to write (a book).

(Tasawwur karná)—To suppose, to imagine, to conceive.

(Taswír-i fuhash)—An obscene picture.

(Tazhík)—Ridicule, derision.

(Tatáwul)—Tyranny, oppression, usurpation.

تطبیق (Tatbīq)—To compare ; to liken ; to fit exactly.

تعارف (Táaruf)—Mutual acquaint-  
ance ; introducing a person  
to another.

تعاط (Táati)—Mutual giving or  
surrender, a silent kind of bar-  
gain, the vendor handing over  
the thing to the buyer and the  
latter giving the price without  
speaking.

تعاقب (Táaqub)—Persecution ;  
following, شي امانتي كا تعاقب كرنا  
(shai-i-amánti ká taáqub karná)  
To follow a trust property in  
the hands of another than the  
trustee.

تعبیر (Tábír)—Interpretation.

قواعد تعبیر (Qawáid-i-tábír)—Rules  
of interpretation.

تعداد (Taidád)—Amount, num-  
ber.

تعداد دعوی (Taidád-i-dáwí)—The  
amount or value of a claim

تعداد دگری شده (Taidád-i dīgrí-shu-  
dá)—The amount decreed.

تعداد لگان (Taidád lagán)—The  
amount of rent.

تعدادی (Taidádi)—Amounting to.

تعارض (Táaruz)—Resistance ;  
opposition.

تعارض کرنا (Táaruz karná)—To  
offer resistance, to oppose.

تعریف (Táریف)—Definition.

حسب تعریف (Hasb táریف)—Accord-  
ing to the definition.

تعریف (Táریف)—A table of rates of  
export and import duties (hence  
the European tariff).

تعزیر (Tázír)—(1) Punishment,  
(مجموعہ تعزیرات ہند majmuá i-tá  
zirát-i-hind) The Indian Penal  
Code, (2) (M. Law) Punishment  
or rather chastisement given at  
the discretion of the judge with  
a view to public justice, that  
is, in cases where, from some  
impediment or collusion, the  
legal penalties might be escap-  
ed or avoided, these discretion-  
al penalties are to be imposed.  
(It is said that there are four  
degrees or orders of تعزیر 1st,  
The chastisement proper to the  
most noble which consists  
merely in admonition. 2ndly,  
The chastisement proper to the  
noble which may be performed  
either by admonition or by *jira*  
(جرہ) that is by dragging the  
offender to the door and ex-  
posing him to scorn. 3rdly The  
chastisement proper to the  
middle class, which may be  
performed by *jira* or by impri-  
sonment. 4thly The chastise-  
ment proper to the lowest class,  
which may be performed by  
*jira* or by imprisonment, and  
also by blows :—(Hedaya by  
Grady)

تعزیر عنیف یا شدید (Tázír-i-anf or  
shadíd)—( M. Law. ) Severe  
chastisement.



تَعْزِيل (Tázíl)—Removing from office.

تَعْزِيَه دَارِي (Táziyá dárí)—The observance of Muharram.

تَعْصَب (Tá'asub)—Prejudice, bigotry.

تَعْطِل (Tá'atul)—Being void or vacant (a place or tent).

تَعْطِيل (Tá'tíl)—Holiday, vacation.

تَعْطِيل كَلَال (Tátíl-i-kalán)—Long vacation.

تَعْطِيل سَرْكَارِي (Tá'tíl-i-sarkárf)—Gazetted holiday.

تَعْطِيلَات (Tá'tílát)—Holidays. بَند

تَعْطِيلَات (Band-i-tá'tílát)—List of holidays.

تَعْظِيم كَرْنَا (Tázím karná)—To show respect (to).

تَعْقُب (Tá'aqub)—Pursuing, tracing.

تَعْلَق (Tá'alluq)—(1) Attachment, connection, dependance. (2) Relation, relationship.

تَعْلَق زَنَاشَوِي (Tá'alluq-i-zaná shof)—Conjugal relation.

تَعْلَق نَاجَازِي (Tá'alluq-i-nájáyez)—Illicit connection.

تَعْلَق رَكْنَا (Tá'alluq rakhnā)—(1) To relate to, to depend on. (2) To have reference to, to appertain to. (3) To have an interest in.

تَعْلَقَات (Tá'alluqát)—(1) Connections. (2) Appurtenances. (3) Attachment. (4) Estates.

تَعَالُف (Tá'alluqá)—(1) Fee, manor. (2) An estate. Applied to a tract of proprietary land held at a fixed amount of revenue, (at least in Bengal) hereditary and transferable as long as the revenue is paid. A tá'alluqá was sometimes granted by the Moghal government at a favorable assessment as a mark of favor or on condition of clearing and cultivating waste lands. These were considered of two kinds, *Húzurí* or Independent Tá'alluqás of which the revenue was paid direct to the government or its officers; *mazkúrí* or Dependant Tá'alluqás of which the holders paid their revenue through the intervention of a superior proprietor. (3) In the U. P., a tá'alúqá is an estate, the profits of which are divided between different proprietors or classes of proprietors, the superior (مالك اعلى) and the inferior (مالك ادنى), the former being usually an individual who, either by grant from the sovereign, by favor of local functionaries, or by voluntary acts of the people, has become the intermediate agent of the revenue, collecting it from the people, and paying it to the government after making such deductions to cover his risk and assure his profits as he may be entitled to by the stipula-

tions of the grant, or by local custom.

تعلیقات دار (Tá'alluqádár)—The holder of a *ta'aluga*, a collector of revenue from the cultivators either on behalf of the State or of the farmer of the revenue.

تعلیقات داری (Tá'alluqádárf)—The tenure, office or estate of a tálluqádár.

تعلیقات داری حق (Tá'alluqádárf-haq)—The dues or allowances payable to the *tá'alluqádár* in addition to his stipulated portion of the assessment.

تعلیقات (Tá'líqá)—An inventory, a list of articles, attachment.

تعلیم پانا (Tá'lím páná)—To receive instruction, to be educated.

تعمیر (Támír)—Building, structure.

تعمیرات (Támíát)—Buildings.

تعمیرات حفاظتی (Támírat-i-hifá zatf)—Defence works.

تعمیل (Támíl)—(1) Execution, (of an order), service. (2) Exercise of; performance (of a contract) *ba támil alkám* In execution of the order.

تعمیل حکم کرنا (Támíl hukm karná)—To carry out an order; to execute a sentence or order.

تعمیل خاص (Támíl-i-khás) } Speci-  
تعمیل مختص (Támíl-i-mukhtas) } fi c  
ance } per-  
form-

تعمیل شرط یا معاہدہ (Támíl-i-shart ya muáhidá)—The fulfilment of a condition or stipulation; the performance of a contract.

تعمیل کرنا (Támíl karáná)—To serve a notice.

تعمیم (Támím)—Generality, universality.

تعهد (Táábud)—Agreement, contract, engagement, lease.

تعهد دار (Táahud-dár)—The holder of an agreement or lease.

تعیل (Tá'aiyul)—Land held by a member of a royal family, a royal appanage.

تعیین (Tá'aiyun)—Specifying, fixing, or appointing; determination.

تعیین حصص (Tá'aiyun-i-hasas)—Determination of shares.

تعیین دعوی (Tá'aiyun-i-dáwí)—Valuation of a claim.

تعیین مالیت (Tá'aiyun-i-málíyat)—Valuation.

تعیینات کرنا (Tainát karná)—To appoint, to depute, to send on duty.

تعیینات ہونا (Tainát honá)—To be appointed, to be deputed.

تعییناتی (Tainátí)—(1) Appointment, service. (2) Taking up the duties of an appointment. (3) The object, or business of appointment.

تغابن (Tagábun)—Mutual cheating or deception.

تغافل (Tagāful)—Negligence.

تغريب (Tagrib) — (M. Law) Banishment, transportation (according to some it means only imprisonment, which is a sort of banishment or separation from family and friends).

تغير (Tagaiyur) — Alteration, change.

تفاريق (Tafáriq) — (1) Divisions. (2) Instalments.

تغالب و تصرف (Tagallub wa tasarruf) — Embezzlement, defalcation.

تغالب كرنأ (Tagallub karná) — To embezzle.

تفاوت (Táfáwut) — (1) Interval. (2) Difference; distinction. (3) Disparity, dissimilarity.

تفاوت كرنأ (Táfáwut karná) — To distinguish, to separate.

تفتيش (Taftísh) — Investigation. See تحقیقات

تفرقة دالنا (Tafariqá dálná) — To sow discord (between), to separate.

تفريد (Tafríd) — Separation from others.

تفريق (Tafríq) — (1) Division, partition. (2) Separation. (3) (M. Law) A judicial divorce, one pronounced by the qází as distinguished from one executed by the husband himself on his own authority. — See نرقت

تفريق جائز (Tafríq-i-jáyez) — A legal separation or severalty.

تفريق دموي (Tafríq-i-dáwí) — Splitting of claim.

تفريق نامه (Tafríq-námá) — A deed settling the shares and proportions claimed by different parties.

تفصيل (Tafsíl) — Detail or particulars of an account; a specification.

تفصيل لكهنا (Tafsíl likhná) — To give the detail of; to specify.

تفصيل وار (Tafsílwar) — In detail, distinctly, specifically.

تفسير (Tafsír) — Interpretation, especially of the Qurán.

تفويض (Tafwíz) — (1) Assignment, ceding. (2) (M. Law) Delegation or the giving over by a husband his power of repudiation to a third person or the wife herself. The delegation of this power by the husband to his wife enables her to divorce herself, (but the exercise of this power is restricted to the precise place and situation in which she receives the power and falls to the ground on her removing from there, as that proves rejection of it). Tafwiz is of three kinds (1) اختيار Akh-tiyár which consists in giving the wife the authority to divorce herself (2) امر باليد Amar bálid which consists in leaving the matter in her own hand. (3) مشيت (Mashiyat) which consists in giving

to wife the power to do what-ever she likes. (A mere mukhtár-i-àm or genaral agent cannot give a divorce to his principal's wife, the authority to the agent must be express and to the purpose). (3) Giving a girl in marriage without a dowry.

تفویض ثالثی (Tafwiz-i-sáls) — To refer to arbitration.

تفہیم حساب (Tafhím-i-hisáb) — Taking account,

نالش تفہیم حساب (Nálsh-tafhím-i-hisáb) — Suit for account.

تقادم (Taqádum) — (1) (In Law)

Such an interval between the commission of a crime and the giving of evidence respecting it in bar of punishment. (2) Being ancient or prior.

تقاضا (Taqázá) — Dunning, pressing for the settlement of a claim; requisition.

تقاضا شدید (Taqázá-i-shadid) — Inexorable dunning.

تقاضا کرنا (Taqázá karná) — To demand payment of, to claim, to press. عند التقاضا (Undul taqázá) — On demand.

تقاری (Taqáví) — Advances of money made to the cultivator for implements, digging wells &c., or advance made in bad seasons.

تقدم (Taquadum) — (1) Priority. (2) Precedence, pre-eminence.

تقدمہ (Taquadamá) — Advance (of money) on account; final adjustment or audit of account; budget.

تقدم دعوی (Taquadum-i-dáwí) — Priority of claim.

تقرب حاصل کرنا (Taqqarrub-hásil-karná) — To obtain access or admittance to a monarch.

تقرر (Taqqarrur) — Appointment.

پروانہ تقرر (Parwáná-i-taqqarrur) — Order of appointment.

تقرر کرنا (Taqqarrur karná) — To confirm, to appoint.

تقرری (Taqqarrurí) — Appointment.

تقرب (Taqríb) — Festival, ceremony, rite, occasion.

تقربیات (Taqríbat) — Festivals, ceremonies.

تقرباً (Taqríban) — Approximately, nearly.

تقریر (Taqrír) — Discourse; speech, recital.

تقریر کرنا (Taqrír karná) — To speak, to discourse, to relate, to argue.

تقریراً (Taqríran) — Orally, by word of mouth.

تقریظ (Taqríz) — Review.

تقسیم (Taqsím) — (1) Division, partition; distribution. (2) Distribution of the assessment of the revenue upon the several subdivisions of an estate or district.

تقسیم بعضہ رسد (Taqsím-ba-hissá-rasád) — A pro-rata distribu-

tion, apportionment, proportionate distribution.

تقسیم بھیا چاری (Taqsim-bhaiyá chárí)—Division of land between co-sharers who are jointly bound for the payment of revenue.

تقسیم جدید (Taqsim-i-jadíd)—Redistribution, a fresh division or partition.

تقسیم خُتگی (Taqsim-i-khángí)—Private partition.

تقسیم دیہات خالصہ (Taqsim-dehát-i-khálzá)—Division of an estate paying revenue to government.

تقسیم سرکاری (Taqsim-i-sarkárí)—A public partition.

تقسیم غیر مکمل (Taqsim-i-gair-mukammal)—An imperfect partition. That is a partition by which the common land is divided and allotted to the several sharers, each allotment of land being assessed with its proper share of the government revenue, but the responsibility to pay it remains joint.

(Under this process the estate becomes *pattídarí*).

تقسیم مکمل (Taqsim-i-mukammal)—Perfect partition. In this kind of partition the parts of an estate are entirely separated from one another. There being no joint responsibility to pay the revenue, each part being by itself liable for the revenue assessed on it.

تقسیم کی اجرت (Taqsim kí ujrat)—Partition fees.

تقسیم نامہ (Taqsim-námá)—Deed of partition.

تقسیم ورثہ (Taqsim-i-wirsá)—A partition of heritage.

تقسیم یکجائی (Taqsim-i-yakjáí)—A compact partition.

تقصیر (Taqsir)—Fault, guilt.

تقصیر دار (Taqsir wár)—Blameable, culpable, faulty, guilty.

تقطیر (Taqtir)—Distillation, distilling.

تقلید کرنا (Taqlíd karná)—To follow. اس مقدمہ کی تقلید کی گئی۔ (Is muqadamá kí taqlíd kí gai) This case was followed. Cases مقدمات جنکی تقلید کی گئی followed.

تقریت (Taqwíyat)—To strengthen, to confirm, to support.

تقریم (Taqwím)—Calendar, almanac; horoscope.

تقید کرنا (Táqiyad karná)—To look closely after, to enjoin, to impress upon.

تکرار (Takrár)—Dispute, controversy, contention, altercation, wrangling.

تکرار کرنا (Takrár karná)—To dispute, to carry on an altercation; to quarrel.

تکفین (Tákfín karná)—To perform the burial ceremonies.

تکلیف اُٹھانا (Taklif utháná)—To experience trouble, to suffer.

(Takliff pahuncháná) —To inflict pain on, to annoy,

to molest. بغرض تکلیف دہی (Bā-giraz takliff dibí) to cause annoyance.

(Takliff karná)—To take trouble.

(Takmilá)—Perfection, completion, supplementing.

(Takmil) —Completion, execution; authentication.

(Takmíl-i-haqiyat) —Completion of title.

تکمیل تمسک } (Takmíl tamassuk

تکمیل دستاویز } —Execution of a bond.

(Takmíl-i-shará-it-i qánúní)—The fulfilment of the requirements of law.

(Takmíl karná)—To execute, to authenticate; to put one's signature to a document.

(Takmíl ko pahuncháná)—To bring to conclusion or termination.

(Tikhárná तिखारना) —To plough three times before sowing.

(Talásh)—Search, enquiry.

(Taláshí)—Searching the person, property or house (of a person, for stolen property or smuggled goods). وارنت تلاشی (warrant-i-táláshí) Search-warrant.

تلاشی لینا (Táláshí lená)—To search, to institute a search.

تلازی (Taláfí)—Reparation, recompense.

تلا (Tuláná तुलाना)—To have or get weighed.

(Talbis)—(1) Counterfeiting (a coin). (2) Adulteration, falsification (3) False personation. (4) Fallacy. (5) Fraud, deceit.

(Talbis i-sikká)—Counterfeiting a coin.

(Talbis i-sikká-i-malká-i-mauzzimá)—Counterfeiting Queen's coin.

(Talaf karná)—(1) To destroy. (2) To waste.

(Talaf honá)—To perish, to be destroyed, to be wasted.

(Talaffuz)—Pronunciation.

(Talqín)—(1) Instruction. (2) Religious instruction. (3) Funeral service.

(Tilak chapháná तिलक चढ़ाना)—To perform the ceremony of betrothal of a youth.

(Tilak karná तिलक करना)—(1) To anoint, to install; to crown. (2) To betroth. (3) To bid adieu to.

(Tilangá)—A soldier.

(Talwár khínchná)—To draw the sword

تلاوی (nangí talwár liye) with a drawn sword.

تلاوي (Tulwái)—Weighment-fee.

تماثل (Tamásil) —(1) Equality.

(2) (M. Law) The division of an inheritance among the legal sharers when their number and that of the sharers is the same, as for instance where there are four sharers having equal rights severally to four shares, such numbers are termed mutmasil. See also تپاين توافق تراحل

تمادي (Tamádí)—Limitation as to the time which bars a civil action.

تمادي پڙير هونا (Tamádí pizír honá)—To be time barred.

تمادي لڳا (Tamádí lagáná)—To set up the defence of limitation.

تمادي عايد هونا (Tamádí áyed honá)—To be barred.

تمادي کي پٽاپر (Tamádí kí biná par)—On the grounds of limitation.

تمادي ايام (Tamádí-i-niyám)—Lapse of time, efflux of time.

تمدن (Tamaddun)—Society.

تماشاي (Tamáshái)—Spectator, looker-on.

تمام شد (Tamám shud)—Finished, finis.

تمام کرنا (Tamám karná)—(1) To perfect, to complete, to conclude. (2) To bring to a close. (3) To put an end to a business or life کام تمام کرنا kám tamám karnà To make away with.

تمام و کامل (Tamám-o-kamál)—Fully and completely, wholly.

تمام هونا (Tamám honá)—To be finished, completed or concluded, to come to an end; to cease, to die.

تمتع (Tamatu)—(1) Enjoyment. (2) Advantages, gain.

تمثيل (Tamsíl)—Illustration.

تمثيلاً (Tamsílan)—By way of illustration or example.

تمرد (Tamarrud)—(1) Disobedience, refractoriness, contumacy. (2) Contempt.

تمرد شعري (Tamarrud shuáí)—Contumacious bearing.

توسک (Tamassuk)—Bond; an obligation; note of hand; instrument.

توسک حاضر ضامن (Tamassuk-i-házir-zámuní)—A bond or recognisance as a security for personal appearance.

توسکي قرضه (Tamassukí qarzá)—Debt secured by a bond.

توسک شرطيه (Tamassuk i-shartiyá)—Conditional bond, a bond with a penalty clause.

توسک کي بنا پر ڏکري حاصل کرنا (Tamassuk kí biná par ڏکري hásiḡ karná)—To obtain judgment on a bond.

توسک رجسٽري شده (Tamassuk ra-gistrí-shudá)—A registered bond.

توسک مصنوعي (Tamassuk-i-mas-noí)—A fabricated bond, a forged bond.

تَمَا (Tamgá)—Medal, stamp (on gold, silver &c.) armorial bearing.

تَمَلِک (Tamlík)—(1) Possessorship, property. (2) Settlement.

تَمَلِکِ نَامَہ (Tamlík-námá)—(1) Deed of settlement. (2) Conveyance.

تَمَهِّید (Tamehíd)—Introduction, preamble, preface.

تَمَهِّیدِی (Tamehídí)—Preliminary, introductory.

تَمِیز (Tamíz)—Discretion.

تَنْدَهِی سَہ (Tandihí se)—Diligently.

بَہ تَنْدَهِی قَرَارِہ (Ba tan dehi qarár-i-wáqai)—With due diligence.

تَنَاز (Tanázà)—Dispute, contention, litigation.

تَنَازُل (Tanàzul)—Decline; fall (of price &c.), loss (of rank or situation &c.)

تَنَاسُب (Tanàsub)—(1) Connection, relation. (2) Proportion.

تَنَاسُل (Tanásul)—Uninterrupted descent through a series of generations.

تَنَاقُض (Tanáquz)—(1) Contradiction, discrepancy, incompatibility inconsistency, conflict. (2) (In Law) The advancing of two incompatible claims to the same property.

تَنَاقُضِ قَوَانِین (Tanáquz-i-qawánín)—Conflict of laws.

تَنْبِیْہ (Tambíh)—(1) Note. (2) Admonition, reprimand.

تَنْبِیْہِہ کَرْنَا (Tambíh karná)—To admonish, to reprimand; to warn.

تَنْخُورَہ (Tanḵhuáb)—Wages, pay, salary, allowance.

تَنْخُورَہ دَار (Tanḵhuáb-dár)—Stipendiary.

تَنْخُورَہ بَاقِنَا (Tanḵhuáb báḡná yá taqsím karná)—To distribute pay or wages

تَنْخُورَہ ذَاتِی (Tanḵhuáb-i-zátí)—Special or personal allowance.

تَنْزُل (Tanazzul)—Degradation.

تَنْزُل کَرْنَا (Tanazzul karná)—To degrade, to lower the rank.

تَنْسِیْخ (Tansíḵh)—(1) Cancelling, cancellation. (2) Quashing, revocation.

تَنْسِیْخِہ کِی دَسْتَاویْز (Tansíḵh kí das-táwez)—Instrument of cancellation of instruments.

تَنْقِیْح (Tanqíh)—Determination, ascertainment, inquiry; issue.

تَنْقِیْحِ مَطْلَب (Tanqíh talab)—To be determined, requiring decision, at issue.

1. اَمَرِ تَنْقِیْحِ مَطْلَب (Amar-i-tanqíh-tálab)—An issue, point at issue. (Note-There are two kinds of issues.

2. اَمَرِ تَنْقِیْحِ مَطْلَبِ رَاقِعَات (Amar-i-tanqíh-tálab-i-waqiát)—Or an issue of fact and 2. اَمَرِ تَنْقِیْحِ مَطْلَبِ قَانُون (Amar-i-tanqíh-tálab-i-qanún)—Or an issue of law.



## تتقیح امور تصفیہ طالب

تتقیح امور تصفیہ طالب (Tanqih-i-amúr-i-tasfiyá talab)—Determination of point in issues.

تتقیح کرنا (Tanqih karná)—To determine, to decide.

تتقیحات قائم کرنا (Tanqihát qáyam karná)—To frame or lay down issues.

تتقیح شرح لگان (Tanqih-i-sharah lagán)—Determination of rate of rent.

تنگ دستی (Tang dastí)—Poverty, penury.

تنگ طلبی کرنا (Tang talbí-karná)—To press for immediate payment.

تنصیف (Tansif)—(1) Dividing in half. (2) Settling a disputed claim by taking the medium of the value in litigation.

تنہا (Tanhá)—Only, alone, by itself.

توانق (Tawáfúq)—(M. Law) Commensurability, the division of shares and sharers by a common divisor, as where there are eight sharers and twenty shares, both divisible by four termed متوانق.

توام (Tawám)—A twin.

توبہ کرنا (Tobáh karná)—To repent of sin or crime, to abjure, to renounce.

توبہ کرنیکا موقع (Tobáh karne ká mauqá)—*Loco penitentia*.

توپ (Top)—A gun, a cannon, a fieldpiece.

توپ خانہ (Top kháná)—Artillery, battery; an arsenal.

توجہ (Tawajjuh)—Attention, consideration. بہ توجہ بابو صاحب Care of Babu Sáhib.

توجہ مایل کرنا (Tawajjuh máyal karná)—To direct or draw attention to.

توجہ خاص درکار ہے (Tawajjuh khás darkár hai)—It requires special consideration.

توجہ کرنا (Tawajjuh karná)—To pay attention.

توجیہ (Taujih)—(1) Adjustment of account. (2) An allowance made to landholders. (3) A statement, a description-roll.

تودہ (Todá)—A mound, a landmark, a boundary pillar.

تودہ بندی (Todábandí)—Laying down boundary marks.

تورہ (Torá)—(1) Exhaustion, deficiency, want, scarcity. (2) A plough-share. (3) The linstock. (4) A purse, a bag of one thousand rupees.

توزیع (Tauzi)—An account showing, under the name of each payer of revenue, the total amount, as it falls due, the portion actually paid, and the balance outstanding, rent roll.

توزیع بقایا (Tauzí-i-baqáyá)—A list of outstanding balances

توسط (Tawassut)—Mediation, بہ توسط (ba tawassut) through, care

- of, indirectly بلا ترسوا (bilá ta-wassut) directly, without mediation, immediate.
- توشه خانه (Toshá kháná)—Store-house, store-room.
- توضيح (Tauzih)—Explaining, illustrating; an illustration.
- توضيح (Tauzi)—Legislation.
- توفر (Tauffr)—New land liable to assessment of revenue, an augmentation of the revenue either from extended cultivation, or the lapse or resumption of alienated assignments; increase.
- توفر كامل (Tauffr-i-kámil)—The standard revenue assessment.
- توفر زمين (Tauffr-zamín)—Land in addition to or excess of, an original grant or measurement.
- توفيق (Tauffiq)—(1) Grace or favor. (2) Ability, power, means, resources.
- توقف (Tawaqquf)—Pauses, delay, hesitation.
- توقف بيجا (Tawaqquf-bejá)—Un-necessary delay.
- توقير كرنا (Tauqir karná) — To do honor, to honor.
- توقيع (Tauqi)—Signing (an order) with the royal signet; the royal signet put to diplomas, letters-patent &c.
- تولا (Tolá तोला)—A weight of 12 *mashas*, the weight of the sicca rūpee or about 179 $\frac{2}{3}$  grs.
- تولا (Taulá तौला)—Weighman.
- توليت (Tauliyat)—(1) Trusteeship, appointing one as governor, deputy or superintendent; superintendence of a religious foundation; the management of funds appropriated to its support; appointing a person to such an office, transferring property to him for such trust. (2) (M. Law) A sale in which the owner disposes of the article sold at the price which he originally paid for it.
- توليت نامه (Tauliyat námá)—Deed of trusteeship; one appointing a person to the management of a religious endowment.
- توليت مع الوصيت (Tauliat-ma-al-wasiyat)—A deed of endowment or trusteeship executed as a bequest or will to take effect only after the death of the divisor.
- تواهم (Tawaham)—A doubt expressed by a witness that he may not have given full or accurate testimony through forgetfulness or embarrassment, which doubt does not invalidate his testimony, if he be a person of good repute.
- توهين (Tauhín)—Defamation, libel.
- توهين زباني (Tauhín-i-zubání)—Slander.
- توهين تهريزي (Tauhín-i-tahrifí)—Libel.

توہین کرنا (Tauhín karná)—To offer an insult.

تہ (Tah)—(1) Surface, bottom, foundation. (2) Depth, layer ; (3) Real meaning or intent, hidden meaning.

تہ آب (Tah-i-áb)—Bottom of the river ; stratum.

تہ کو پہنچنا (Tah ko pahúnchná)—To get to the root of, to discover.

تہا تھی (Tháthi یاهی)—A charge, trust.

تہانگ (Tháng یانگ)—(1) The exact spot or place (of a thing lost or sought). (2) A den of thieves. (3) Trace of stolen property, clue, trace.

تہانگ لگانا (Tháng lagáná یانگ لگانا)—To obtain a clue (to hidden or stolen property), to trace.

تہانگی } (Thángí یانگی) }  
تہانگیا } (Thángíá یانگیا). } (1) An abettor of thieves, a receiver of stolen goods. (2). One who traces stolen property, a detective.

تہانگی داری (Thángí dárí)—Receiving of stolen goods.

تہانہ (Tháná یانا)—Police-station.

تہانہ دار (Tháná dár)—Officer in charge of a police-station.

تہانہ داری (Tháná dárí)—The office or jurisdiction of a Thánádár.

تہانہ داری ابراب (Tháná dárí-abwáb)—A cess for the purpose of paying the establishment of the Thánádár.

تہانہ جات (Thánáját)—Police-stations.

تہانی (Tháni یانی)—A permanent cultivator.

تہا پا (Thápá یاپا)—Place of encampment where the gangs of thugs pass the night, impression of hand.

تھل (Thal)—(In Marathi) The share of a lessor or lessee in the produce of the field ; a portion of land consisting of several fields.

تھالکا (Tahalká)—Alarm, panic.

تھمت (Tuhmat)—Suspicion of guilt, false accusation, calumny.

تھمت لگانا (Tuhmat lagáná)—To accuse falsely, to calumniate.

تھورہ تھورہ کر کے (Thorá thorá kar ke)—By degrees, a little at a time, by instalment.

تھوک (Thok یوک)—(1) A share, a portion. (2) A secondary or inferior share of the lands of a co-parcenary village. (Authorities differ as to its relative value, and it probably varies in different places, according to some it is smaller than a *patti*, which contains a variable number of *thoks*). (3) A sub-division in a Bhaiyachari estate. (In Kumaon), the local division of an estate.

تهوک بست (Thok bast)—Laying down a boundary, fixing the limits of an estate by a native surveyor preparatory to a professional survey by a European officer (This word is also spelt Thák bast).

تهوک بندی (Thok bandi)—A written engagement specifying the distribution of the shares of a co-parcenary village.

تهوک دار (Thok dár)—The holder of a *thok*, or sometimes the principal of the holders amongst whom the lands or fields of a *thok* may be shared and their representatives in settling or realizing the assessment. (The *thokdár* and *patṭidár* are sometimes confounded in the capacity of *malguzars* or payers of revenue.) In Kumaun the *thokdár* is a ministerial officer, usually, by inheritance, confirmed or sometimes appointed by the ruling authority to exercise a general superintendence over the villages and to conduct police or purveyance duties in a varying number of villages, of one or more of which he is ordinarily, though not necessarily, the *Padhan* (q. v).

تهوک داری (Thok-dárf)—Property, office or duty of a *thokdár*.

تهوک داری پتہ (Thokdárfi patṭá)—The official title deed given to the *thokdár* by the govern-

ment, specifying the villages under his authority, and the fees he is entitled to. حق یا دستور (Haq yá dastúr-i-thok dárí) Fees payable to the *thokdárs* by the other *padhans* (Kumaun).

تهوک پتی (Thokpatṭi)—A division of a *thok* into *pattis*, with the rate of assessment on each; a share-record.

تهوکا (Thoká)—A point where three or more boundary lines meet.

تهونبا (Thúnba थुनबा)—A lump of earth put on the loose end of the lever used for raising water from wells to balance the bucket suspended to the end that is over the well.

تهوک فروش (Thok farosh)—A wholesale dealer.

تیار (Taiyár)—Prepared, ready.

تیار ہونا (Taiyár honá)—To be ready, to be prepared, to get ready; to be on the alert.

تیاری (Taiyárf)—Preparation.

تیاگ پتر (Tiyág-patr त्याग पत्र)—A writ of divorce.

تیاگ کرنا (Tiyág karná त्याग करना)—

(1) To abandon, to give up.

(2) To divorce. (3) To abdicate.

تیاگان (Tiyágan त्यागन)—Abandonment.

تیاگی (Tiyágí त्यागी)—(1) Abandoner, renouncer. (2) A religious ascetic.

تہج تیرہار (Tíj teohár तीज त्योहार) Festivals.

تہج (Tíjā)—The third day after the death of a relation on which prayers are offered by the Mohammedans.

تہج (Tíráth तीरथ)—A shrine or sacred place of pilgrimage.

تہج جاترا (Tíráth játrá तीरथ यात्रा) —Pilgrimage.

تہج کرنا (Tíráth karná)—To go on a pilgrimage.

تہج (Terhín तेरहिन)—The thirteenth day after death (when the last of funeral rite is performed).

تہج (Terfj)—An abstract account compiled from other detailed accounts.

تہج اسامی وار (Terij asámi-wár)—An abstract of the *khatiauni* or the *muntakhib-i-asámi-wár*, giving the total land held by each person in each thok or

patṭi without any enumeration of fields.

تہج (Tísrá)—A third person, an umpire or arbitrator.

تہج (Taiyaqqun)—Ascertainment, certainty.

تہج (Tel chaḥháná)—To anoint the head, shoulders and hands and feet of the bride and bride-groom with oil mixed with turmeric during the marriage ceremonies; (hence) the marriage ceremony (above described).

تہج پانچ (Tín páñch)—Altercation, contention.

تہج پانچ کرنا (Tín páñch karná तीन पांच करना)—To dispute or quarrel with, to try one's tricks with.

تہج (Teohár त्योहार)—Festival.

تہج (Teohári)—A present made at a festival.



تہج (Tát zāṭ)—The piece of sacking or carpet on which a banker sits.

تہج (Tátulaṭná टाट चलटना)—To become bankrupt.

تہج (Tál टाल)—A station or place for storing wood, grain, grass and the like for sale.

تہج (Tál márná टाल मारना)—To turn the scale fraudulently in weighing, to give the beam a twist (and thus diminish the true weight).

تہج (Tál dená टाल देना)—(1)

To put off, to postpone. (2) To avoid, to put or turn one out of the way.

تہج (Tándá टانڈا)—A caravan of merchants; baggage, equipage.

تہج (Tánkná टانکنا)—(1) To append, to attach. (2) To make a note or memorandum of, to record, to enter.

تہج (Táng टانگ)—A fourth part, a quarter (in the language of brokers).

تہج (Tángná टانंगना)—To hang.

٢١٥ (Tappá टप्पा)—A small tract or division of a country smaller than a pargana but comprising one or more villages. In some parts of the United Provinces a *Tippa* denotes a tract in which there is one principal town or a large village, with lands and villages dependant upon it, and forming a sort of corporate body.

٢١٥ داری موضع (Tappá dāri mauzá)  
—The principal village of a *Tappa*.

٢١٥ (Tappál टप्पाल)—A post-station ; post office; post ; mail.

٢١٥ وال (Tappál wálá)—A runner, a letter carrier, a postman.

٢١٥ (Tappáli टप्पाली)—A postman.

٢١٥ (Tippas jamánà }  
टिप्पस जमाना ) } To  
٢١٥ (Tippas lagáná). }  
टिप्पस लगाना).

obtain a firm footing, to secure the interest of ; to put in a word for oneself ; to make out a claim.

٢١٥ (Tipanni टिपणी)—Annotation, commentary.

٢١٥ (Taṭ púnjīyá टट पूंजीया)  
—(1) A merchant or trader of small capital, a petty merchant.  
(2) Of small means ; a bankrupt.

٢١٥ (Tarráná टरराना)—To grumble, to be impudent or insolent.

٢١٥ (Taká टका)—A copper coin equal to two pice, two pice, a rupee, money.

٢١٥ (Taká bírá टका बीड़ा)  
—Dues paid on the occasion of betrothals and marriages usually to the proprietor in possession of the estate.

٢١٥ (Takà sá jáwáb टका सा जवाब)—A point blank refusal.

٢١٥ (Tikáná टिकाना)—(1) To put one up, to lodge. (2) To stop, to detain.

٢١٥ (Tikaṭ टिकाट)—A ticket (Railway); a postage-stamp ; a court-fee-stamp.

٢١٥ (Tikaṭ dār टिकाट दार)—Stamped.

٢١٥ (Tikaṭ kaṭnā टिकाट काटना)—To punch a stamp.

٢١٥ (Taksāl टक्साल)—Mint.

٢١٥ (Taksáli टक साली)—(1) Of true ring or value, true, genuine, real. (2) Current speech. (3) An officer of the mint, mint master.

٢١٥ (Tandēl टانڈیل)—The commander or head of *Tanda* or body of men as workmen, lascars, labourers &c.

٢١٥ (Tank टंक)—A weight equal to 4 mashas.

٢١٥ (Tank-pati टंक پتی)—A mint-master.

٢١٥ (Topá टोपा)—A kind of cap worn by prisoners, a kind of cover for the head.

توٹا بھرنّا (Toṭā bharnā टोटो भरना)

—To make good a loss or damage ; to indemnify, to compensate.

توٹنا (Túṭnā टूटना)—To fail (as a bank or as a supply) to fall short ; to fall into arrears ( اتنا دینیہ توڑی )

توکا توکی (Tokā tokī टोका टोकी) Hinderance, check, questioning.

توکا پٹّا (Tokā paṭṭā टोका पट्टा)—A sound lease, a permanent lease.

توکنا (Toknā टोकना)—To interrogate, to accost ; to check, to stop, to hinder ; to take exception to ; to call in question ; to censure, to blame.

تو لگانّا (Toh lagánā टोह लगाना) —To track, to search for, to take up the trace of.

تھاکر (Thákur ठाकुर)—(1) An idol. (2) Chief, a feudal noble of Rajputana, (is the usual title of Rajputs). In Upper India the word denotes the individual members of village communities of Rajput descent. This title is also applied to Kayasthás of Upper India (3) A person of rank or authority, an honorific title after the name of a distinguished person (in Bengal written Tagore). (4) A title of respect as sir, master, your worship (Bengal).

تھاکر دھارا (Thákur dhārā ठाकुर धारा)—A temple, a building in which the idols are kept.

تھاکرائی (Thakurāi ठाकुराई)—The rank or office of a chief or thákur.

تھاکر سِوا (Thakur sevā ठाकुर सेवा) —The service of an idol applied to a grant of revenue for maintaining the worship of an idol.

تھاپّا (Thappā टप्पा)—An instrument for stamping with a die.

تھاپّا کرنا (Thappā karnā )—To stamp, to make an impression on.

تھیکانّا کرنا (Thikánā karnā)—(1) To find a place for, to make room for, to arrange. (2) To take note of. (3) To account for. (4) To search or trace an affair to its source.

تھیکانے لگانّا (Thikāne lagánā ठिकाने लगाना )—(1) To dispose of, to settle. (2) To make away with, to consume. (3) To despatch, to kill, to trace, to ascertain, In Hundis the phrase *thikana lagae* is a direction to ascertain the residence of the payee before making payment.

تھکنا (Thuknā ठुकना)—To be punished or chastised ; to suffer a loss, to be put in stocks.

تھگ (Thag ठग)—(1) (Thug) One of a gang who strangle travellers. (2) An Impostor, a swindler.

تھگنا (Thagánā ठगाना)—To cause to be cheated.

تھگائی (Thágái ठगाई)—Swindling, robbery, theft.

تھگنا (Thagná ठगना) —To cheat, to deceive, to impose upon, to dupe, to rob.

تھگانی (Thagaf) —(1) The department for the suppression of Thugs (2) Robbery, cheating, imposture.

تھلائی (Thaláná ठहलाना) —To get one out of the way, to put or turn aside, to remove, to dismiss.

تھلائی ہونا (Thandá honá ठंडा होना) —To die; to subside.

تھرا رہنا (Thaur rahná ठौर रहना) —To be knocked down dead on the spot.

تھوس (Thos ठोस) —Solid.

تھوس اسامی (Thos asámí) —A moneyed man, a wealthy man, a man of substance.

تھوکار (Thokar ठोकर) —Loss (in trade).

تھوک بجاکر لینا (Thok bajá kar lená) —To purchase a thing after duly testing its quality.

تھوکنہ (Thokná) —(1) To hammer, to strike, to beat. (2) To knock, to punish. (3) To enter a complaint against, to file a suit or action. (4) To pass a decree against.

تھراہنا (Thahráná ठहराना) —(1) To cause to stop, to lodge. (2) To ascertain, to establish. (3) To fix, to settle, to make a bargain. (5) To decide, to determine. (6) To appoint.

تھیڈ (Thiyá ठीया) —A boundary, a mark, a place to sit on.

تھیک کرنا (Thík karná ठीक करना) —(1) To correct, to amend, to rectify; to set in order, to arrange; to make up; to regulate, to make certain. (2) To determine; (3) To bring one to his senses, to chastise.

تھیکر (Thikar ठीकर) —The duty of keeping the village watch, taken in succession by the villages in the Rohtak district; the order is determined by lot, the name being inscribed on bits of broken tiles and put into a vessel, from which they are drawn daily to the extent required by the *patwari*.

تھیکا (Theká ठेका) —(1) Contract for work. (2) A farm of revenue. (3) A contract by which a person engages to pay a fixed amount of revenue on an estate or district, on being allowed to collect the revenue payable to the proprietor or the State; a farm, a lease. (4) The revenue accruing from such leases or farms. (5) The instrument of lease or farm.

تھیکا بندی (Theká bandí) —(1) A settlement by farm or contract, the farm held on lease. (2) (Dekhan) A stipulated rent on each field without reference to its extent.

تھیکا دار (Theká dár) —A farmer. (2) A lease-holder; a middle-man. (3) One who receives the



rents from the cultivator and pays the stipulated amount to the proprietor (he is not a tenant). (‡) One who takes a license for the sale of spirituous liquors or the like.

تھیکہ اورت ہندی (Thekâ ot bandî)  
—Lease of land at a low or estimated rate.

تھیکہ زر پیشگی (Thekâ zar peshgî)  
—Lease or farm of which the rent is paid in advance.

تھیکہ حین حیات (Thekâ-i-hîn hiâtî)  
—A life-lease.

تھیکہ منجرئی (Thekâ-i-mujraî)  
—An usufructuary lease.

تھیکہ مستاجر (Thekâ-i-mustâjri)  
A farming lease.

تھیکہ داری کا بندوبست (Thekâdârî kâ bandobast)  
—A farming settlement.

تھیکہ لینا (Thekâ lenâ ٹیکا لےنا)  
—To contract, to take out a license, to monopolize.

تھیکہ دینا (Thekâ denâ ٹیکا دینا)  
—To give a contract, to lease, to let in farm.

ٹیپ (Tîp ٹوپ)—A note of hand.

ٹپنا (Tipnâ ٹوپنا)—(1) To pocket (money). (2) To note down, to register.

ٹہری سنانا (Terhî sunânâ ٹہری سنانا)—To give cross or rough answers, to be impertinent or rude to.

ٹہرا ہونا (Terhâ honâ ٹہرا ہونا)  
To be cross or perverse ; to be displeased or offended with.

ٹیکا (Tîkâ ٹیکا)—(1) The ceremony connected with betrothal. (2) Nuptial gifts, presents in money or goods from the bride's father to the bridegroom. (3) Vaccination, inoculation. (‡) Blot, stain (as بدنامی the blot of infamy).

ٹیکا بھیجنا (Tîkâ bhejnâ ٹیکا بھیجنا)  
—To send the nuptial gifts to the bridegroom.

ٹیکا چڑھانا (Tîkâ charhânâ ٹیکا چڑھانا)  
—To perform the betrothal ceremony.

ٹیکا لگانے والا (Tîkâ lagâne wâlâ ٹیکا لگانے والا)  
—A vaccinator.

ٹیکا (Tîkâ ٹیکا)—A commentary, annotation ; gloss.

## ( ث )

ثابت (Sâbit)—(1) Proved, established, confirmed, fixed.

ثابت کرنا (Sâbit karnâ)—To confirm in ; to establish, to prove, to verify, to substantiate.

ثالی (Sâlis)—Arbitrator.

ثالی (Sâlsî)—Arbitration.

ثالی خانگی (Sâlsî-i-khângî)—Private arbitration.

ثالی میں سپرد کرنا (Sâlsî men supurd karnâ)—To refer to arbitration.

ثالی نامہ (Sâlsî-nâmâ)—An agreement to refer, a reference.

ثالی فیصلہ (Fâislâ-i sâlsî)—An award.

ثالث (Sâlsan)—Thirdly, in the third place.

ثامنا (Sáminan)—Eighthly.

ثاني الحال (Sáni-ul-hál)—At a subsequent period.

ثاني (Sánían)—Secondly, in the second place.

ثبات (Sabát)—Firmness, solidity, stability ; durability.

ثبت كرنَا (Sabt karná)—To inscribe, to subscribe, to write, to put down.

ثبوت (Sabút)—Evidence, proof.

ثبوت میں داخل كرنَا (Sabút men dá-khil karná)—To tender in evidence.

ثبوت استحقاق (Sabút-i-istahqáq)—Proof of right or title.

ثبوت بادي النظري (Sabút-i-bádí-ul-nazrí)—*Prima facie* proof.

ثبوت تائيدى (Sabút-i-táídí)—Corroborative evidence.

ثبوت تهرىرى (Sabút-i-tahrírf)—Documentary evidence.

ثبوت ترديدى (Sabút-i-tardídf)—Rebutting evidence.

ثبوت جرم (Sabút-i-jurm)—Conviction. تجويز ثبوت جرم صادر كرنَا (Tajwíz-i-sabút-i-jurm sádir karná)—To pass a sentence of conviction, to convict.

ثبوت حقيقت (Sabút-i-haqiyat)—Proof of title.

ثبوت خارجى (Sabút-i-khárjíf)—Extrinsic evidence.

ثبوت دستاويزى (Sabút-i-dastáwezíf)—Documentary evidence.

ثبوت صريح (Sabút-i-saríf)—Direct proof, evidence or testimony.

ثبوت ضمنى (Sabút-i-zamní)—Collateral evidence.

ثبوت قرائنى (Sabut-i-qráníf)—Circumstantial evidence.

ثبوت قطعى (Sabút-i-qatáí)—Conclusive proof.

ثبوت قياسي (Sabút-i-qiyásí)—Presumptive proof or evidence.

ثبوت كاغذى (Sabút-i-kágzíf)—See ثبوت تهرىرى

ثبوت كافى (Sabút-i-káfí)—Sufficient proof.

ثبوت لسانى (Sabút-i-lasání)—Oral evidence.

ثبوت موجوده مسل (Sabút maujúdá misl)—The evidence on the record.

ثبوت وصيت نامه (Sabút-i-wasiat námá)—Probate of a will.

ثلاثه (Salásá)—Triple.

ثمرة (Samrá)—Fruit, produce ; reward, advantage.

ثمن (Saman)—Price, value.

ثمن (Saman)—An Eighth part or portion.

ثواب (Sawáb)—Récompense, reward.

ثواب كا كام (Sawáb ká kám)—Meritorious work.

ثيبه (Saiyabáh)—A young woman with whom a man has had a carnal connection or one that is not a virgin.

ج

جابر (Jábir)—Despot, tyrant.

جات (Ját जात)—Born, brought forth.

جات کرم (Ját karm जात कर्म)—A ceremony at the birth of a child when the navel string is divided.

جات (Ját जात)—(1) Tribe, caste, sect. (2) Pilgrimage. (3) Nature, species, genus. (4) جاتی (Bari jāten)—twiceborn castes.

جات بهرشت (Ját bhirisht. जात भृष्ट)—An out-cast.

جات دھرم (Ját dharm. जात धर्म)—The law or usage of caste.

جات برادری (Ját birádrí)—Brotherhood, fraternity.

جاٹرا (Játrá जात्रा)—(1) Pilgrimage. (2) Procession of idols, religious festival or fair.

جاٹرا کرنا (Játrá karná जात्रा करना)—To set out on a pilgrimage.

جاطری (Játrí जात्री)—Traveller, pilgrim.

جاگ (Játak जातक)—A ceremony performed after the birth of a child, nativity.

جایجہ (Jàjiyá जाजिया)—(1) The person for whom a sacrifice is performed. (2) Property or presents obtained by officiating at sacrifices.

جاحت (Jáchit जाचित)—(In Law) A particular form of deposit whereby the holder is allowed the use of the article deposited.

جار (Jár)—Neighbour.

جار ملاصق (Jár-i-mullásiq)—A near neighbour See شفیع

جاری (Járí)—(1) Running, flowing. (2) In hand, current, usual. (3) In force (as a law). (4) Prevalent, rife.

جاری رکھا (Járí rakhná)—(1) To keep a stream flowing ; to carry on, to continue, to pursue, to prosecute; to maintain ; to conduct. (2) To manage, to extend.

جاری شدہ (Járí-shudá)—Established, in force.

جاری کرنا (Járí karná)—(1) To issue (as a summon or citation). (2) To start, to set on foot. (3) To introduce (a custom &c.) (4) To circulate. (5) To execute, to put in execution, to enact. (6) To establish, to institute. (7) To use or exercise a right.

جاری ہونا (Járí honá)—(1) To be in force, to pass current. (3) To proceed (as a business). (4) To be executed. (5) To be issued. (6) To be enacted, to come into operation.

جاریہ (Járiya جاریہ)—A female-slave, a maid servant.

جاسوس (Jásús)—A spy.

جاکڑ (Jákar जाकड़)—(1) A deposit or pledge left with a vendor for goods brought away for inspection or approval. (2) Goods taken from a shop for

approval; a conditional purchase; articles taken on commission-sale. (3) On inspection, for approval.

جاگیر بھئی (Jākar bahī जाकड़ वही)  
—Account-book of sales subject to approval of goods

جاگیر لیجانا (Jākar lejānā जाकड़ लेजाना)  
—To take away goods on inspection or approval, leaving a deposit or pledge with the vendor.

جاگیر (Jāgīr)—A grant of land, a temporary grant made by the government to an individual as a reward for some special good service. Under the Mohammedan government,

it was a tenure in which the public revenue of a given tract of land was made over to a servant of the state, together with the powers requisite to enable him to collect and administer the general government of the district. The assignment was either conditional or unconditional; in the former case, some public service, as the levy and maintenance of troops or other specific duty, was engaged for; the latter was left to the entire disposal of the grantee. The assignment was either for a stated term, or, more usually, for the life time of the holder, lapsing, on his death, to the

State although not unusually renewed to his heir on payment of *Nazrana*, or fine, and sometimes specified to be a hereditary assignment. Under the British government such tenures (*Jagirs*) have now come to be considered as family properties, of which the holders could not be rightfully dispossessed, and to which their legal heirs succeed, as a matter of course, without fine or *nazrana* levied under the Mohammedan rule.

جاگیر احتشام (Jāgīr-i-ahitshām)  
—Lands granted for the maintenance of troops.

جاگیر بخشہ (Jāgīr-i-bakḥshī)  
—An assignment for the commander in-chief.

جاگیر دیوانی (Jāgīr-i-dīwānī)—The grant of the collection of the revenues of Bengal, Behar and Orissa to the East India Company.

جاگیر خدمتی (Jāgīr-i-khidmatī)  
—Assignment of land to village servants or officers.

جاگیر مشروط (Jāgīr-i-mashrūt)  
—A conditional jagir.

جاگیر سرانجامی (Jāgīr-i-saranjāmī)  
—An assignment for a specified purpose.

جاگیر سیر (Jāgīr-i-sīr)—An assignment for the support of an establishment.

جال (Jágir-i siyur-gál)

—An assignment exempt from any condition or for charitable purposes.

جال تن ياذا (Jágir-i-tan yá-zát)

—An assignment for personal support or sometimes requiring personal service.

جال دار (Jágir dár)—The holder of a *jagir*, a grantee, a fief.

جال دارى سانا (Jágir dárí-sanad)

—The deed or patent under which a *jagir* was granted under the Mohammedan government.

جامع (Jamé)—Comprehensive, exhaustive.

جامع و مانع (Jamé wa máne)—Exhaustive.

جان بخشى (Ján baḵhshí)—Forgiveness, pardon (of a capital crime).

جان بيمه (Ján bímá)—A policy of life-insurance.

جان بيمه كرنا (Ján bímá karná)—To insure one's life.

جان پر آنا (Ján par áná)—To be exposed to imminent danger.

جان پر كهلنا (Ján par khelná)—To run into danger, to place oneself in a perilous position.

جان پر كهلنے والا شخص (Ján par khelne wálá shakhs)—A dangerous person, a desperate.

جان چورانا (Ján churáná)—To skulk, to escape from.

جان كا دشمن (Ján ká dushman) } Mor-

جان كا ليو (Ján ká lewá) } tal enemy.

جان كنى كى حالت مىں (Ján kaní ki hálat men)—At the time of dying, in agonies of death.

جان كهانا (Ján kháná)—To tease, to vex, to annoy, to torment, to make repeated demands.

جان مارنا (Ján márná)—To exert oneself to the utmost, to strain every nerve.

جانكر (Jánkar)—Knowingly.

جانب (Jánib)—(1) Side; part. (2) Direction, in the direction of (as the east), towards.

جانب ديگر (Ba jánib-digar)—On the other hand (ek jánib se) on the one hand, by one party (jánib se) in the name of, on behalf of.

جانب دار (Jánib dár)—Partial; a supporter, a partisan.

جانب دارى (Jánib dári)—Partiality, favor.

جانب دارى كرنا (Jánib dári karná)—To take the side or part of; to show partiality to.

جان بوجھكر (Ján bújhkar)—Knowingly and intentionally.

جانبين (Janibain)—On both sides, mutual, both parties, the parties (in a suit or case).

جانچ (Jánch ज्ञाँच)—Examination, trial, assay, appraisement, test, inspection, enquiry.

جانچنا (Jánchná)—To enquire into, to ascertain, to examine, to test, to try, to assay, to appraise.

جائنا (Janná)—To know, to apprehend, to become aware of, to perceive, to judge.

جانور (Jánwar)—Animal.

پلاؤ جانور (Paláo jánwar)—Domesticated animal.

جنگلي جانور (Janglí jánwar)—*Feræ naturæ* and wild animals.

جاني (Jání)—Deadly.

جاء منصب (Jáho mansab)—Rank and position.

جاهل (Jáhil)—Ignorant.

جاهليت (Jáhliyat)—Ignorance.

ايام جاهليت (Aiyám-i-jáhliyat)—The times previous to the manifestation of *Islam*.

جاء اعتراض (Jái-etiráz)—The time or place of objection or opposition, room for objection.

جاء پناه (Jae-i-panáh)—Place of refuge, asylum.

جاء نشين (Jái nashín).

جانشين (Já nashín). } (1) *A locum tenens*, a deputy. (2) A successor.

جانشين به اعتبار استحقاق (Já nashín ba-aithbár istehqáq)—Successor in title.

جاء نشيني (Jái nashíní).

جانشيني (Já nashíní). } (1)

Sitting in the place or room of. (2) Succession.

جاي (Jayá جاى)—(1) A daughter, a boy. (2) Birth place. (3) A spouse, one wedded lawfully or according to the ritual.

جايداد (Jaedád)—(1) Property.

(2) Assets. (3) Estate. (4) An assignment of the revenues of a tract of land for the maintenance of an establishment, or of troops, granted for life, but very commonly with permitted succession to the next of kin, sometimes with a rent reserved.

جايداد آبائي (Jáedád Abái)—Ancestral property or estate.

جايداد اجمالي (Jáedád-i-ajmálí)—Joint property or estate.

جايداد اراني (Jáedád-i-arází)—Landed property.

جايداد استعمراري (Jáedád-i-istím-rári)—An assignment of revenue in perpetuity with a reservation of certain amount of rent, and of other government claims.

جايداد شراكتي (Jáedád-i-shiráktí)—Partnership-property.

جايداد شوهرى (Jáedád-i-shauhrí)—Husband's estate or property.

جايداد غير منقولہ (Jáedád-i-gair-i-manqúlá)—Immovable property, real property, reality.

جايداد متعلقہ خاندان (Jáedád-mutaliqá-i-khándán)—Family property.

جايداد متنازع (Jáedád-i-mutnázá)—The property in dispute, the property under litigation, property the subject of dispute.

(c. f. Jáedád-ma bai ul bahas).

جايداد مكسوبه (Jáedád-i-maksúbá)

جايداد مكسوبه ذاتي (Jáedád-i-mak-súbá-i-zátí)—Acquired or self acquired property. (This kind of property is not liable to partition under the joint family system. The Mitakshra defines self acquisition as that which had been acquired by the coparcener without any detriment to the goods of the father or mother).

جايداد منقوله (Jáedád-manqúlá)  
—Movable property, personal property, personality.

جايداد موروثي (Jáedád-i-maurúsí)  
—(H. Law) Ancestral property. (That term in its technical sense, is applied to property which descends upon one person in such a manner that his issue acquire certain rights in it as against him. Hence all property which a man inherits from a direct male ancestor, three degrees higher than himself is ancestral property, and is at once held by himself in coparcenary with his own issue. But where he has inherited from a collateral relation, as for instance from a brother, nephew, cousin or uncle, it is not ancestral property, consequently his own descendants are not coparceners in it with him. They cannot restrain him in dealing with it, nor compel him to give them a share of it. On the same

principle, property which a man inherits from a female or through a female, or which he has taken from an ancestor more remote than three degrees, or which he has taken as heir to a priest or a fellow student would not be ancestral property, but the property is not the less ancestral because it was the separate or self acquired property of the ancestor from whom it came. Mayne).

جايداد مشتركة (Jáedád-i-mushtarká)

—(1) (H. Law) Joint property or co-parcenary property. It is of three kinds (a) Ancestral property. (see جايداد موروثي) (b) Property jointly acquired where the members of a joint family acquire property by or with the assistance of joint-funds or by their joint-labour, such property is the joint property of the persons who have acquired it, whether it is an increment to the ancestral property or whether it has arisen without any nucleus of descended property. (c) Property, which was self-acquired, may become joint-property, if it has been voluntarily thrown by the owner into the joint stock, with the intention of abandoning all separate claims against it.

جايداد موصى به (Jáedád-i-mosá-ba)

—The property which is the subject of a will.

جایداد خاندان مشترکہ (Jáedád-i-khándán-i-mushtarká)—Joint family property.

جایداد متعلقہ خاندان (Jáedád mutallíqa-i-khándán)—Family-property, heirloom.

جایز (Jáiz)—Valid, lawful, legal, authorised; competent; admissible.

جایز رکھنا (Jáiz rakhná)—To allow, to receive as lawful or valid, to justify, to legalize, to tolerate.

جایز قرار دینا (Jáiz qarár dená)—To decide (to be lawful, to legalize; to uphold.

جایز ثابت کرنا (Jáiz sábit karná)—To prove the validity of.

جایزہ (Jáizá)—(1) Checking an account. (2) Signature, the mark made in examining or checking.

جایزہ دینا (Jáizá dená)—To undergo examination, to render an account of one's charge, to make a mark.

جایزہ لینا (Jáizá lená)—To examine, to check an account.

جایفہ (Jáifá)—(1) (M. Law) A wound or stab that reaches to the belly or any other vital part; a stab punishable by fine.

جبار (Jabbár)—A conqueror, a revenger.

جبر (Jabr)—(1) Force, (See I. P. Code). (2) Constraint, coercion. (3) Violence, outrage, oppression.

جبراً (Jabran). } By force,  
جبر سے (Jabr se), }  
forcibly.

جبر کرنا (Jabr karná)—To use or employ force on, to compel, to constrain, to press, to bear forcibly on.

جبراً بھرتی کرنا (Jabran bhartí karná)—To enrol or enlist by force, to press, to impress.

جبراً و قہراً (Jabran wá qahran)—By force or violence, willingly or unwillingly, *nolens volens*.

جبر مجرمانہ (Jabr-i-mujrimáná) Criminal force.

جببہ (Jabbá)—An outer robe or long cloth, coat or gown, the sleeves of which reach not quite to the wrist.

جیبہ سائی (Jibah-sái)—Beseeching, entreating.

جاپ کرانا (Jáp karáná जाप कराना)—To get a priest or Brahmin to repeat prayers for some desired end.

جٹانا (Játaná जटाना)—To make known, to inform, to point out, to remind, to warn, to caution; to make a show of affection, to evince.

جٹار (Jotár जुतार)—Ploughed or cultivated land; a ploughman.

جٹانا (Jutáná जुताना)—To cause to be yoked, to cause to be tilled or cultivated; to lease for cultivation.



جٲار (Jutáu जुताऊ)—Fit for cultivation, arable.

جٲائی (Jutái जुताई)—Ploughing, tillage, cultivation.

جٲن (Jatan जतन)—Effort, endeavour, care, remedy.

جٲوانہ (Jutwáná)—To have a field ploughed or tilled.

جٲہا (Jathá जथा)—(1) A company, gang, party, (of confederates). (2) Capital, strength, stock.

جٲہا باندھنا (Jathá bāndhná)—To form a party.

جٲہارث (Jathārth जथार्थ)—According to reality or fact, exact, actual, real, true.

جٲہارث شکت (Jathārth śhakt जथार्थ शक्ति)—According to one's means:

جٲتی (Jatí जति)—(1) Continent, chaste. (2) A continent man, a faithful husband, a man with one wife.

جٲتیانہ (Jutyáná)—To beat with a shoe or slipper.

جٲٲہانی (Jiṭhānī जिठानी)—The husband's elder brother's wife.

جٲسہ (Jasá)—The corporeal form or figure.

جٲج (Jaj)—A judge.

جٲج ماتہات (Jaj mātihat)—Subordinate judge.

جٲج عدالت مطالبات خفیہ (Jaj adálat-matálbát-i-khafíá)—A Small Cause Court Judge.

جٲج ضلع (Jaj zillá)—A district judge.

جٲجمان (Jajmán जजमान)—A person who employs and feeds Brahmans for the performance of any solemn or religious ceremony. As it is not unusual for the relation between the employer and the employed to become hereditary, the latter come to regard the former as their pupils or clients and claim as their right or due the fees that are to be paid on such occasions although they should not perform the ceremonies. From religious relations the term (*Jajman*) passed to many miscellaneous relations, and barbers, washerman, *Ghatias* and others who conduct pilgrims, claim a prescriptive or hereditary right to be employed and paid by certain individuals, whom they therefore style their *Jajmans*.

جٲجمانی (Jajmání)—The status and the occupation of having *Jajman*, the stipend paid by having *Jajman*.

جٲجی (Jíjī). } An elder sister.  
جٲجیا (Jíjyá). }

(A term of respect often applied generally to any elderly female).

جٲجہا (Jachchá जच्चा)—A woman who has recently given birth to a child, a lying-in woman.

جٲجہا خانہ (Jachchá kháná)—A lying-in chamber

- جڙاڻي (Jachái जचाई)—Test, trial, valuation, appraisal.
- جڙنا (Jachná जचना)—To be tested or tried, to be valued, to be appraised, to be reckoned at its worth, to be rated; to be judged.
- جد (Jad)—A grandfather, an ancestor (Plural اجداد)
- جدات (Jaddát)—Paternal female ancestors.
- جدي (Jadí)—Ancestral; an ancestral or hereditary estate.
- جدا (Judá)—Separated, separate.
- جدا جدا (Judá judá)—Separately, severally.
- جدا ڪرڻا (Judá karná)—To separate (from), to part.
- جدا هجڻا (Judá ho jáná)—To live apart; to be separate from.
- جدر (Jidwal)—A ruled line (round a page), marginal line, column, the table of a book.
- جدي (Jaddí)—Ancestral, paternal.
- جديد (Jadíd)—New, modern, fresh.
- جڙاميائ ڪا ايڪٽ (Juzámián ká ekṭ)—An act relating to lepers.
- جر (Jar)—(M. Law) Dragging forth an offender for public punishment—see تعزير
- جر منفعت (Jar i-munfaiṭ)—To exact money, to make profits.
- جراح (Jarráh)—A surgeon, one who dresses wounds.
- جڙاهي (Jarráhi)—Surgery, surgical.
- جڙاهي ڪا عمل (Jarráhi ká amal)—A surgical operation.
- جرايم (Jaráim)—Offences.
- جرايم خلاف ورزي باسڪار (Jaráim-i-ḵhiláf warzī bá sarkár)—Offences against the state.
- جرائم خلاف معذات عامه (Jaráim-i-ḵhiláf-máadalat-i ámma)—Offences against public justice.
- جرائم خلاف امن خلايق (Jaráim ḵhiláf-aman-i-ḵhalláyaq)—Offences against public tranquillity.
- جرائم خلاف افواج بهري و باري (Jaráim ḵhiláf atwáj bahrí wá barrí)—Offences relating to the army and navy.
- جرائم جو عامه خلايق کي عافيت اور امن اور آسائش اور حيا اور عادات پر موثر (Jaráim jo ámma ḵhaláiq kí àfiyat aur aman aur ásáyásh aur hiyá aur ádát par muassar hon)—Offences affecting the public health, safety, convenience, decency and morals.
- جرائم جو انسان کي جان پر موثر هيون (Jaráim jo insán kí ján par muassar hon)—Offences affecting human body.
- جرائم متعلق دستاويزات و نشانات مال (Jaráim mutállig dastáwezát wá nishánát mál wá tijárat)—Offences relating to documents and to trade or property marks.
- جرح (Jirah)—Cross-examination, objection.
- جرح ڪرڻا (Jirah karná)—To cross-examine, to test evidence.

(Jirah ke sawál) جرح کے سوال  
—Cross-questions.

(Jurm)—A crime, an offence,  
a misdemeanour.

(Jurm-i-khafí) جرم خفیف—Minor  
or petty offence.

(Jurm-i-khiláf-wazá-fitrí) جرم خلاف وضع فطری—An unnatural of-  
fence.

(Jurm-i-sangín) جرم سنگین—A  
grave offence.

(Jurm-i-shadíd) جرم شدید—Same  
as سنگین

(Jurm-i-qábil dastandází) جرم قابل دست اندازی—A cognisable of-  
fence.

(Jurm-ná-qábil-dastandází) جرم ناقابل دست اندازی—A non-cognis-  
able offence

(Jurm-i-qábil-razínámá) جرم قابل راضی نامہ—A compoundable  
offence.

(Jurm-i-qabil-sazáe-maut) جرم قابل سزائے موت—A capital offence.

(Jurm-i-sagírá) جرم صغیرہ—Mis-  
demeanour.

(Jurm-i-kábírá) جرم کبیرہ—A  
felony.

(Jurm-qabúlná) جرم قبولنا—To  
plead guilty.

(Jurm sábit qar-ár dená) جرم ثابت قرار دینا—To convict.

(Jurm-i-muáfíá) جرم معافیہ—An  
offence abetted.

(Jurmáná)—Fine, penalty.

(Jurmáná dená) جرمانہ دینا—To  
pay a penalty or fine.

(Jurmáná karná) جرمانہ کرنا—To  
impose a fine, to inflict or levy  
a fine ; to mulct.

(Jurmáná-muáf karná) جرمانہ معاف کرنا—To remit a fine.

(Jurmáná wasúl karná) جرمانہ وصول کرنا—To realize, collect, or  
levy a fine.

(Basúrat adam adái-i jurmáná) بصورت عدم ادائے جرمانہ—In de-  
fault of payment of fine.

(Jarib)—A measure of land  
of various length as the chain  
or rope for measuring. In the  
United Provinces the measure-  
ments were made by a chain  
equal to 5 *ganthas* (knots)  
or 11 yds. each or to 60 yds.  
or 20 *ganthas*. A square of one  
jarib is a *bigha*. (Before the  
new system of survey it was  
usual to measure lands paying  
revenue with a jarib of 18  
knots only 2 being coiled  
round the measure. Rent-free  
lands were measured with the  
entire rope of 20 knots.) In  
Sindh a *jarib* is a measure of  
150 sq. ft.

(Jaríb beshí) جریب بیشی—In-  
crease of the land and the *jama*  
of the current year over the  
past.

(Jaríb-kamí) جریب کمبی—Decrease  
in the year's measurement of  
the Ryots land.

(Jaríb kash) جریب کش—Land-  
surveyor.

جریب کشی (Jarīb kashī)—Survey or measurement of land.

جریب موؤونی (Jarīb-mauqūfī)—Relinquishment or postponement of an intended survey.

جوت جریبی کا پٹہ (Jot-jarībī kā paṭṭā जीत जरीबी का पट्टा)—A kind of lease, under which the cultivator pays rent only for the ground actually cultivated, the extent of which is determined by measurement.

جریب ڈالنا (Jarīb-dālnā). } To  
جریب پھینکنا (Jarīb-phenknā). }  
measure with the chain.

جڑ جمانا (Jarṣ jamānā जड़ जमाना)—To lay the foundation of, to establish, to set on foot.

جڑ کاٹنا (Jarṣ kāṭnā)—To undermine, to destroy utterly.

جڑاڑ (Jarāú जड़ाऊ)—Jewelled, mounted.

جڑاوال (Jarāwal जड़ावाल)—Winter clothes, dress given to servants in the beginning of winter.

جڑائی (Jarāí जड़ाई)—The act of setting jewels; the price of setting jewels.

جڑائی (Jurāí जुड़ाई)—The act of soldering, mending; the price of joining, mending &c.

جڑنا (Jarṇā जड़ना)—(1) To put in, to stick on. (2) To fix, to set (jewels), to mount. (3) To lay on a blow, to strike. (4) To make a complaint or to bring a charge against, to speak ill of a man in his absence.

جُز (Juz)—(1) Part, portion, ingredient, (2) A form consisting of 16 pages.

جُزدان (Juz dán)—A cloth in which books are wrapped up, a satchel.

جُزرَس (Juz ras)—Penetrating, sagacious; economical.

جُز و کُل (Juz o kul)—Particulars; great and small matters; totally.

جَزَا (Jazá)—Retaliation, requital, recompense.

جَزَر (Jazr)—The ebb-tide.

جَزَر و مَد (Juzr-o-madd)—The ebb and flow of the tide.

جُزْوِی (Juzwī)—Relating to a part or portion, partial, particular.

جُزْوِیَات (Juzwiyát)—Parts, particulars; small matters.

جَزِیرَة (Jazírá)—Island.

جَزِیَة (Jazíyá)—A capitation tax levied on the non-moslem subjects of a Mohammedan government.

جَسَارَت (Jasárat)—Boldness; intrepidity; presumptuousness.

جَسَامَت (Jasámat)—Body, dimension.

جُست و جَو (Justojú)—Search, inquiry, quest, investigation.

جِسْمَانِی (Jismání)—Corporeal, material.

جَشَن (Jashn)—Festival, jubilee, rejoicing.

جَشَن تاج پوشی (Jashn tájposhí)—The coronation festival.

جعفر صديق (Ja'afar sadīq)—Ja'afar sadiq, the son of *mohammad Baker*, was the sixth Imam. He was one of the two great heads of the *Imamiya* sects. He appointed his eldest son, *Ismail*, to succeed him in the Imamate, and on his premature death, he nominated his second son *Musa Kasim* to be his successor. This second appointment gave rise to another division among the *Shias*, for part of them denying Ja'afar Sadiq's right to make it, declared in favor of the son of Ismail, thence taking the name of *Isma'ili* sect, while the greater number of them adhered to *Musa Kasim* whom they acknowledged as the seventh Imām.

Abu Hanifa received his first instructions from Imām Abu Ja'afar Sadiq, though he afterwards separated from him and established a school of his own see *جنيقة*—He wrote a voluminous commentary on the *Quran* called *Tafsir at Tusi* and many other works. He died in 460 A. H.

جعل (Jál)—Forgery, fabrication.

جعل بنانا (Jál banánà)—To forge, to fabricate.

جعل ساز (Jál sáz)—A forger, a fabricator.

جعل سازي (Jál sází)—Fabrication, forgery.

جعل سازي کي حد تک پہنچنا (Jál sází ki had tak pahunchná)—To amount to a forgery.

جعلی (Jálí)—Forged.

جعلی دستاویز (Jálí dastáwez)—A forged document.

جعلی دستاویز بنانا (Jálí dastáwez banánà)—To make a false document, to forge a signature.

جک (Jak जक)—The animal which is killed and buried along with the treasure as a guard.

جکھانا (Jukhánà जुखाना)—To cause to weigh or to be weighed, to have weighed or measured.

جگ پوریت (Jagopavit यज्ञ पर्वीत)—The sacrificial thread worn by the Brahmans, the Kshatriyas and Vaisyas as a distinctive mark of their castes.

جگ (Jug जुग)—An age, a cycle, an age of the world.

جگ گان (Jugān जुगान)—From one age to another, for ever and ever.

جگت (Jugat जुगत S. युक्ति)—(1) Scheme, means, plan, device, stratagem. (2) A pun.

جگت باز (Jugat báz)—(1) A sharper, a scheming or crafty fellow. (2) A punster.

جگت نکالنا (Jugat nikálnà)—To invent a scheme, to form a plan.

جل دينا (Jul dená जुल देना)—To deceive, to cheat.

جلا وطن (Jalá watan)—Exile, banished.

جلا وطن کرنا (Jalá watan karná)—To exile, to banish from one's country.

جلال (Jallád)—(1) One whose office is to flog others with a whip, an executioner. (2) Cruel, merciless.

جلالی (Jalálí)—An era reckoned from the time of Jalal-ud-din or Akbar.

جلد (Jild)—(1) A volume, a book. (2) The skin.

جلد ساز (Jild sáz)—A book-binder.

جلسه (Jalsá)—An assembly, a committee, a society.

جلسه امرا (Jalsá-i-numrá)—Assembly of nobles, House of Lords.

جلسه کرنا (Jalsá karná)—To hold or convene a meeting.

جلسه حکام (Jalsá-i-hukkám)—A tribunal, a bench.

جلگر (Jalkar जलकर)—The proceeds of the piscary of rivers, jhils, tanks; also the revenue assessed thereon.

جلیس (Jalís)—Companion, member.

جلیل القدر (Jalíl-ul-qadr)—High in dignity, august.

جمادی (Jamádí)—One of the names of the Arabian months as—

جمادی الاول (Jamádí-ul-awwal)—The fifth and

جمادی الثانی (Jamádí-ul-saní)—the sixth, Arabian month.

جمع (Jamá)—To have carnal intercourse.

جماعت (Jama'at)—(1) A company, assembly, congregation, society or meeting. (2) Company. (3) Class, rank, order.

جماعت سند یافتہ (Jama'at-i-sanad yáftá)—An incorporated company, a corporated body.

جماعت متفقہ (Jama'at-i-muttafiqá)—An association.

جماعت مدبران (Jama'at-i-mudab-birán)—The Parliament.

جماعت مذہبی (Jama'at mazhabí)—A religious assembly.

جامانہ (Jamáná)—(1) To cause to adhere or unite. (2) To plant, (3) To implant, to bring (one's words) home to another. (4) To cause one's words to impress.

جام (Jamá)—(1) Sum, total, amount, aggregate. (2) Capital, principal, stock, assets.

(3) Fund, outlay, cost, price.

(4) Credit side of an account.

(5) The land tax, the government demand, revenue of the state, the amount assessed.

جمع ترمیم شدہ (Jamá tarmím-shudá)—A revised demand or assessment.

جمع حال (Jamá-i-hál)—The present assessment.

جمع جزئی (Jamá jhartí)—(Local) Periodical account of either cash or grain.

جمع خرچ (Jamá kharch)—Account of receipts and disbursements, account of collections and charges, debit and credit, revenue receipts and balances; account current.

جمع خرچ لکھنا (Jamá kharch likh-nà)—To make up an account, to book.

جمع خرچ ملانا (Jamá kharch milá-ná)—To balance an account.

جمع خرچ نویس (Jamá kharch-na-vís)—An accountant, a book-keeper.

جمعدار (Jamádár)—(1) The head of a body of men. (2) A native officer of the army so called. (3) An officer of police, customs or excise (second to *Daroga*).

جمعداري (Jamádári)—The office of a jamádár.

جمع سرکاری (Jamá-i-sarkári)—Government revenue.

جمع سنگین باندھنا (Jamá sangín bandhná)—To over-assess.

جمع صدر (Jamá i sadr)—The revenue assessment settled directly with the government by the proprietors or contractors.

جمع قدیم (Jamá qadím)—Total amount of revenue as fixed from an old date.

جمع کامل (Jamá kámil)—Complete, final or standard assessment. In Bengal the term usually denotes the settlement

made by Akbar's financial minister Todar Mal.

جمع کبیر (Jamá kabír)—(M. Law) A great compilation. It is a collection of traditions on the most approved authorities whence the work is so named.

جمع صحیحہ (Jamá-i-sahiha)—Composed by Yeso Mubin Yesu al *Terwazi* about A. H. 260. The *Hidaya* also quotes from this great work.

جمع صغیر (Jamá-i sagír)—A small compilation consisting of collections of traditions on a more minute scale than the jamá-i-kabír.

جمع قلم کرنا (Jamá qáim karná)—To assess.

جمع مفصل (Jamá mufassil)—The gross revenue to be collected in all the villages of the zamindari, as stated in the accounts, and to be paid after deducting charges to the zemindar.

جمع مناسب (Jamá munásib)—A fair or reasonable amount of assessment.

جمع ناقص (Jamá náqis)—Sum total of deficiencies, the amount of allowed deductions from the revenue, or account of public expenses borne by the zemindar and the tenants.

جمع واصل باقی (Jamá wásil báqí, or wasúlbáqí)—The amount

of the collections and outstanding balances; an account showing the particulars of the revenue to be paid, of the instalments discharged, and the arrears due.

جمع سوائے (Jamá sawáf)—Revenue raised from other sources than the land tax.

جمع مقرری (Jamá muqarrarī)—A fixed or permanent amount of revenue.

جمع بندی (Jamábandī)—A rent-roll. It is a document intended to regulate the transactions between the cultivators and zemindar and is the basis of the *Patwari's* annual accounts; being in the first instance drawn up and attested by the patwari and qanungos, and then signed by the settlement officer. It is a tabular statement specifying the number of the division of the village, the name and class of the cultivator, the name and measurement of the fields he cultivates, the rate and amount he is to pay.

جمع بندی بندوبست (Jamábandī-i-bandobast)—A settlement rent-roll.

جمع بندی مجوزہ (Jamábandī-i-mujawizá)—An authorised rent-roll.

جمع بندی نقدی (Jamábandī-i-naqdī)—Assessment of revenue of

land payable in money, not in produce.

جمع بندی اسامی وار (Jamábandī asá-míwár)—Account of revenue assessment as settled with each individual cultivator.

جمع بندی جنس وار (Jamábandī-jins-wár)—Account of revenue assessed at certain rates, according to the produce or crops raised.

جمع بندی کھیت وار (Jamábandī-khet-wár)—Account of revenue assessed at a certain rate per field.

جمع بندی قسم وار (Jamábandī-qism-wár)—Statement of revenue assessed at certain rates according to the kind or quality of the soil.

جمع ہونا (Jamá honá)—(1) To assemble, to gather. (2) To deposit. (3) To add, to hoard up.

جمع ہونے کی جگہ (Jamá hone kí jagah)—Place of resort or assembly.

جمعہ (Jumá)—Friday or the day of congregation.

جملاء (Jumlá)—(1) Total, whole, aggregate. (2) Sentence, clause.

ازاں جملاء (Azán jumlá)—Out of it.

فی الجملاء (Fil jumlá)—In short,

on the whole. منجملاء (Min-jumlá)—From or out of the

whole. منجملاء دیگر امور کے (Minjumlá dígar amúr ke)—

*Inter alia*.



جملة شرطية (Jumlá-i-shartiyá)—A conditional clause.

جمنا (Jamná-जमना)—(1) To take root. (2) To be firmly placed, to be settled, to be located. (3) To stand fast, to insist. (4) To persist. (5) To be firmly established or set up. (6) To be impressed upon, to have effect. (7) To come right (as an account). (8) To be well planted (as a blow).

جموگ (Jamog-जमोग-जमयोग)—Transfer of liabilities by mutual consent (as in the case of a loan contracted by a landholder for which he transfers to the lender the rents of his tenants) A conditional mortgage.

جموگ دار (Jamog dár)—A person who lends a landed proprietor a sum of money and recovers the loan from his tenants.

جموگ نامه (Jamog námá)—A deed of transfer of liabilities.

جمهور سلطنت (Jamhūr-i-saltanat)—A republic; a democracy.

جمع (Jamí)—The whole, all.

جمع صغير و كبير (Jamí sagír o kabír)—All rich and poor, all high and low, all young and old.

جناب (Janáb)—(A title of respect in addressing or speaking of a great man or superior) sir, your honour.

جنایات (Janáyat)—(M. Law) Any prohibited act committed either

upon the person or property ; in the practice of lawyers it is confined only to the crime.

جناتی (Janátí-जानति)—A father, a paternal relation; a distant kinsman (one who does not participate in the oblations offered to deceased ancestors).

جنازه (Janázá)—A bier, a funeral.

جاناوا (Janáwá-जानावा)—To deliver, to bring to bed.

جنائی (Janái-जनाई)—A midwife.

جنتار (Jantar)—An instrument, a machine, an appliance, a charm, an amulet.

جنتری (Jantrí-जन्त्री)—(1) A calendar. (2) A perforated plate of steel through which ingots of gold, silver &c, are drawn.

جنجال میں پھنسنا (Janjál men phansná)—To fall into difficulties.

جنس (Jins)—(1) Genus; kind, species, sort. (2) Gender. (3) Race, stock. (4) Goods, merchandise, wares; (5) Grain, corn. (6) Crop, products.

جنس ادنیٰ (Jins-i-adná)—An inferior article; inferior grain (for cultivation).

جنس اعلیٰ (Jins-álá)—A first class article or commodity, superior goods or wares, a first-rate crop, a staple-crop.

جنسوار (Jinswár)—Specifying crops according to kind.

جنسوار جمعبندي (Jinswár-jamá-bandí)—See جمعبندي

جنسوارى ( Jinswārī )—Classification.

جنگ ( Jang )—War.

جنگل ( Jangal )—Forest.

صیغہ جنگلات ( Sigā-i-janglāt )—Forest department,

جنگل کي آمدني ( Jangal kī āmdanī )—The produce of the forest, the revenue derived from the forest.

جنگي ( Jangī )—Martial, military.

جنگي جہاز ( Jangī jahāz )—A man of war.

جنگي فوج ( Jangī fauj )—A military force.

جنم ( Janm जन्म )—Birth, origin.

جنم بگاڑنا ( Janam bigāṛnā )—To waste one's life.

جنم بھر ( Janam bhar )—A life-time, for the whole life, through-life.

جنم بھوم ( Janm bhūm जन्म भूम )—Birth place, native land.

جنم پتر ( Janm patr जन्म पत्र )—Horoscope.

جننا ( Jannā जनना )—To give birth to, to bring forth, to deliver.

جنني ( Jannī जननी )—Mother.

جنواسہ ( Janwāsā )—The place at the bride's house where the bridegroom and his train are received.

جنون ( Junún )—Madness, insanity.

جنون کي حالتیں ( Junún kī hālat men )—In a state of insanity, in a fit of phrensy or passion.

جني ( Janī जनि or जननी )—A woman, a wife, a mother ; the wife of a son or brother's son, a maid-servant.

جنين ( Janín )—An embryo, a foetus, the child in the womb.

جنيو ( Janéú )—The sacrificial or sacred thread worn by the 1st three castes.

جوراج ( Juvraj युवराज )—An heir-apparent associated with the reigning sovereign in the government, a crown prince.

جرا ( Juá जुआ )—(1) A yoke. (2) Gambling, playing with dice.

جواب ( Jawáb )—Reply, answer, refusal.

جواب الجواب ( Jawáb-ul-jawáb )—Rejoinder.

جواب با صواب ( Jawáb bá sawáb )—A favorable reply.

جواب پانا ( Jawáb páná )—To get one's discharge or dismissal, to receive one's wages.

جواب ده ( Jawáb deh )—(1) Responsible, amenable, accountable. (2) One called to account, defendant, respondent.

جواب ده رھنا ( Jawáb deh rahná )—To be responsible or accountable for.

جواب دھي ( Jawábdehī )—(1) The defence in a court of law. (2) Responsibility, liability.

جواب دھي کرنا ( Jawábdehī karná )—To defend a suit or action ; to make defence, to answer a charge or complaint.

جواب دعوي (Jawáb dáwí)—An answer to a plaint or claim, a defence, a reply to a charge or accusation.

جواب مددعاليه (Jawáb mudáalah)—A defence; an answer put in by a defendant.

جواب دينا (Jawáb dená)—(1) To give an answer to, to reply. (2) To discharge, to dismiss. (3) To leave, to forsake. (4) To account for.

جواب سوال كرنا (Jawáb sawál karná)—To dispute, to argue.

جواب طلب (Jawáb talab)—Requiring an answer.

جواب طلب كرنا (Jawáb talab karná)—To ask for an explanation; to call to account.

جوابي (Jawábí)—(1) A kind of bill of exchange which is not paid till notice is received of the bill having been taken up. (2) Counterpart.

جوابي كارڊ (Jawábí card)—Reply post-card.

جوار (Juwar जुवार or जुओर)—Indian millet.

جوارا (Juwará जुवारा)—A yoke or pair of oxen (engaged in work)—As much land as can be ploughed by a pair of bullocks.

جوارى (Juárí जुवारी)—A gambler.

جواز (Jawáz)—Legality, validity, propriety.

جواز (Juwáz)—A sugar or oil mill.

جواز (Jawázan)—Legally, validly.

استقرار چراز تبنيث يا از دواج (Istaqrâr-i-jawáz tabniat yá izdiwáj)—A declaration as to the validity of adoption or marriage. کسی امر کے چراز کی نسبت اعتراض کرنا (Kisí amar ke jawáz kí nisbat etiráz karná) To question the validity of a thing; to doubt the propriety of something.

جوانب (Jawánib)—Environs, quarters, sides.

جواهر (Jawáhir)—(1) Jewels, gems, precious stones. (2) Essences.

چوپ (Júp जुप)—A sacrificial post or stake (to which the victim is fastened). A column erected in honor of a victory.

چوت (Jot जोत)—(1) Cultivation, cultivated land, the holding or tenure of a cultivator; the rent paid by a cultivator. (2) The strap or cord that fastens the yoke of a plough, &c., to the neck of the ox. (3) Light.

چوت جامع (Jot jamá)—The land cultivated and the assessment paid by a cultivator.

چوت योग (जोत योग Jot yog)—Culturable, arable.

چوت دار (Jot dár जोत दार)—Plougher, husbandman, cultivator.

نيج چوت (Nij jot निज जोत)—The lands of cultivating proprietors.

چوتا (Jotà जोता)—Cultivator, leaseholder, tenant.

جوتڙ (Jotáu) — Fit for cultivation, arable.

جوتش (Jotish) — Astrology.

جوتڪ (Jotuk. s. योतुक or योतक) — Property given to a bride at her marriage, see *استري دهن*.

جوتنا (Jotnà) — To plough, to till, to cultivate, to bring into cultivation, to reclaim land.

جوتې پياز (Júti paizár) — General scuffle.

جوتيسن ميں دال باتنا (Jútisyon men dál bátná) — To have a domestic quarrel.

جوتياں چٹھا تے پھرتا (Jútiyán chaṭ-kháte phirná) — To walk about doing nothing.

جوتياں کھانا (Jútiyán kháná) — To have a shoe-beating, to suffer indignity or humiliation.

جوتھنا (Jújhná जुझना) — To contend with, to fight.

جوتياں (Jútián जुतिवाँ) — Land which bears two harvests during the year.

جور (Jaur) — Oppression tyranny, injustice.

جورڙ (Jorú जोरु) — A wife.

جور تور (Jor tor) — Device, craft.

جور لگانا (Jor lagáná) — (1) To put a patch or piece in. (2) To cast up. (3) To make some scheme.

جوروان (Jorwán जोरवाँ) — A twin.

جوق (Jauq) — A body of troop.

جوكھيم (Jokhim जोखिम) — (1) The charge for securing property (from accident), insurance (2)

Property, valuables. (3) A hazardous undertaking or business.

(4) The thing risked or put to hazard. (5) Loss, peril, injury.

جوكھنا (Jokhná जोखना) — To weigh, to measure.

जोग (Jog जोग) — (1) Propriety, fitness, suitability. (2) The person on whom a bundi or bill of exchange is drawn.

जून भुगतना (Jún bhugatná जुन भुगतना) — To drag one's existence.

जो का तों (Jon ká ton) — As originally, *in statu quo*; exactly.

जोनाल (Jaunál जोनाल) — Land cultivated alternately by *rabi* and *kharif* sowings, land in continual cultivation.

जुहार करना (Juhar karná जुहर करना) — To kill one's self together with wife and children.

जोहार (Johar) — (1) A jewel, a gem. (2) Essence, constituent. (3) Skill, knowledge, worth, merit. (4) Secret, nature, defect, vice. (5) Grain of well tempered sword.

जहाबर (Jhábar जहाबर) — Low land on which water lies, an inferior hard description of land usually flooded in the rains, and admitting of the cultivation of coarse rice, after remaining under water for some time.

जिहाद (Jihād) — A war waged by Muslims against infidels, a crusade.

जहापुं (Jháp phúnk) — Exorcising, incantation, sorcery.

جھڑا لینا (Jhārā lenā झाड़ा लेना) — To search one's person minutely.

جھڑا دینا (Jhārā denā) — To submit to minute search of one's person.

جھڑ (Jiház) — A ship; the tree of a camel's saddle, or the saddle, or the saddle and its appurtenances.

جھڑی (Jihází) — Naval, nautical, a sailor.

جھڑی اقرار نامہ (Jihází iqrār-námá) — A charter-party.

جھڑی چور (Jihází chor) — A pirate, a privateer.

جھالا (Jhálá झाला) — Local rain.

جھال (Jihálat) — Ignorance, barbarism.

جھام (Jhám झाम) — A large instrument in the shape of a hoe for excavating earth in well-sinking.

جھان پناہ (Jahán panáh) — Protector of the world, His Majesty, your majesty.

جھانسا دینا (झांसा देना Jhānsá denā) — To weedle, to trick, to deceive.

جھانسنے میں آنا (Jhānse men ānā) — To be wheedled, to be hoaxed, to be cheated.

جھانکنا (Jhānknā झांकना) — To peep into or at.

جھبا (Jhabbá) — A tassel, a cap with a tassel over it.

جھپٹ میں آنا (Jhapet man ānā झपट में आना) — To come into

trouble, to suffer loss, to fall into the clutches of.

جھٹکا (Jhaṭkā झटका) — (1) Shock (of loss or trouble), a lurch.

جھجھکنا (Jhijhaknā झिझकना) — To be timid, to be shy.

جھڑکنا (Jhiraknā झिड़कना) — To scold, to rebuke, to chide, to browbeat.

جھڑکیاں دینا (Jhirkīyān denā) — To snap at, to chide, to rebuke.

جھک جھک (Jhak jhak झक झक) — Wrangling, altercation.

جھگڑا (Jhigṛā) — Squabble, brawl, contention, strife.

جھملا (Jhamelā झमेला) — Altercation, row, bother, entanglement, complication, dilemma, difficulty.

جھانجھاٹ (Jhanjhaṭ झंझट) — Wrangling, contention.

جھانجھاٹی (Jhanjhaṭī) — Intricate, perplexing; quarrelsome.

جھانڈا (Jhandā झंडा) — A flag, a banner, a standard, an ensign.

جھانڈا گاڑنا (Jhandā gāṛnā) — To set up a flag, to fix a standard.

جھانڈے پر چارہانا (Jhande par charhānā) — To expose to disgrace.

جھوٹ بنانا (Jhūt banānā झूट बनाना) — To invent a lie.

جھوٹ سچ لگانا (Jhūt sach lagānā) — To misrepresent, to calumniate.

جھوٹی گواہی (Jhūṭī gawāhī) — False evidence.

جھوٹی گواہی بنانا (Jhúṭfī gawáhī banáná)—To fabricate false evidence.

جھوٹی گواہی دینا (Jhúṭfī gawáhī dená)—To give false evidence (Note—A distinction is to be drawn between *jhúṭī gawáhī banáná* and *jhúṭī gawáhī dená*. Whoever causes any circumstance to exist or makes any false entry in any book or record or makes any document containing a false statement, intending that such circumstance, or false entry may appear in evidence in a judicial or legal proceeding and may cause any person who in such proceeding is to form an opinion upon the evidence to entertain an erroneous opinion touching any point material to the result of such proceeding is said to fabricate false evidence. *Jhúṭī gawáhī dená* simply means making a false statement (verbally or otherwise) by any person bound to state the truth. See s. 191 and 192. Penal Code of 1860).

کاروائی عدالتی میں جھوٹی گواہی دینا (Kárrawái adáltī men jhúṭfī gawáhī dená)—To give false evidence in a judicial proceeding.

جھوٹی اطلاع دینا (Jhúṭfī itlá dená)—Furnishing false information. (Note. The offence of *jhúṭī itlá dená* is also to be

distinguished from that of *jhúṭī gawáhī dená*. The former is committed when a person legally bound to furnish information on any subject to any public servant, as such, furnishes, as true information, which he knows or has reason to believe to be false).

جھوٹی صورت بنانا (Jhúṭfī súrat banáná)—False personation.

جھوٹے وزن یا پیمائش بنانا (Jhúṭe wazan yá paimáná banáná)—Making false weights or measures.

جھوٹا نشان تجارت یا ملکیت استعمال کرنا (Jhúṭá nishán-i-tijárat yá milkiyat istemál karná)—Using a false trade or property-mark.

جھوٹا کاغذ (Jhúṭá kágaz)—A false or forged document.

جھوٹا بنانا (Jhúṭá banáná)—To falsify, to belie ; to prove false.

جھوٹا پڑنا (Jhúṭá paṛná)—(1) To prove false or untrustworthy. (2) To fail, to be powerless or useless.

جھوٹن (Jhúṭan झूटन)—Leavings of food.

جھوٹن (Jhúṭan झूटन)—Land yielding a double crop.

جھوجھا (Jhojhá)—Name of an inferior class of Musalmans, chiefly converts from Hinduism.

جھورنا (झोरना)—To thrash; to pound, to grind.

جھوک (Jhok झोक)—(1) Dipping of a scale. (2) Shock.

جھوک چٹھی (Jhok' chitthí)—A fraudulent note of hand, cheque or bill.

جھوک سنبھالنا (Jhok sanbhálná भोक् सभालना)—To bear the shock of.

جھوک مارنا (Jhok márná)—To give a fraudulent turn or twist to the beam of a scale.

جھونپڑی (Jhonprí झोपड़ी)—A hut.

جھونڈی (Jhundí झुंडी or झुंडी)—(1) A lot or parcel of land in a coparcenary village. (2) The amount due from each sharer in a coparcenary estate.

جہز (Jahez)—The paraphernalia of a bride, vestments and furniture of every kind which a bride brings to her husband's house; bride's portion or dowry.

جھیلنا (Jhelná)—To undergo (as punishment).

جے پتر (Jaya patr जय पत्र)—(1) A written account of victory. (2) A written or sealed decision in a cause or suit.

جی بُرا کرنا (Jí burá karná)—To displease, to give offence to; to take offence, to be displeased.

جی بارھانا (Jí barháná)—To inspire another with courage, to rouse the spirit of, to raise the spirits of.

جی پسیجنا (Jí pasíjñá जी पसीजना)—To be deeply moved, to feel pity or compassion.

جی چاہے (Jí cháhe)—If you wish,

جی چالانا (Jí chaláná)—To long for, to hanker after, to covet; to crave, to venture.

جی چورانہ (Jí churáná). } To try  
جی چھپانہ (Jí chhipáná). }  
to escape from work, to shirk or neglect work, to do a work carelessly.

جی دان (Jídán जी दान)—Pardon of a capital crime.

جی سے اتر جانا (Jí se utar jáná)—To fall in the esteem of.

جی جان (Jí ján) کی امّن مانگنا (Jí ján kí amán mángná)—To ask that one's life be spared, to request pardon.

جی لینا (Jí lená)—To ascertain the views of, to penetrate the thoughts of.

جی میں رکھنا (Jí men rakhná)—To keep to oneself.

جیب (Jeb)—Pocket.

جیب خاص (Jeb-i-khás)—Private purse.

جیب خرچ (Jeb kharch)—Pocket-money.

جیب کاتارنا (Jeb katarná)—To pick a pocket.

جیبھ داب کے بات کہنا (Jibh dáb ke bát kahná)—To speak hesitatingly or with reserve.

جیت پتر (Jít patr जीत पत्र)—Favorable decree.

جیتے جی (Jíte jí जीते जी)—While living, during the life time.

جیتھ (Jeth जेठ)—(1) Eldest, a husband's elder brother. (2) The

second Hindu month, the month of May—June.

جیتھانسی ( जित्थान्सी )—The right of primogeniture, the right of the eldest son.

جیل (Jel)—A jail, a prison.

جیلخانہ (Jelkhaná)—Jail.

بڑا جیلخانہ (Bará Jelkhaná)—Central jail.

جیلخانہ دیوانی (Jelkhaná-i-diwání)—A civil jail.

جیلخانہ فوجداری (Jelkhaná i-fauj-darí)—A criminal jail.

جیو دھن ( Jivdhan जीव धन )—Live stock.

جیو دانڈ (Jiv dand) — Capital punishment.

جیوڑا (Jivrá जीवड़ा or जियड़ा)—Allowance or annual payment (generally in grain).

جیوڑکا (Jivká जीवका)—(1) Livelihood, maintenance, stipend,

pension. (2) Occupation or profession (by which a subsistence is obtained).

جہار (Jehar जेहर)—A pile of water pots filled with water and placed one over the other in order to be carried on the head. A ceremony preparative of marriage, in which pots filled with water are placed over one another, the whole is crowned with a bowl of *sherbat* and the friend watch by it during the night. (To take the water pots on the head of a divorced woman implies consent to marry her.)

جیشٹہ (Jeshtá ज्येष्ठ)—Eldest born.

جیشٹہ ادھکار (Jeshtá adhikár ज्येष्ठ अधिकार)—The right of primogeniture.

## ( چ )

چاپ جزیب (Cháp jarīb चाप जरौब)—Gross measurement of the lands of an estate.

چاپڑ (Chápar चापड़)—Hard, crusty soil.

چاپلوسی (Cháplúsí)—Flattery, sycophancy.

چتروارن (Chatur varan चतुर वर्ण)—The aggregate of the four original castes.

چاچا ( Cháchá चाचा )—Paternal uncle, father's brother.

چاچی (Cháchí चाची)—A Paternal aunt, the father's brother's wife.

چادر اُتارنا (Chádar utárná)—To insult or disgrace a woman, to take off the covering or mantle of a woman.

چادر اندازی (Uhádar andází)—A ceremony among the Sikhs, when a man marries a widow a sheet is thrown over the parties.

چار بیسی (Chár bísí)—Four score.

چار دیواری (Chár diwáří)—An enclosure, a wall round a town, ramparts.



چار کاغذ (Chār kágaz) —The proceedings in a law suit, viz, the plaint, defence, replication and rejoinder.

چار یار (Chār yār) —The four successors of Mohammed, viz, Abu Bakr, Omar, Osman and Ali.

چار یاری (Chār yārī) —A sect of Moslems who venerate equally the four successors of Mohamad (the term is applied by the *Shiahs* to the *Sunnis*).

چار یاری کا روپیہ (Chār yārī kā rup-yá) —A square silver coin used as a charm to discover a thief.

چار نا چار (Chār ná chár) —*Nolens volens*, willingly or unwillingly.

چارا (Chará) —Fodder, forage.

چاروں آسرم (Cháron āsram) —The four orders among the Hindus. See آسرم

چاروں خانے چٹ (Cháron kháne chit) —At full length, on the back, supine.

چاروں وید (Cháron ved) —The four Vedas, viz, Rig Veda, Yajur Veda, Sham Veda and Atharvana Veda.

چارہ (Chará) —Remedy, redress.

چارہ پزیر (Chará pizír) —Remediable, admitting of remedy or redress.

چارہ جوئی کارنا (Chará joí karná) —To seek remedy or redress

چارہ کار قانونی (Chará kár-i-qánuní) —Legal remedy.

چاسا (Chásá चासा) —A ploughman, a cultivator.

چاشنی (Cháshní) —A large pan in which sugar-cane juice is boiled.

چاشنی (Cháshní) —A specimen, a piece of gold or silver melted to prove its purity.

چاک (Chák चाक) —A millstone; a vessel in which sugar is manufactured.

چاکر (Chákar चाकर) —A servant.

چاکران (Chákrán) —Allowances of land, or the revenue derived from it, professedly appropriated in Bengal to the pay and support of the public officers and servants of a village or zemindari. Under the ancient system the lands so appropriated were exempted from the government assessment in favor of the zemindar, but this was disallowed when the decennial settlement was made.

چاکران زمین (Chákrán zamín) —Lands exempted from revenue dues and appropriated to the maintenance of public servants.

چاکری (Chákri चाकरी) (1) —A grant for personal service in a village, service land. (2) Service, employ, office.

چال (Chál चाल) —Plan, scheme, decree, manoeuvre, trick, stratagem.

چال کارنا (Chál karná). } To practise tricks or deception on, to behave deceitfully towards.  
چال چال (Chál chalná). }

چال میں آنا (Chál men áná)—To fall into the scheming of, to be tricked.

چال چال (Chál chalan)—Conduct, behaviour.

چالا (Chálá)—Departure, an auspicious moment or day for setting out on a journey, the departure of a wife for the home of her husband.

چالاک (Chálák)—Vigilant, clever, artful, designing.

چالاکي کرنا (Chálákí karná)—To practise cunning, to over reach, to avoid or elude by artifice.

چالان (Chálán)—(1) An invoice or way-bill, Bill of Lading. (2) The goods despatched. (3) A document sent with goods, treasure or individuals. (4) A remittance. (5) A memorandum of money received and invested. (6) A pass or passport. (7) Sending up or forwarding (a case or a prisoner) to a Magistrate.

چالان دار (Chálán dár)—A person who accompanies a despatch or remittance and has charge of the invoice, an escort.

چالان کرنا (Chálán karná)—(1) To send up a case or prisoner to a Magistrate; to commit a prisoner for trial. (2) To forward an invoice of.

چالانی مقدمہ (Chálání muqadmá)—A criminal case forwarded by a police officer to a Magistrate for trial.

چالہ (Chálí چالہی)—A separate station for convicts engaged on public work.

چالیسا (Chálísá)—A quarantine.

چالیسواں (Chálíswán)—The fortieth day after child birth, or after the death of a relative.

چام چوری (Chám chorí چوم چورہی)—Adulterous connexion with another man's wife.

چانپ چڑھانا (Chánp chāḥnā چانپ چڑھانا)—(1) To bend a bow; to cock a gun. (2) To put in the stocks.

چانٹا (Chántá چانٹا)—A slap, a thump.

چانچری (Chánchrí چانچری)—An inferior kind of grain, the grain which remains in the ear after treading out.

چانڈا (Chándá)—A common theodolite station of the Revenue survey (forming the ends of the main lines from which the village boundaries are laid down).

چانکا (Chánká چانکا)—A ceremony observed in the threshing ground at the time of forming the winnowed corn into a heap.

چاندنی کارن (Chándní karan چاندنی کارن)—The practice of Brahmans and others of wounding themselves in order to extort alms or obtaining payment of a debt.

چانٹی (Chántí چانٹی)—Cesses levied from artizans and others.

چارل (Cháwal)—(1) The weight of a grain of rice, one eighth of a *Ratti*.

چارل چابوانا (Cháwal chabwáná)—To make one chew rice (this is done in the case of persons suspected of stealing, (it being believed that the thief will be discovered by a deficiency of saliva being produced.)

چاہ (Cháh)—A well.

چاہ کی تعمیر (Cháh ki támír)—Construction of a well, the act of sinking a well.

چاہی (Cháhi)—Lands irrigated from wells.

چابا کٹا کرنا (Chabá chàbà ke bát karná)—To mince one's words.

چابوترہ (Chabútrá)—A platform, a market-place; a boundary-mark; a Police Station.

چاپا (Chappá चप्पा)—A handbreadth, a measure of four fingers, a span of land.

چاپٹ (Chapat)—(1) A slap. (2) A blow or stroke (of loss).

چاپراس (Chaprás)—A badge, a plate worn on a belt as a mark of office.

چاپراسی (Chaprásí चपरासी)—A peon, an orderly, a beadle, a messenger.

چاپراسی عدالت (Chaprásí-i-adálat)—A bailiff, a process server.

چاپر قناتی (Chapar qanátí)—A sycophant, a toady.

چپکانا (Chipkáná)—(1) To stick, to paste or gum. (2) To get one into a berth, to stick a person into a place.

چپٹ (Chapet चपेट)—A sudden misfortune, loss, injury.

چپٹا (Chapetá चपेटी)—An illegitimate son, a bastard.

چٹ کرنا (Chit karná चित करना)—To throw an adversary on the back, to discomfit, to overthrow.

چٹ سے اُترنا (Chit se utarná चित से उतरना)—To slip from the memory, to be forgotten.

چٹا (Chitá चिता)—A funeral pile, pyre.

چٹا روہن (Chitá rohan चिता रोहण)—Ascending the funeral pile; the burning of a widow with the corpse of her husband.

چٹا پندا (Chitá pinda चितापिण्ड)—Offerings of cakes to the manes at the time of burning the corpse.

چٹا کھا (Chitákhá चिताखा)—A funeral pile, pyre.

چٹانا (Chitáná चिताना)—To inform, to give an alarm.

چٹاونی (Chitáoní चितावनी)—Caution, warning; alarm, sign, clue.

چترنگ (Chaturang चतुरंग)—Quadripartite, an entire army comprising of elephants, chariots, cavalry and infantry.

چتر (Chatur चतुर)—(1) Clever, skilful, shrewd, ingenious. (2) Cunning.

چتر (Chitr चित्र)—Drawing, sketch, writing, picture.

چترتھه کریا (Chaturth kriyá चतुर्थ क्रिया)—Offering funeral cakes on the fourth day after death.

چترنی (Chitarní चित्रणी)—One of the four divisions into which women are classed by erotic writers, a woman endowed with various talents and excellencies.

چترکار جانہ (Chaṭkar jānā)—(1) To make away with, to embezzle. (2) To devour, to consume.

چتر (Chit चित्र)—A note or letter.

چترناویس (Chitnavís or chitnes) Under the Mahratta Government an under secretary of state, who wrote and answered despatches, any clerk or registrar the same as *sarishtadar*.

چترانا (Chaṭānā चटाना)—The ceremony of feeding the child for the first time.

چترری (Chaṭrī चटरी)—A species of herb which springs up with the *Rabi* crop. It is used as fodder for cattle; and the poorer cultivators used to sow the seed mixed with barley as food.

چٹھا (Chitṭhā चिट्ठा)—(1) Memorandum, a rough note or account book. (2) Rough journal or day book. (3) Pay roll, a

roll of stipendiaries. (4) An order upon the treasury. (5) A subscription list, bill of charges. (6) Particular statement of the measurement of a zemindar's estate founded on actual measurement. (7) An account of all the lands in a village, divided numerically into shares, shewing the quantity of land in each, the sort of cultivation and the name of cultivator. (8) A field-book (now usually called  *khasra*).

چٹھا عملداري (Chitṭhā-i-amal-dārī)—A deed conveying a proprietary right.

چٹھا بانٹنا (Chitṭhā bāṭṭnā चिट्ठा बांटना)—To distribute pay to.

چٹھا باندھنا (Chitṭhā bāndhnā चिट्ठा बांधना)—To draw up a rough memorandum of account; to balance accounts.

چٹھا باہی (Chitṭhā bahī चिट्ठा बाही)—A rough balance-sheet.

چٹھا کارنا (Chitṭhā karnā)—To prepare a subscription list, to raise a subscription.

چٹھی (Chitṭhī चिट्ठी)—(1) A letter, a note. (2) A note of hand, a bill, a draft. (3) An order, a pass.

چٹھی انکاری (Inkārī chitṭhī)—Refused letter.

چٹھی چر (Char chitṭhī)—A customs pass (to salt dealers.)

چٹھی رانگی (Rāwāngī chitṭhī)—Port clearance.

—(1) A letter of recommendation. (2) An accommodation bill, a bill of credit.

summons, a process.  
 نیک نامی کی چٹھی (Neknāmī kī chīṭhī)—A testimonial, a certificate of good conduct.  
 نیک نامی کی چٹھی (Neknāmī kī chīṭhī)

—A note of hand.

—Letter-registry-book.

Chitṭhī dālne kà (Chitṭhī dālne kà) چٹھی ڈالنے کا دفتر  
 Chitṭhī dāl (Chitṭhī dāl) چٹھی ڈال (Chitṭhī dāl) دفتر — Lottery office.

—A pass, a passport, a certificate of clearance.

man. (Chitthi hund) — A bill of exchange.

چٹیل (Chutēl چوٹیل) — Wounded,  
stricken, bruised.

uncle.  
چچا زاد (Chachá zád bhái)  
cousin, cousin-german.

of a paternal uncle, cousin.

Chará gáh) — A pasture  
land. — To graze

to pasture.  
 (Uharáí वराई)—(1) Send-  
 ing out cattle to graze. (2) The  
 grazing, rent

Charbá (Charbá)—A copy of a drawing &c. made by means of tracing paper.

make a tracing of—  
 (Charitr चरित्र)—(1) Behaviour, manner. (2) Practice, custom. (3) Arts, tricks, wiles.

popular talk, report (چارجے میں رہنا) (Charche men rah-ná)—To continue engaged in, to apply oneself to.

چرخ (Charkh) — A water  
چرخ (Charkh pūjā) — A cere-  
mony observed by the lower

- orders of Hindus on the day when the sun enters Aries, for the expiation of their sins (they are suspended by an iron-hook thrust through the flesh of the back, to one end of a lever which is raised on the top of a high pole, and whirled round by means of a rope attached to the other end).
- چرس (Charas चरस)—(1) A leather bucket for drawing water from wells. (2) The exudation of the flowers of hemp collected with the dew and prepared for use as an intoxicating drug.
- چرسا (Charsá चरसा)—Hide.
- چرسا بهر زمين (Charsá bhar zamín)—As much land as can be irrigated by a pair of bullocks.
- چرڪا (Charká चरका)—White leprosy, a slight wound, a cut, cauterization.
- چرم پٽري (Charm patrí चर्म पत्री)—A manuscript on parchment.
- چارن (Charan चरण)—(1) A sect, a school. (2) Conduct, practice, performance. (3) Fixed or instituted observance for any class, a part, a division.
- چيرانڻي (Chiranṇī चिरण्टी)—A woman married or single who continues to reside after maturity in her father's house.
- چارو (Charú चरु)—An oblation of rice, barley and pulse, boiled with butter and milk for presentation to the gods or manes.
- چروا (Charwá चरवा)—A large earthen pot (especially that in which the medicine for lying-in-woman is prepared).
- چرواهه (Charwáhá)—A grazier, a herdsman.
- چرواهي (Charwáhí चरवाही)—The wages of a herdsman in grain, price paid for grazing or pasturage.
- چري (Charí चरी)—(1) Green corn cut for fodder. (2) A small portion of land held rent-free by a cultivator.
- چڙھاءُ (Chíṛháná चिढ़ाना)—To make grimaces at, to mock, to jeer.
- چڙھاءُ (Chañháná चढाना)—(1) To cause to rise or increase, to increase, to advance, to charge (as سوڌ چڙھاءُ). (2) To offer up oblations or sacrifice, to sacrifice. (3) To spring a bow, to cock. سو چڙھاءُ (Sir chañháná)—To encourage, to embolden. (Chañháo चढाओ)—Rise (in prices) increase; inundation.
- چڙھاءُ ۽ ٽڙھاءُ (Chañháo-utár)—Rise and fall; flood tide and ebb-tide; ups and downs.
- چڙھاءُ (Chañhává चढावा)—(1) Anything presented in sacrifice, a religious offering or gift. (2) A present (from a bridegroom to his bride).
- چڙھاءُ چاڙھاءُ (Chañhává chañháná)—To present or offer up a religious offering.

چڑھائی (Charhái चढ़ाई)—(1) Attack, invasion. (2) Price or fare for embarking.

چڑھتا (Charhtá चढ़ता)—(1) Rise or increase of price. (2) Settlement of revenue at a progressively increasing rate.

چڑھتا بھاء (Charhtá bháo)—A rise or an advance in price.

چڑھتا پٹٹا (Charhtá patṭá)—A lease for a term of years at a progressively increasing rent.

چڑھنا (Charhná चढ़ना)—(1) To rise (as a price). (2) To accumulate, to fall in arrears (as pay). (3) To be promoted. (4) To be offered (as a sacrifice). (5) To be set (as a bone). (6) To be put in (as weight in a scale). (7) To be entered in (as an item in an account-book). (8) To march against, to lead an attack against. (9) Taken effect (as poison &c). (10) To be fixed (as a bow or bayonet).

چڑھ بھنا (Charh banná)—To get the better of.

چسپان (Chaspán)—(1) Sticking to. (2) To the point, applicable.

چسپان کarna (Chaspán karná)—To affix.

چسپانیدن (Chaspánidni)—Adhesive (as a stamp).

چشم پوشی کرنا (Chashm poshí karná)—To connive, to overlook, to palliate, to pass over.

چشم نمائی کرنا (Chashm numái karná)—To reprove, to reprimand.

چنگلی خانا (Chnglí khána). } To backbite, to slander.

چغل خوری (Chugál khorí). }

چک (Chak चक)—(1) A portion of land divided off. (2) A subdivision of land, as of a pargana. (3) Detached fields of a village. (4) A patch of rent free land, a piece of assigned land.

چک باربار (Chak barábar)—Collecting the rents of a *chak*.

چک بندی (Chak bandí)—Determining the limits or boundaries of a detached piece of land, or estate or a *chak*.

چک نامہ (Chak-námá)—(1) (In Garhwal) A sketch drawn up by the Qanungo for each village, *asli* and *dakhli*, showing its boundaries on every side. (2) A statement showing the area and boundaries of a *chak*.

چکوار (Chakwár)—According to the portion of land divided of for assessment purposes.

چککا (Chakká)—The weight generally of clay, used to press down the small arm of the *dhenkli*.

چککانا (Chukáná चुकाना)—To settle or fix the price or rate; to settle or adjust an account, or differences, to discharge or pay off a debt, to allot.

چککتا (Chuktá चुकता)—Wholesale.

چککتی (Chukí चुकती)—(1) Settlement (as of debt). (2) Decree or sentence of court.

چکر باتی

چکر باتی (Chakr batī चक्रवर्ती)—So-  
vereign of the world.

چکر وریڈی (Chakr vriddhī चक्र वृद्धि)  
—Compound-interest.

چکرانا (Chakrána चकरानी)—To be  
bewildered, to be agitated, to  
be alarmed or confounded.

چکرانی (Chakrání चकरानी)—A  
maid servant.

چکلا (Chaklá चकला)—(1) A divi-  
sion of a country containing  
several parganas. (2) A bro-  
thel.

چکلا بندی (Chaklá bandī)—The  
distribution of a province or  
of a zemindari into *Chaklas*.

چکلا دار (Chaklá dár)—The gover-  
nor or superintendent of a  
province or a *chakla*. Bengal  
was divided by Jafir Khan  
about 1773 into 13 *chaklas*,  
each under a separate *Chakla-*  
*dar*. The proprietor or renter  
of a *chakla*.

چکلا داری (Chakládári)—(1) Go-  
vernment of a province or  
*Chakla*, the status or office of  
a *chakladar*. (2) The right of  
occupancy as admitted payer of  
government assessment with  
such fees or privileges as usage  
may have attached to the office.

چکما دیتا (Chakmá dená)—To  
trick, to cheat.

چکنا (Chukná चुकना)—(1) To be  
finished, to be exhausted. (2)  
To be settled, to be fixed, (as a  
price). (3) To be adjudicated  
(as a difference or dispute or  
law suit). (4) To fall short.

چکنوات (Chiknáwat)—A loamy  
or clayey soil, rich and highly  
cultivated land.

چکوتا-چکوتا (Chukautá-chukautá)—A fixed  
rate of rent, a bargain.

چکوتا چکوتا (Chukautá chukáná)  
To pay a sum stipulated for  
or agreed upon.

چکوتا چکوتا (Chukautá chukná)  
—A bargain to be made, to  
come to terms, the stipulated  
amount to be paid.

چلا (Chillá)—The fast of Lent.

چالانا (Chaláná)—(1) To discharge  
(an arrow or gun), to fire a gun  
or cannon; to strike a sword,  
to throw (a dart, stone). (2) To  
put in circulation, to give cur-  
rency to. (3) To advance or  
lend money (as *súd par rupiya*  
*chaláná*, to advance money on  
interest). (4) To carry on (as  
business. چالاکام) (5) To prose-  
cute (as a case). (6) To enforce,  
to bring into effect. (7) To  
use, to employ, to apply.

چالتا (Chaltá). } (1) Flowing, run-  
چالتی (Chaltí). } ning (as a stream). (2) Current  
(as an account). (3) Current  
(as money). (4) Under cultiva-  
tion (land). (5) Passable (as a  
coin). (6) Flourishing, thriv-  
ing (as a business or work). (7)  
Saleable goods, goods in brisk  
demand (*chaltí chíz*).

چالتا کام (Chaltá kám)—Work  
done hurriedly and carelessly;  
temporary work.



چلتا کرنا (Chaltá karná)—To set a going, to begin ; to make current ; to send out, to despatch, to enable one to get on or along, to discharge, to set free.

چان (Chalan चलन)—(1) Conduct, behaviour, mien. (2) Custom, ceremony, fashion. (3) Currency. (4) Intercourse.

چمبا (Chambá चम्बा)—A class of beggars who squat before a house, cut or scarify their skin for the purpose of extorting alms.

چمپت ہو جانا (Champat ho jáná चम्पत हो जाना)—To abscond, to scamper off, to run away.

چمکنا (Chamakná)—To shine, to glimmer, to glitter, to sparkle ; to do well, to prosper, to flourish ; to be lively or brisk (as a market &c), to prevail, to rage (as an epidemic), to be startled ; to shy.

چالان (Chalán)—See چالان چند در چند (Chand dar chand) Several, various, many.

چندان (Chandán)—So great, rather, not much.

چندان ضرور نہیں (Chandán zarúr náhin)—Rather not very necessary.

چندانہ (Chandáná)—A variety of petty taxes formerly levied by the Moghal government (such as those on musicians, showmen, &c.), miscellaneous charges. چندریا (Chandoyá)—The scraper for getting the jaggory out of the boiler.

چنچر (Chanchar चचर)—Land that has lain fallow for a year or more, but not for a very long time, (on such being taken under cultivation the produce was divisible for the first year in proportion of one share to government and three to the cultivator).

چندہ (Chandá)—(1) Subscription, donation. (2) The fund for reimbursements (in Police accounts).

چندہ دینا (Chandá dená)—To give a subscription, to give a donation.

چندہ کرنا (Chandá karná)—To raise a subscription.

چندو (Chandú)—An intoxicating drug made of opium.

چندو خانہ (Chandú kháná)—A house, in which *chandu* is smoked.

چنگي (Chungí)—Octroi duty. (Formerly a handful of grain levied as a tax or fee for weighing, or as a compensation for the use of market conveniences).

چنگي پینٹہ (Chungí penṭh)—A market fair held on condition of giving a small portion of each saleable article to the zemindar.

چنگي گھر (Chungí ghar)—Octroi office.

چنگي کي چو کي (Chungí kī chaukī)—Octroi post.

ਚੁਨੌਤੀ (Chunautí चुनौती)—Incitement, encouragement; defiance.

ਚਿਨ੍ਹ (Chinh चिन्ह)—Mark, spot, sign, distinguishing mark or feature.

ਚਿਨ੍ਹਵਾਨਾ (Chinhwáná चिन्हवाना)—To cause to be recognised or identified.

ਚੌ ਬਾਚ (Chau bách चौ बाच)—A levy of revenue on four things under the ancient regime in the Delhi territory, viz, *pag* or turban, *tag* or the string worn by a child round the waist, the *kuri* or hearth and *punchi* or tails of cattle (the first two correspond to the poll tax on adults and children, the third to hearth money, the “fumage” of Domesday-book).

ਚੋਬਦਾਰ (Chobdár)—A mace-bearer, an usher, a herald.

ਚੌਪਾੜੀ (Chaupáí चौपाड़ी)—A singing party in the *Holi* season.

ਚੌਪਨਾ (Chaupná चौपना)—To irrigate.

ਚੌਥ (Chauth चौथ)—(1) A fourth part, black mail to the extent of one fourth of the regular government assessment levied by the Mahrattas. (2) In Hindustan, under the Moghal government a *Chauth* was levied from the successful party in the law suit or arbitration. (3) A fourth of the fee paid to a peon for serving a process taken by a *nazir*. (4) A bribe, an illegal emolument.

ਚੌਥਾਓ (Chauthái)—A fourth, a fine equal to a fourth of the revenue.

ਚੌਥੀ (Chauthí चौथी)—The ceremony of untying the wedding bracelet on the fourth day after consummation.

ਚੌਥੀਆ (Chauthíá)—(1) The receiver of a *Chauth*. (2) The landlord's share of produce where rents are paid in kind. (3) A measure in general use for grain equal to about a *seer* of wheat.

ਚੋਟ (Choṭ चोट)—(1) A stroke, a blow. (2) Shock, loss, (in trade &c.)

ਚੋਟ ਕਰਨਾ (Choṭ karná)—To strike at, to make an attack on, to fire upon or at.

ਚੌਧਰਾਇਤ (Chaudhráit चौधरायत)—The office, jurisdiction, dignity or privileges of a *chaudhri*.

ਚੌਧਰੀ (Chaudhrí चौधरी)—(1) The head-man of a castle, guild, profession or trade, the head-man of a village. A holder of a landed property classed with the Zemindar and Taaluqádár. (2) A title; an honorific form of address.

ਚੋਰ (Chor चोर)—Thief, robber.

ਚੋਰ ਪਹਰਾ (Chor pahrá चोर पहरा)—A masked guard.

ਚੋਰ ਥਾਂਗ (Chor tháṅg)—A receiver of stolen goods.

چور ڌور (Chor dhor)—A thief taken with stolen property in his possession.

چوراسي (Chaurási)—A subdivision in former times of a pargana, or district, comprising eighty four villages.

چوري (Chorí)—Theft, robbery, concealment.

چوري کا مال (Chorí ká mál)—Stolen property.

چوري لگانا (Chorí lagáná)—To accuse of stealing, to charge with theft.

چورا بھنڈار (Churá bhandár चुड़ा भंडार)—An allowance for the maintenance of the junior members of a zemindar's family.

چوریاں توڑنا (Choriyán torná).  
چوریاں تھنڈي کرنا (Choriyán thandí kar-ná). } To

break one's bangles (as a widow does on the death of her husband).

چوک (Chauk चौक)—(1) A courtyard. (2) An open place in the town where the market is held. (3) A square place ornamented with certain figures on which the person performing some religious ceremony sits.

چوک پورنا (Chauk purná चौक पुरना)—To form a square space of colored meal in which at marriages the bride and bridegroom are seated.

چوکس کرنا (Chaukas karná चौकस करना)—To put one on his guard.

چوکس کر دام دینا (Chaukas kar dām dená)—A phrase used in Hundis, meaning, to pay money after due enquiry.

چوکسي کرنا (Chauksí karná)—To keep watch over, to guard, to be on the alert.

چوکي (Chaukí चौकी)—(1) A square and low seat. (2) A station, (of police, of customs, of toll or of the Railway). (3) A guard's post, an outpost.

چوکي بدلنا (Chauki badalná)—To relieve a guard.

چوکي بهرنا (Chaukí bharná चौकी भरना)—To make an offering to a deity.

چوکي دار (Chaukídar चौकीदार)—A watchman, a sentinel.

چوکيدار ديها (Chaukídar-i-deha)—A village watchman.

چوکيداري (Chaukídarí)—The office of a watchman, the pay or hire of a watchman, the tax on account of watch and ward.

چوکي مار (Chaukí már)—A smuggler.

چوکي ميں بيٺائڻا (Chaukí men biṭh-áná)—To keep one in custody, to detain (a suspected person).

چوحدہ (Chauhaddá)—A raised mound indicating where the boundaries of four villages meet; neighbourhood.

چوماس (Chaumàs चौमास)—Lands tilled during the four months of the rainy season and prepared for the *Rabi* sowing.

چوماسا ( Chaumásá )—Rainy season.

چومینرا ( Chaumenrā )—Having four boundaries.

چوہان ( Chauhán )—Name of a caste of Rajputs.

چویا ( Choyá चोया )—A hole dug for water in the dry bed of a river.

چھاپا ( Chhápá छाप्रा )—(1) Seal, stamp, impression. (2) Night attack.

چھاپا خانہ ( Chhápá kháná )—A printing office, a press.

چھاپا کا پتھر ( Patthar ká chhápá )—Lithograph.

چھاپا کی آزادی ( Chhápá kí ázádí )—Freedom of the press.

چھاپا لگانا ( Chhápá lagáná )—(1) To put a stamp or seal on. (2) To surprise an enemy on a night attack.

چھارم ( Chahárum )—(1) A fourth-part. (2) A bribe.

چھاپ ( Chháp )—Land gained from a river, alluvium, stagnant water of a river.

چھانٹنا ( Chhanṭná छान्टना )—To cut up (an army), to, reduce to retrench (as allowances, or expenses), to cull, to select, to sort; to discuss (rumour, or news).

چھانٹ ( Chháonf छान्नी )—(1) The art of thatching. (2) A cantonment,

چھانٹ کا ایکٹ ( Chháonf ká ekt )—The Cantonments Act.

چھانٹ بنانا ( Chháonf ḍálná )—To form or make a cantonment.

چھاپر بند ( Chhapar band )—(1) A thatcher. (2) A kind of tenant see ساسی

چھتر ( Chhattr छत्र )—A house set apart for charitable entertainment of strangers.

چھتر ( Chhattrf छत्रो )—(1) A cenotaph. (2) A name of the second caste of the Hindus.

چھاٹا ( Chhaṭá )—Selected or big potatoes

چھاٹا ہوا ( Chhaṭá huá )—Consummate (rascal or villain &c.)

چھٹانک ( Chaṭṭánk )—The sixteenth part of a *ser*.

چھٹکارا پانا ( Chuṭkára páná छुटकारा पाना )—To obtain deliverance, release.

چھوٹنا ( Chhuṭná छुटना )—(1) To be redeemed, (a pledge.) (2) To be set free, to be discharged. (3) To escape from. (4) To be got rid of. (5) To be given up; to be relinquished.

چھٹا دن ( Chhaṭf छठी )—The sixth day after the birth of a child (on this day the house undergoes a thorough cleaning, the midwife receives her present, the mother and child are bathed, the child is named, and friends are invited to dinner). A person who does not know a man

says "*Main ne kiya uskí chhattí khaí thí* &c. I was not present at the ceremony of *chhatti* when he was named.

چھٹی (Chhntṭī छुटी)—Holiday, leave, discharge, release.

چھٹی دینا (Chhntṭī dená)—To give leave; to dismiss, to discharge.

چھٹی ملنا (Chhntṭī milná)—To obtain leave or permission; to get a holiday, to be discharged, or dismissed.

چھنرا (Chhnará छुरा)—A dagger, a large knife.

چھرا شاہی (Chihrásháhi)—(A coin) having or bearing the king's head.

چھرا لکھنا (Chahrá likhná)—To take down a description of a person, to enroll, to register.

چھری مارنا (Chhuri márná)—To stab.

چھڑانا (Chhṛáná)—(1) To have one released or liberated, to set free, to rescue. (2) To redeem (a pledge). (3) To dismiss, to discharge, to get rid of.

چھڑیاں (Chhṛián)—A Hindu marriage ceremony in which the bride and bridegroom playfully beat each other with flowers on the fourth day after marriage.

چھکے چھٹنا (Chhakke chhṭná)—To lose all one's wits, to be bewildered.

چھکرا (Chhakrá)—A bullock cart

چھال قادی (Chihal qadmi)—A custom at the funeral of Musalmans, of stepping back forty paces from the grave, and again advancing to it before reading the service over it.

چھالنا (Chhalná छलना)—To impose upon, to deceive.

چھالم (Chhalm)—The fortieth day of mourning.

چھاما کرنا (Chhamá karná छमा करना)—To show indulgence or kindness to, to pardon, to forgive.

چھاما योग (Chhamá yog छमा योग)—Pardonable.

چھٹ (Chhṭ)—(1) Separation, divorce. (2) Relinquishment; release. (3) Remission of revenue. (4) Grain left at the threshing floor.

چھٹا چھک (Chhṭa chhak छु छक)—A ceremony observed when the mother visits her father and returns with the presents of clothes, money &c., the presents made on the occasion of the ceremony.

چھور (Chhor)—Boundary, limit, extremity.

چھور کھور (Chhor khor)—Walking a boundary with a raw cow-skin on the head under a solemn oath to decide correctly.

چھودا کرنا (Chhuda karna छुद करण)—The ceremony of tonsure.

چھور چھٹ (Chhor chhṭ)—(1) A deed of divorce or abandonment

of a wife ; a document relinquishing claim to a girl betrothed to a repudiator, but who, in his absence, is married to another man ; a deed of release.  
(2) A pass, a permit.

٧٥٦ ( Chhorná )—To discharge (a criminal), to relinquish, to resign, to renounce, to desert, to abandon.

٧٥٧ ( Chholdárf )—A kind of small tent.

٧٥٨ ( Chhetr )—A place where pilgrims and students are given food and lodgings, a place of pilgrimage.

٧٥٩ ( Chhurá lejáná )—To rescue.

٧٦٠ ( Chhfná )—To rase, to erase.

٧٦١ ( Chhfná )—Seed scattered at the extremities of a

village with a view to obtain possession ; sowing an inferior crop between the lines of a chief crop, a field so sown.

٧٦٢ ( Chhfná )—To seize, to take possession by force, to snatch away.

٧٦٣ ( Chet )—(1) The name of a Hindu month. (2) The spring crop.

٧٦٤ ( Chetan karná )—To bring one to his senses, to warn, to caution.

٧٦٥ ( Chír phár )—Performing a surgical operation.

٧٦٦ ( Chirá utárná )—To deflower.

٧٦٧ ( Cherí )—A slave girl.

٧٦٨ ( Chíz )—A thing ; goods, chattels.

٧٦٩ ( Chelá )—A pupil, a disciple.

## ( ح )

٧٧٠ ( Hátim )—One who pronounces a judicial decision.

٧٧١ ( Hájib )—A door-keeper.

٧٧٢ ( Hájat )—(1) Need, want, necessity. (2) Confinement of persons charged with heinous offences while under trial. (3) Place where the prisoners under trial are confined.

٧٧٣ ( Hájat rawáf )—Supplying wants, succour.

٧٧٤ ( Hájí )—A pilgrim to the two sacred places Mecca and Medina ; one who has performed the pilgrimage.

٧٧٥ ( Hádes )—A thing new, temporary.

٧٧٦ ( Hádsá )—Casualty, a mishap, an accident.

٧٧٧ ( Háríj )—Obstructor ; obstacle, hindrance.

٧٧٨ ( Hásid )—Envious.

٧٧٩ ( Háshfá )—(1) Margin. (2) Marginal (note or notes), annotations.

٧٨٠ ( Háshfá charháná )—To write marginal notes, to make comments, to make additions.

حاشیہ کا گواہ (Háshíye ká gawáh).

گواہ حاشیہ (Gawáh-i-háshíyá).

An

attesting witness (one who writes his name on the margin of a deed with the words *witnessed to*, a marginal witness.

حاشیہ میں مندرج کرنا (Háshíyá men mundarij karná) — To note in the margin.

حاصل (Hásil) — (1) Produce, profit, the amount realized as the government share of the produce of the soil, and from any other source of taxation or impost; revenue, tax, duty. (2) Inference, result, deduction, purport, object.

حاصل بازار (Hásil-i-bázár) — Market duties.

حاصل دفتر (Hásil-daftar) — Custom-house.

حاصل زمین (Hásil-zamín) — Land that pays revenue, productive land.

حاصل کرنا (Hásil karná) — (1) To acquire, to gain, to obtain, to retain. (2) To collect, to produce. (3) To learn.

حاصل ہونا (Hásil honá) — To result, to accrue.

حاصلات (Háslát) — Proceeds.

حاضر (Házir) — Present; in attendance, at the service of.

حاضر جواب (Házir jawáb) — Ready witted.

حاضر رہنا (Házir rahná) — To attend to, to wait on, to be in attendance, to be present.

حاضر ضامن (Házir-zámin) — A surety for the personal appearance of a person when required to attend.

حاضر ضامنی (Házir zámni) — Bail, security for the personal appearance of another; bail bond.

حاضر کرنا (Házir karná) — (1) To deliver up a person. (2) To lay before, to present (as a document).

حاضر و ناظر (Házir o názir) — Present and seeing, (an epithet of Deity used in formal oaths &c).

حاضر ہونا (Házir honá) — To make an appearance.

حاضری (Házirí) — (1) Presence, appearance, attendance. (2) Muster roll, breakfast.

حاضر ہوی (Házir bahí).

حاضری کا رجسٹر (Házirí ká rajister).

register, a muster roll.

حاضری لینا (Házirí leuá) — To call out the names, to take attendance.

حاضری میں رہنا (Házirí men rahná) — To be in constant attendance.

حاضریں (Házirín) — The persons present, assembly, audience.

حاضری اصالتاً (Házirí-i-asáltan) — Personal attendance.

(Házrí asáltan se muár)—Exempt from personal appearance.

(Házrí ká muchalká likhwáná)—To bind over a person to be present on some fixed date.

(Hátá)—Compound.

(Háfiz)—Preserver, governor, one who knows the Quran by heart.

(Hákim)—An officer, a judge, one who exercises a judicial authority, a magistrate and governor.

(Hakim i-ámir-i-qurqí yá nilám)—An officer directing or empowered to direct attachment and sale (of some property).

(Hákim-i-zí akhtí-yár)—A competent authority, a proper officer.

(Hákim-i-bálá)—A superior officer.

(Hákim-i-díwání)—A judicial officer, a civil judge.

(Hákim-i adálat faujdáí)—A judge who presides over a criminal court.

(Hákim-i-parganá)—The officer in charge of the pargana.

(Hákim-i-majáwwiz)—An adjudicating officer.

(Hákim-i-mustafsir)—The officer making an enquiry.

(Hákim-i-waqt)—The present ruler, the government of the day.

(Hákim-i-ijlās far-má)—The presiding officer.

(Hákim-i-álá muntizim-i-mál)—The chief controlling revenue authority.

(Hákim i-zilá)—The district officer. The supreme administrative authority in a district.

(Hákimáná)—Authoritatively.

(Hákmí)—(1) Legal or Judicial authority; the office or functions of a ruler. (2) Belonging to the ruler or the government share of the crop or revenue derived from it.

(Hál)—Present state (as of revenue collections).

(Mudáeleh-i-hál)—The present defendant.

(Hál abádí)—Under present cultivation (as land having formerly been waste).

(Hál báqí)—Current or present balance.

(Hál tauzí)—An account of revenue collections for the current period.

(Hál jamá)—The present jamá, the actual revenue payable to government.

(Hál hásil)—The actual produce (of any tract of land).

(Hál sákin)—At present living, now residing.



<p>حال کی نکاسی (Hál kí nikási). } The  نکاسی حال (Nikásí-i-hál). }</p>	<p>pledge oneself, to give an assurance, to promise.</p>
<p>existing assets.</p>	<p>حانك (Hánis)—A violator of his</p>
<p>دارد (Hál wárid)—Just arrived.</p>	<p>oath.</p>
<p>حالات (Hálát)—Circumstances, facts, particulars.</p>	<p>حاری (Háví)—Comprehending, exhaustive, exhausting, including.</p>
<p>حالات خاص (Hálát-i-khás)—Special circumstances.</p>	<p>حاری ہوتا (Háví honá)—To comprehend, to have a thing on his fingers end</p>
<p>حالات مقدمہ (Hálát-i-muqadmá)</p>	<p>to have influence with.</p>
<p>The facts of the case, the circumstances of the case.</p>	<p>حایل (Háyal)—Intervening ; one who or a thing which interrupts, impediment, obstacle.</p>
<p>حالت (Hálat)—State, condition.</p>	<p>حب وطن (Hub-i-watan)—Patriotism,</p>
<p>حالت موجودہ (Hálat-i-maujúdá)</p>	<p>حبس (Habs)—Confinement, a place of confinement.</p>
<p>Present state or condition, present circumstances.</p>	<p>حبس بیجا (Habs i-bejá)—Wrongful confinement.</p>
<p>حالداری (Háldár)—A village officer next to patwari, an assistant accountant.</p>	<p>حبس درام بعبور دریائے شور (Habs-i-dawám ba-ubúr-i-daryá-i-shor)—Transportation for life.</p>
<p>حالی (Hálí)—(1) Current (as coin) (In Hyderabad and other states the coin of the state in contra distinction to <i>kaldar</i> or the Queen's coin). (2) (Delhi) Government assessment, present payment of revenue.</p>	<p>حبہ (Habú)—One grain; the weight of a grain of barley; a measure equal to two barley-corns.</p>
<p>حامل (Hámil)—Bearer.</p>	<p>حبيب (Habíb)—A friend.</p>
<p>حامل رقمہ (Hámil-i-ruqqá)—Bearer of the cheque, bearer of the letter.</p>	<p>حتی الامکان (Hatá-ul-imkán). } To  حتی المقدور Hatá-ul-maqdúr). }</p>
<p>حامل کو واجب الادا (Hámil ko wájib-ul-adá)—Payable to the bearer (as a cheque &amp;c).</p>	<p>the best of one's ability, to one's utmost.</p>
<p>حاملہ (Hámlá)—Pregnant.</p>	<p>حج (Haj)—Pilgrimage to Mecca.</p>
<p>حامی (Hámí)—Patron, supporter.</p>	<p>حج الفرض (Haj ul farz)—The enjoined pilgrimage to Mecca which is the duty of every true Musalman to perform once in his life time.</p>
<p>حامی بھرنہ (Hámí bharná)—To</p>	

حجّاز (Hajáz)—Mecca and the adjacent country Arabia Petraea.

حجب (Hajb)—(M. Law) Exclusion from inheritance. It is either entire or partial. By entire exclusion is meant the total privation of right to inherit; whereas *partial* exclusion means diminution of the portion to which the heir would be entitled.

حجب حرمان (Hajb-i-harmán)—Entire exclusion. With respect to this the uniform criterion of law is that respect and attention be paid to nearness of blood, for instance whenever an assemblage of children's children occurs, however low in descent, the nearer always exclude those more remote, and children in whatsoever degree exclude all persons related to the deceased through his parents or one of them and in general no relation can inherit with children of the deceased, except immediate parents and a husband or wife. Similarly, every person related to the deceased by both the father's and mother's side excludes entirely from inheritance a person by the father's side only provided they are equal in class and degree.

حجّات (Hujjāt)—Argument, plea, objection.

حجّات تأییدی و تردیدی (Hujjāt-i-tā'idī wā tardīdī)—The argu-

ments for and against a case, *pros and cons*.

حجّات کَرَنّا (Hujjāt karná)—(1) To contend, to take exception. (2) To dispute.

حجّات مقدّمه قائم کَرَنّا (Hujjāt-i-muqadmá qāyam karná)—To join issue.

حجر (Hajr)—(M. Law)—Annulment, disqualification, the invalidity of an act done by an incompetent person, as minor, slave, idiot.

حجم (Hajm)—Magnitude, bulk, size.

حد (Had)—(1) Limit, boundary. (2) (M. Law)—Castigations or punishments appointed to be inflicted for certain crimes.

حد بست (Had bast.) } Settlement,  
حد بندی (Had bandī). } demarca-  
tion of boundaries, adjustment  
of boundaries.

حد بلوغ (Had-i-bulúḡ)—The limit of puberty.

حد شکنی (Had-shiknī)—Encroachment, violation of a neighbour's land mark, trespass.

حد محدود (Had mahdūd)—Within defined limits, a term in lease or farming contracts which recognizes the power of the farmer over all the lands and within defined limits.

حداد (Hadád)—A gate-keeper.

حدود (Hudūd)—(1) (M. Law) Punishments (plural of Had)

The original design in the institution of Hudú'l is determination not the absolution of the person punished see تعزیر (2) Boundaries, limits, confines.

(3) Definitions.

حدود اربع (Hadúd-i-arbá)—The four boundaries.

حدود ارضی (Hadúd-i-arzī)—Local limits.

حدود شرعیہ (Hadúd sharīyá)—Penal laws.

حد (Hadá)—Bounded.

سرحد (Sarhad)—Border, boundary line.

سه حدہ (Saihaddá)—A place or point where three boundaries meet.

حدیث (Hadís)—Traditions. The traditional sayings and doings of Mohammad, having for the most part the force of laws :—These traditions are divided into two classes (1) The simple sayings of the Prophet from his own uninspired judgment, and (2) Sayings from divine inspiration. After Mohammad's death, they were at first quoted by his companions merely in order to decide occasional disputes or to restrain men from certain actions which the Prophet had prohibited, and thus, in progress of time, they became a standard of judicial determination. The first collection of them was made in

the *khalifat* of Ali ; and in after times many pious men employed themselves in making those collections. There are besides these, a multitude of traditions, concerning the acts and sayings not only of the Prophet, but also of the companions and immediate successors ; which, though not of equal authority, are nevertheless admitted to have some weight as precedents in judicial decisions, when not repugnant to reason or contradicted by Koran. (Hadís properly signifies an occurrence or event. Some Mohammadan commentators define it to mean "an emanation" and understand it particularly in this sense when applied to the sayings and actions of their Prophet.) See احادیث

حدیث قدسی (Hadís-i-qudsī)—Divine traditions.

حدیث نبوی (Hadís i-nabúf)—Traditions of the Prophet.

حر (Hur)—A free man.

حراست (Hirásat)—Custody.

زیر حراست (Zér-i-hirásat)—Under custody, under arrest.

حراست جایز (Hirásat-i-jáyez)—Lawful custody.

حراست سے بھاگنا (Hirásat se bhágná)—To escape from custody.

حراست جایز سے لے بھاگنا (Hirásat-i-jáyez se le bhágná)—To take out from lawful custody.

حراست میں رکھنا (Hirásat men rakhná)—To keep or detain in custody.

حراست میں سپرد کرنا (Hirásat men supurd karná)—To commit to custody.

حرام (Harám)—Unlawful, forbidden, applied to all things or acts which the law disallows or condemns, as prohibited food or beverage; improper actions.

حرام خورد (Harám khor)—A venal or corrupt person, as one who takes bribes or makes other unlawful gains.

حرام زادہ (Harám zádá)—A bastard.

حرام کا (Harám ká)—Ill-gotten.

حرام کاری (Harám kárf)—Any forbidden act (but especially fornication and adultery.)

حرام ہونا (Harám honá)—To be unlawful for.

حرب (Harb)—War, warfare.

سامان حرب (Sámán-i-harb)—Ammunition.

حربہ کرنا (Harbá karná)—To attack.

حرف (Harf)—Letter.

حرف بہ حرف (Harf ba harf)—Literally, word by word.

حرف بنانا (Harf banáná)—To alter letters or words; to alter or tamper with (a writing or document).

حرف پر انگلی رکھنا (Harf par unglí rakhná)—To find fault with, to censure, to criticise.

حرف رکھنا (Harf rakhná kísí par)

—To lay a blame on, to stigmatize.

حرف گیری کرنا (Harfigírí karná)

—To criticise, to find fault with, to censure.

حرفت (Hirfut)—Craft, cunning.

حرفۃ (Hirfá)—Art, trade.

اهل حرفۃ (Ahl-i-hirfá)—Artizans, traders.

حرکات (Harkát)—Actions, proceedings.

حرکات و سکنات (Harakát wá suknát)—Manners and movements, gesticulations.

حرکت (Harkat)—Motion; an act (generally improper).

تبدیل یا انقطاع حرکت (Tabdíl yá inqita-i-harkat)—Change or cessation of motion.

حرکت کا باعث ہونا (Harkat ká báis honá)—To cause motion.

حرکت بیجا (Harkat-i-bejá)—A wrongful act.

حرمۃ (Hurmat)—Reputation, character.

حرمۃ بہا (Hurmat bahá)—Damages for loss of reputation, damages for defamation.

حرمۃ رکھنا (Hurmat rakhná)—To uphold the dignity of.

حرمۃ لینا (Hurmat lená)—To defame, to disgrace, to violate.

حریرۃ (Harírá)—A caudle given to lying-in-women.

حرۃ (Hurrá)—A free woman.

حرہ منکوحہ (Hurrá-i-mankúhá) —A free married woman.

حریف (Haríf)—An associate, a partner, a rival, an adversary; clever, cunning, facetious.

حریم (Harím)—The enclosure of the temple of Mecca.

حرز (Hárz)—Custody, safe keeping of goods or valuables. It is of two kinds in law.

حرز بالكاف (Hirz-i-bilháfiz)—Personal charge.

حرز بالمقام (Hirz bil muqám)—Custody in place, as in a house or shop.

حساب (Hisáb)—(1) Reckoning, calculation. (2) Account, accounts, bill (of charges), rate, price, charge.

حساب برابر کرنا (Hisáb barábar karná)—(1) To square accounts, (2) To do one's business, to finish a task.

حساب بھئی (Hisáb bahí)—Account book.

حساب بےباق کرنا (Hisáb bebáq karná)—To settle or adjust an account, to liquidate a balance.

حساب پاک کرنا (Hisáb pák karná)—To clear or settle accounts.

حساب پر چڑھانا (Hisáb par charháná).  
حساب میں درج کرنا (Hisáb men darj karná).

post or book (an account), to charge or debit, to carry to account.

حساب جانچنا (Hisáb jáñch-ná).  
حساب دیکھنا (Hisáb dekh-ná). } To

examine or audit accounts.

حساب چوکنا (Hisáb chukáná)—To liquidate a balance, to settle an account.

حساب دینا (Hisáb dená)—To give or render an account.

حساب رکھنا (Hisáb rakhná)—To keep account (of), to keep accounts.

حساب سمجھنا (Hisáb samajhná)—To examine account.

حساب سمجھانا (Hisáb samjháná)—To render an account; to account for.

حساب کرنا (Hisáb karná)—To calculate, to make up or settle an account.

حساب لینا (Hisáb lená)—To take an account (from).

حساب کی رو سے (Hisáb kí rú se)—As per account.

حساب میں جمع کرنا (Hisáb men jamá karná)—To credit, to credit to an account, to deposit in one's credit.

حساب میں فرق آنا (Hisáb men farq áná)—A deficit or defalcation to take place.

حساب میں لینا (Hisáb men lená)—To take into account; to consider.

حساب نویس (Hisáb navís). An accountant.

حساب کتاب رکھنے والا (Hisáb kitáb rakhne wálá)—An accountant, a book-keeper.	Mohammedan Law of Inheritance.
حساب خانگی (Hisáb-i-khángí) Private account.	حساب الارشاد (Hasb-ul-irshád)—According to order or precept.
حساب رہن (Hisáb-i-raham)—Mortgage account.	حساب الحکم (Hasb-ul-hukm)—according to orders, as ordered.
حساب و کتاب (Hisáb o kitáb)—Accounts.	حساب الوصول (Hasb-ul-wasúl)—According to receipts. A term formerly used in revenue accounts to designate items of an uncertain value, of which no estimate can be made, and which are entered only after their actual receipts.
حساب و کتاب درست رکھنا (Hisáb o kitáb durust rakhná)—To keep or make up accounts.	حساب حال (Hasb-i-hál)—According to circumstances, as exigency may require.
امین حساب (Amín-i-hisáb)—Auditor of accounts.	حساب دستور (Hasb-i-dastúr)—According to custom, as usual.
بکری کا حساب (Bikri ká hisáb)—Bill of sales.	حساب ذیل (Hasb i-zail)—As follows, as below or under.
بہ حساب رسدی (Bá hisáb-i rasdí) <i>Proratá</i> , rateably.	حساب سرشتہ (Hasb-i-sareshtá)—As provided or fixed.
پکا حساب (Pakká hisáb)—Exact account.	حساب ضابطہ (Hasb-i-zábtá)—Formally, in a regular manner, duly.
چلتا حساب (Chaltá hisáb)—Account current.	حساب قانون (Hasb-i qánún)—According to law, in conformity with the law.
کچھا حساب (Kachchá hisáb)—A rough account.	حساب منشا (Hasb i-manshá). }
حسابی سال (Hisábí sál)—Financial year.	حساب مراد (Hasb-i-murád). }
حسب (Hasb)—According to, agreeably to, in conformity with, under (as حسب دفعہ), in accordance with.	Within the meaning, as defined, agreeably to the purport or intent of, having regard to the meaning.
حسب اطمینان (Hasb-i-itmínán)—To the satisfaction of, in a satisfactory manner.	حساب یا حسب و نسب (Hasb yá hasb o nasb)—Pedigree, lineage.
حسب الارث (Hasb-ul-irs)—According to inheritance, the division of an estate according to the	

حسن اخلاق (Husn-i-ikhlâq)—Affability, politeness.

حسن انتظام (Husn-i-intizâm)—Good management or administration.

حسن تدبير (Husn-i-tadbîr)—Sound policy.

حسن و قبح (Husn-o-qubah)—Merits and defects.

حشم (Hashm)—Train, equipage, suit.

حشو منهای (Hasho-i-minhâf)—Rent free and other assigned lands, rent free lands exempted from resumption.

حصار (Hisâr)—Fort, fortress.

حصار کرنا (Hisâr karnâ)—To besiege.

حصانت (Hisânat)—Continence, chastity.

حصر کرنا (Hasr karnâ)—To rely upon.

حصص (Hasas)—Shares.

حصص شرعی (Hasas-i-sharâf)—(M. Law) Legal shares. The Quran has ordained the shares of the heirs as follows:—One half, one fourth and an eighth, two thirds, one third and a sixth. See فروض.

حصول (Husûl)—Profit, gain, advantage.

حصول بالجبر (Husûl-i-bil jabr)—Exaction.

حصه (Hissâ)—(1) Share. (2) Part, portion, lot. (3) Class, compartment.

حصه اوسط (Hissâ-i-ausat)—Average share.

حصه تقسیمی (Hissâ-i-taqsimî)—Distributive share.

حصه حاکمی (Hissâ-i-hâkmî)—The share or produce to which the ruler is entitled.

حصه خرد (Hissâ-i-khurd)—The smaller share.

حصه رسدی (Hissâ i-rasdi)—A proportionate share or part.

حصه معین (Hissâ i-munaiyan)—A fixed or specific portion or share.

حصه مساوی (Hissâ-i-masâwî)—An equal share.

حصه کشی (Hissâ-kashî)—(1) The distribution and appointment of shares according to strict genealogical succession. (2) Drawing lots.

حصه مکسر (Hissû mukassar). }  
حصه کسراتی (Hissâ-i-kasrâtî). } A  
fractional share.

حصه منتقله (Hissâ-i-muntaqilâ)—A transferred share.

حصه پتی (Hissa-i-patî)—A ploughman's share or wages in kind.

حصه داری (Hissa wârî)—Applied to revenue settlements founded on proportionate divisions, either between the cultivator and the government or according to the shares of joint owners.

حصہ دار (Hissá-dar)—(1) A shareholder, a sharer. (2) A partner, a coparcener.

حصہ داران (Hissá dárán)—Shareholders, sharers.

حصہ دار بیباق (Hissá dár i bebáq)—A solvent sharer.

حصہ داران کی جماعت (Hisse dárán kí jamáyet)—Body of shareholders, a joint stock company.

حصہ داری (Hissa dárí)—Coparcenership, applied especially to a village in which a number of sharers have a joint proprietary right.

حضور (Huzúr)—Your majesty, your lordship, your worship, your honor.

حضور تحصیل (Huzúr tahsíl)—(1) The collection of revenue by the chief fiscal officer of the government without the intervention of a third party. (2) The *tahsíl* at the headquarters of the Collector of a district.

حضور محال (Huzúr muhál)—Estates paying revenue direct to the government.

حضور میں (Huzúr men)—Before the court, in presence of.

حضور نویس (Huzúr-navís)—Secretary of State, one who registers all royal grants and orders, a private secretary.

حضوری (Huzúrí)—Privilege of paying revenue direct to

government, collections made directly by the government.

حظ خلاف واضح فطری (Haz-i-kbiláf wázá-i-fitrí)—Unnatural lust.

حفاظت (Hifázat)—(1) Protection, charge, defence, care, custody. (2) Security, safety.

حفاظت جائز (Hifázat-jáyez)—Lawful custody.

حفاظت خود اختیاری (Hifázat-i-khud akhtiyárf)—Private defence.

حفاظت ذاتی (Hifázat-i-zátí)—Self-defence.

حفاظت جان و مال (Hifázat-i-ján o-mál)—Protection of person and property.

حفاظت کرنا (Hifázat karnà)—To protect, to guard, to keep in custody.

حفاظت میں رکھنا (Hifázat men rakhná)—To place in security or custody.

حفاظت میں لینا (Hifázat men lená)—To take charge of.

حفظ ما تقدم (Hifz má taqqadum)—Foresight, precaution.

حفظ مراتب (Hifz-i-marátib)—Observing etiquette, etiquette.

حق (Haq)—(1) Right, title, interest. (2) Due. (3) Proper, true, just. (4) Behalf.

حق آسایش } (Haq-i-ásá-yesh).  
 حق استفادہ } (Haq-i-istí-fádá).  
 Ease-



حق آسایش بوجه ضرورت (Haq-i-ásá-yash bawajah i-zarúrat)—Easement of necessity.

حق استفاده مثبت (Haq-i-istifádá-i-musbit)—Affirmative easement.

حق استفاده منفی (Haq-i-istifádá-i-manfi)—Negative easement.

حق استفاده عیان (Haq i-istifádá-i-ayán)—An apparent easement.

حق استفاده مسلسل (Haq-i istifádá-i-musalsil)—A continuous easement.

حق استفاده غیر مسلسل (Haq i-istifádá-i-gair musalsil)—A discontinuous easement.

حق اعاده زناشویی (Haq-i-iádá-i-zaná shof)—Restitution of conjugal right.

حق السعی (Haq-ul-saí)—Legal remuneration; remuneration for assistance.

حق الخدمة (Haq-ul-khidmat)—Remuneration.

حق العبد (Haq-ul-abd)—The right of an injured individual to redress.

حق بهینت (Haq-i-bhent)—Presents frequently made half yearly by the malguzars to native officers in authority.

حق تحریر (Haq-i-tahrír)—The fee of the writer of a document; scribe's fee, fee paid to the clerk of a legal practitioner.

حق تحصیل (Haq-i-tahsíl)—The right of collection, the fee of the person collecting rent.

حق تصنیف (Haq-i-tasníf)—Copy right.

حق تلفی (Haq talfí)—Violation of right, depriving one of his right.

حق تلفی کرنا (Haq talfí karná)—To deprive of a right, to do a wrong to, to act unjustly towards.

حق تهرنا (Haq t̤habráná)—(1) To determine or adjudge a right. (2) To settle one's right or due.

حق ثابت کرنا (Haq sábit karná)—To establish a right or claim.

حق چاهنا (Haq cháhna)—To claim or demand a due.

حق چهارم (Haq-i-chahárum)—A fourth share.

حق حی القائمہ (Haq-i-haiyul-qáimá)—The right of survivorship.

حق باقی ماندگی (Haq-i-báqí ماندگی)—The right of survivorship.

حق حین حیاتی (Haq-i-hín-i-hayátí)—A life interest.

حق دبا (Haq dabáná)—To usurp a right, to dispossess.

حق دستور (Haq-i-dustúr)—An allowance equal to 10 per cent on the amount payable to government by a lessee in lieu of waste land.

حق رعایا (Haq-i-riáyá)—The right of a cultivator; a tenant's right.

حق زمینداری (Haq-i-zamindárf)—The rights and interests of

a landowner, proprietary right of a <i>zemindar</i> .	حق رواجی ( Haq-i-riwájí )—A customary right.
حق سربراہ کار (Haq-i-sarbaráhkár) —The right of a manager (the head of a village.)	حق مستقل قائم الوجود (Haq-i-mus-taqil-qáim ul wajúd)—An indefeasible inchoate right.
حق سرکار ( Haq-i-sarkár )—The right of government to a share of crops or a money commutation.	حق مصنفی ( Haq-i-musannífí ) —Copy right.
حق شفع (Haq-i-shufá)—Right of pre-emption. This right may be based either on Mohammedan Law which is called حق شفع	حق مقابضت ( Haq-i-muqábízat ) —Right of occupancy.
شرعی (Haq-i-shufá sharaí) or on Record of right which is termed شفع بر دیناے واجب العرض <i>Shufa bar bindai wájibularz</i> , or on custom which is called شفع	حق مقابضت بوجه شدامد قدیم (Haq-i-muqábízat bá wajah-i-shud ámad-i-qadím)—Right of occupancy by prescription.
شفع بر دیناے See شفع رواج	حق مستاجر ( Haq-mustájrf ) Farming right.
حق عصبیت (Haq-i-usúbat)—Right of a residuary.	حق معین (Haq i-muayan). } A
حق عودی ( Haq údi )—Reversion, right of a reversioner.	حق محدود ( Haq-i-mahdúd ). } limited or definite interest.
حق قانونی (Haq-i-qánúní)—Legal right.	حق نان و نفقه (Haq-nán o nafqá) —Right of maintenance.
حق قائم مقامی (Haq-i-iqáyemmuqá-mí)—Right of representation.	حق و مراعات ( Haq-o-maráfiq ) Rights and interests.
حق قدامت (Haq qadámat)—The prescriptive right, a right acquired by prescription.	حقدار ( Haqdár )—Holder of a right or claim to something.
حق مالکانه (Haq-i-malkánà)—The proprietary right.	حقدار ہونا ( Haqdár honá )—To have a right, to be entitled to something.
حق ملکیت ( Haq-i-milkiyat ) —Right of property.	حقداری (Haqdári)—The holding of any right or privilege.
حق مرجع (Haq-i-murajjáb)—Preferential right.	حق دینا (Haq dená)—To give one his right, to concede a right.
	حق رسی (Haq rasí)—Relief, remedy.
	حق ناتمام (Haq-i-nátamám) —An imperfect title.

حق گزر (Haq-i-guzar)—Right of way.	حقیقت استقبالی (Haqíat-i-istaqbálí)—An interest in future.
حقوق بنکر (Huqúq-i-bankar)—Forest rights.	حقیقت بلا شرکت غیر (Haqíyat bilá shirkat-i-ğair)—An exclusive interest.
حق شکار ماهی (Haq-i-shikár-máhi)—Right of fishery, piscary.	حقیقت تھیکہ داری (Haqíyat theká-darí)—Holding on lease, a lessee's tenure or interest.
حق چرائی (Haq charáí)—Right of common, right of pasturage	حقیقت شکی (Haqíat-i-shikmí)—An under-tenure.
حق بی دخلی (Haq i-bedaḥlíf)—Right of ejectment.	حقیقت غالب (Haqíyat-i-ğálib.)—A dominant tenement.
حقوق زمینداری (Huqúq-i-zemindarí)—Zemindari rights.	حقیقت غیر منقسمہ (Haqíyat-i ġair-munqismá)—An undivided holding or tenure.
حقوق زوجیت (Huqúq-i zaujiat)—Conjugal rights.	حقیقت قابل نیلام (Haqíat-i-qábil-i-nilám)—A saleable tenure.
حقوق شوہری (Huqúq-i-shohrí)—Marital rights.	حقیقت کی قسم (Haqíyat kí qism )
حقوق کاشتکاری (Huqúq-i-káshatkári)—Right of cultivation.	نوعیت حقیقت (Naúyat-i-haqíyat.) } Na-ture of tenure.
حقوق نمبرداری (Huqúq-i-lambar-darí)—The fees due to lambar-dars for realizing rents.	حقیقت لاکھسراجی (Haqíat-i-lákhírají)—A revenue free tenure.
حقوق و دیون (Huqúq wá dayún)—Rights and obligations.	حقیقت معافی (Haqíat-i-muáfi)—A rent free tenure.
حقوق و متعلقات (Huqúq wá mutalliqát)—Rights and appurtenances.	حقیقت مغارب (Haqíyat-i-maḡlúb)—A servient tenement.
حقہ پانی (Huqqá páni)—Social intercourse.	حقیقت ناقص (Haqíat i-náqis)—A defective title.
حقہ پانی بند کرنا (Huqqá pání band karná)—To excommunicate, to put one out of caste.	حقیقت حال (Haqíqat hál)—The true or real facts or circumstances of a case.
حقیقت (Haqíyat)—Tenancy, tenure, right, title, property, holding.	حقیقت میں (Haqíyat men) } In
حقیقت اراضی (Haqíyat-arází)—Interest in land.	فی الحقیقت (Fil haqíqat.) } truth, in fact, indeed.
	حقیقی بھائی (Haqíqí bháí)—Full brother, own brother.

- (Rishtádár-i-haqíqí) رشته دار حقیقی  
—A relation of the full blood.
- (Hukkám) حکام --Officers; authorities, rulers.
- (Hukkám bálá dast) حکام بالا دست  
—Superior officers or authorities.
- (Hukkám i-díwání) حکام دیوانی  
—Civil officers.
- (Hukkám-i-zilá) حکام ضلع  
—District officers, local authorities.
- (Hukkám-i faujdarí) حکام فوجداري  
Magisterial authorities.
- (Hukkám-i-mátiहत) حکام ماتहत  
—Subordinate officers
- (Hukkám-i-mál) حکام مال  
—Revenue authorities.
- (Hukkámí) حکامی  
—Grants of land made by the officers of government or ruling authority. These lands are not liable to resumption.
- (Hukkámí muáfí) حکامی معافی  
—See above.
- (Hukm) حکم —(1) Order, decision, judgment, sentence, decree, an ordinance. (2) Law, edict. (3) Rule, judicial authority. (4) Permission, sanction.
- (Hukm-i-sání) حکم ثانوی  
—Until further order.
- (Hukm-i-ákhir) حکم آخر  
—A final order.
- (Hukm-i-izbár wajah) حکم اظهار وجه  
—A rule, *nise*.
- (Hukm-i-izhár wajah qatai karná) حکم اظهار وجه قطعی کرنا  
—To make a rule absolute.
- (Hukm-imtináí) حکم امتناعی —An injunction, a prohibitory order.
- (Hukm-i-imtináí chandrozá) حکم امتناعی چندروزه  
—A temporary injunction.
- (Hukm-i-imtináí-dawámí) حکم امتناعی دوامی  
—A perpetual injunction.
- (Hukm-i-infisákh-i-bandobast) حکم انفساخ بندوبست  
—Order of annulment of a settlement.
- (Hukm-i-bedaḡhlí) حکم بیدخلی  
—An order of ejectment.
- (Hukm-i-bebát) حکم بیعبات  
—An order for foreclosure.
- (Hukm-i-tákídí) حکم تاکید  
—An order strictly enjoining the execution of some previous order, a pre-emptory order, reminder.
- (Hukm-i-tabrírí) حکم تحریری  
—A written order.
- (Hukm-i-ḡhás) حکم خاص  
—A special order.
- (Hukm-i-ḡharchá) حکم خرچه  
—Order as to costs.
- (Hukm-i-darmiyání) حکم درمیدانی  
—An interlocutory order.
- (Hukm-i-ḡmissí) حکم دسمسی  
—An order of dismissal.
- (Hukm-i-supurdḡí) حکم سپردگی  
—An order of reference; an order of commitment.
- (Hukm-i-sazá) حکم سزا  
—A sentence, an order of punishment.

حکم سزائے موت (Hukm sazá-i-maut)  
—A capital sentence, a sentence of death.

حکم ضبطی (Hukm-i-zabtí)—An order of resumption or forfeiture.

حکم عدالت (Hukm-i-adálat)—A judicial order, a decree.

حکم متفرقہ (Hukm-i-mutfaríqá)—A miscellaneous order.

حکم نا منظروری (Hukm-i-náman-zúrí)—An order of rejection.

حکم واپسی (Hukm-wápsí)—An order of remand.

حکم ناطق (Hukm-i-nátíq.) } A  
حکم قطعی (Hukm-i-qatáí.) } final order.

حکم گشتی (Hukm-i-gashtí)—A circular order.

حکم موقوفی (Hukm-i-mauqúfí)—  
An order of dismissal (of a person).

حکمت عملی (Hikmat-amlí)—Practical skill, judicious management, tact, *savoir faire*.

حکمت کرنا (Hikmat karná)—(1)  
To exercise wisdom or skill.

(2). To contrive, to scheme. (3)  
To practise physic.

حکمنامہ (Hukmnámá)—A process; a writ; a written order or warrant.

حکمنامہ حاضری ذاتی (Hukm námá-i-házrí-i-zátí)—Writ of *Habeas Corpus*.

حکمنامہ اجرائے ڈگری (Hukm námá-ijráí-i-dígrí)—A process of execution, an execution writ.

حکمنامہ گرفتاری (Hukm-námá-i-gríftárí)—A warrant of arrest.

حکمنامہ عدالت (Hukm-námá-i-adálat)—A judicial process.

حکمنامہ طلبی (Hukm-námá-i-talbí)—A summon.

حکومت (Hukúmat)—Authority, power, sway, rule, sovereignty, government.

حکومت جتانا (Hukúmat játáná)  
To make a display of authority.

حکومت شاکہسی (Hukúmat-i-shakhsí)—Monarchy; despotic government.

حکومت جمہوری (Hukúmat-i-jam-búrí)—A republic, democracy.

حکومت کرنا (Hukúmat karná)—To exercise authority, to rule.

حلال (Halál)—(1) Legal, lawful, lawfully acquired or earned. (2) An animal the flesh of which is lawful to eat according to the Mohammedan law. (3) A woman laying aside mourning for the death of her husband at the expiration of one hundred days (during which time she is not by law allowed to marry).

حلال کرنا (Halál karná)—(1) To make lawful, to slaughter (an animal) according to the forms prescribed by the Mohammedan Law. (2) To kill, to murder. (3) To marry a kept woman or mistress.

حالا (Hallálá)—A woman married again with her first divorcer after she had been divorced by her second husband.

حالف (Halaf)—An oath.

حالف اُتھانا (Halaf uṭháná)—To take an oath, to swear.

حالف دروغی (Halaf darogí)—Perjury.

حالفان بیان کرنا (Halafan bayán karná)—To state on oath.

حالف دینا (Halaf dená)—To administer an oath, to put one on oath.

حالف سے اظہار دینا (Halaf se izhár dená)—To depose on oath.

حالف نامہ (Halaf námá)—An affidavit, a declaration on oath.

حلقہ (Halqá)—A circle, a circuit of villages; a boundary line which includes all the lands and dwellings of a village or helmet.

حلقہ بندی (Halqábandí)—Arrangement of villages in circles of groups (for village accountants, schools &c.)

حلی (Hallá)—Ornaments of a woman.

حلیہ (Hulíyá)—A descriptive roll, a description of the face or countenance of a man.

حلیہ لکھنا (Hulíyá likhná)—To write the peculiar marks and features of a man.

حوال (Hammál)—A porter, a carrier.

حمایت کرنا (Himáyat karná)—To patronize, to support, to espouse the cause of, to defend.

حمایتی (Himáyatí)—Partizan; protector, patron.

حمل (Hamal)—Gestation, pregnancy.

حمل رہنا (Hamal rahná)—To conceive, to become pregnant.

حمل کا گراؤ (Hamal ká giráná)—To cause miscarriage.

حملہ (Hamlá)—Assault, battery, attack.

حملہ کرنا (Hamlá karná)—To attack.

حملہ کرنے والا (Hamlá karne wálá)—An assailant.

حملہ کی دھمکی دینا (Hamlá kí dhamkí dená)—To threaten an assault.

حملہ کی نمائش (Hamlá kí nu-máish)—Show of assault.

حواری (Hawárí)—A companion or disciple of Mohammad or Christ.

حواشی (Hawáshí)—Margin, border; those who sit on the borders of a carpet.

حوالدار (Hawaldár)—(1) A military officer in native regiments of inferior rank. (2) A head constable. (3) One employed to protect the grain before it is stored. (4) A steward or agent employed for the management of a village.

حوالہ (Hawálá)—(1) Charge, trust. (2) Consignment. (3) Reference.

حوالہ دینا ( Hawálá dená )—To make a reference ; to quote an authority.

مقدمہ کا حوالہ دیا گیا ( Muqadmá ká ha rálá diyá gayá )—The case was referred to.

حوالہ کرنا ( Hawálá karná )—To hand over, to make over, to transfer, to consign, to commit, to deliver in trust, to deposit.

حوالگی مال ( Hawálgí-i-mál )—Delivery of goods.

حوالات ( Hawálát )—(1) Custody. (2) Lock-up.

حوالات کرنا ( Hawálát karná ). }  
 حوالات میں دینا ( Hawálát men denà ) } To put in custody.

حوالات میں رکھنا ( Hawálát men rakhná )—To detain, to place in custody.

حوالی ( Hawáli )—Environs; outskirts ; suburbs.

حوالی شہر ( Hawáli-i-shahr )—Environs of a city.

حوصلہ مند ( Hauslá mand )—Aspiring, ambitions, enterprising.

حوصلہ نکالنا ( Hauslá nikálná )—To satisfy one's ambitions, to do one's best.

حوالی ( Havelí )—(1) A house, a dwelling, a group of houses (2) The districts or lands attached to or in the vicinity of a town the revenues of which were devoted to the support of a military garrison.

حیات ( Hiyát )—Life.

تأ حیات اپنے ( Tá hiyát apne )—During his lifetime.

قابض تا حیات شخص دیگر ( Qábiz tá hiyát-i-shakhs dígar )—A tenant *pour die*.

حیالہ ایم ( Hai-ul-qáyam )—Surviving, living.

حیالہ ایم وراثت ( Hai-ul qàim wursá )—The surviving heirs.

حیثیت ( Haisíyat )—Capacity, resources, means, status, nature, character.

حیثیت خراب کرنا ( Haisíyat kharáb karná )—(1) To make worse one's conditions or status, to ruin oneself. (2) To disfigure.

حیثیت رکھنا ( Haisíyat rakhná )—To possess means, to have property.

حیثیت عرفی ( Haisíyat-i-urfí )—Repute, reputation,

ازالہ حیثیت عرفی ( Azálá-i-haisíyat-i-urfí )—Defamation.

حیثیت فریقین بلحاظ یکدیگر ( Haisíyat-i-faríqen bá liház-i-yakdígar )—The relative position of parties.

حیلہ ( Hílá )—Evasion, shift, pretence, impediment, device, trick, expedient.

حیلہ کرنا ( Hílá karná )—To practise deceit, to make pretence.

حیلہ یا صراحتاً ( Hílátan yá saráhtan )—Directly or indirectly.

حین حیات ( Hín hiyát )—Life time.

پتہ حین حیاتی (Paṭṭā i-hínhiyáti)  
—Lease for one's life.

shakhs ki lín híyát) —During one's life time.

کسی شخص کی حین حیات (Kisí

Haiwánát)—Animals.

## ( خ )

خاتمہ (Khátimá)—*Finis*, end, appendix.

خاتون (Khátún)—A lady.

خادم (Khádím)—A servant, one who has charge of a religious bequest or endowment.

خارج (Khárij)—External, put off, excluded, extrinsic.

خارج از اختیار (Khárij az akhtiyár) *ultra vires*, beyond jurisdiction.

خارج از بحث (Khárij az bahas )  
Out of question.

خارج از میعاد ( Khàrij az miyád ).  
—Barred by limitation.

خارج از حدسماعت ( Khárij az had-i-samáat)—Beyond time, barred by limitation, beyond statutory limits.

خارج کرنا (Khárij karná)—(1) To strike off. (2) To dismiss (a suit). (3) To reject, to exclude (4) To remove, to dispossess.

خارجہ (Khárijá) —The word at the bottom of a page (which is repeated at the beginning of the next page, a catch-word ; an asterisk.

خارجی ( Khárjī )—(1) Extrinsic (as evidence.) (2) Belonging to a separate village or community (opposed to *Dakhli*) (3) A body of heretics who do

not reckon *Ali* among the legal successors of the Prophet, a member of this sect.

خاص ( Khás )—Special, particular, chief.

خاص کرنا (Khnás karná)—To confiscate.

خاص دادرسی ( Dádrasi-i-khás )  
—Specific relief.

خاص تحصیل (Khás tahsíl)—Government collections without the intervention of a zamindar or farmer of the revenue.

خاص زمین ( Khás zamín )—Land of which the revenue is collected by government officers immediately from the cultivators.

خاص محال ( Khás mu'ál )—An estate managed by the government.

خاصہ (Khásá)—Banquet, a confiscated estate.

خاصہ ( Khássá )—Characteristic, natural.

خاصیت (Khásfiyat)—Quality, attribute, peculiar nature.

خاطر خواہ (Khátir khuáb)—Satisfactory.

خاطر داری کرنا (Khátir dárí karná)  
—To show consideration for, to receive or entertain one warmly.



خاکا (Kḥáká)—A plan, a sketch, a tracing.

خاکا اُتارنا (Kḥáká utárná)—To make a tracing of, to trace, to sketch.

خاکا اُڑانا (Kḥáká úṛáná)—To defame.

خاکي (Kḥákí)—Unirrigated land (depending wholly on rain), a brown color.

خالالا (Kḥálá)—Maternal aunt.

خاله زاد بھائی (Kḥálá zád bhái)—Cousin, mother's sister's son.

خالص (Kḥális)—Pure, genuine.

خالصی (Kḥálsá)—(1) An office of government in which the business of the revenue is transacted; exchequer. (2) Lands under the management of government. Crown lands, revenue-paying lands as opposed to rent free. (3) The name of a sect of the Sikhs who profess pure Hinduism.

خالو (Kḥálú)—Maternal uncle, husband of a mother's sister.

خام (Kḥám)—(1) Inexpert, inexperienced. (2) Not solid or substantial. (3) Rough approximate as (تخمینیہ خام). (4) Lower, smaller (weight or measure opposite to *Pukhtá*). (5) (In Revenue Law) the gross revenue of a village, as opposed to the net revenue; also a settlement made with the cultivators direct, without the intervention

of a third person as a farmer or *zemindar*, the estate being managed by the officers of the government.

خام آمدنی (Kḥám ámdaní)—Gross receipts or collections.

خام تحصیل (Kḥám tahsíl)—Collection of the revenue in gross from the cultivators direct by the government. (This is done when the proprietor of the land does not accept settlement terms).

خام تحصیل کرنا (Kḥám tahsíl karná)—To take under direct management.

خام جمع بندی (Kḥám jamábandí)—Gross assessment before making deductions for charges, assessment or settlement with the cultivators direct.

خام چٹھا (Kḥám chiṭṭhá)—A rough statement or accounts.

خاندان (Kḥándán)—(1) Family. (2) Lineage, descent.

خاندان شاہی (Kḥándán-i-sháhí)—Royal family, dynasty.

خاندان غیر منقسمہ (Kḥándán-i-gair-munqisímá)—An undivided family.

خاندان مشترکہ (Kḥándán-i-mush-tarká)—Joint family.

A Hindu joint-family is a corporation consisting of all persons lineally descended through males from a common ancestor, provided that neither they, nor those, through whom they

claim as descendants of the common ancestors, have separated from the family by partition, by adoption into the family of one who is not a co-parcener, or in the case of females: by marriage into another family. The ordinary incidents of a joint family are commensality, a common family fund, a common manager, a common residence, common religious rites, common family ceremonies.

The incidents of a joint family are not the same in all the schools, for instance under the *Mitakshara* succession takes place, on the death of any member, by survivorship and not by inheritance, while under *Dayubhag*, the share of the deceased is taken by his heirs, whether such heirs be his male issue or any of them who succeed in default of male issue. (Cunningham's Digest).

خاندانی (Khāndānī)—(1) Relating to the family, hereditary (2) Of good family or rank.

خانگی (Khāngī)—(1) Domestic. (2) Private, personal. (3) A kept woman.

خانگی دست‌آویز (Khāngī dastāwez)—Private document.

خانگی معاملہ (Khāngī muāmlā)—A private affair, a domestic affair.

خانگی نزاع (Khāngī nizzā)—Domestic quarrel.

خانہ (Khānā)—(1) House. (2) Column of a tabular statement, head (in an account or statement); an apartment.

خانہ بدوش (Khānā ba dosh)—Vagrant.

خانہ پوری (Khānā purī)—Filling in the columns of, making entry in.

خانہ تلاشی (Khānā talāshī)—The act of searching a house, search of a house.

خانہ تلاشی لینا (Khānā talāshī lenā)—To search a house.

خانہ جمع سے بڑھ جانا (Khānā-i-jamā se barh jānā)—To exceed the amount at credit.

خانہ شماری (Khānā shūmārī)—A census of houses, a census.

خانہ کبائی (Khānā kbāī)—A term given to an estate which has been settled with farmers in consequence of the absence of any proprietary right. (The name arises from the column, in the settlement papers, devoted to "proprietor" remaining blank).

خبر (Khabar)—(1) Information, news, intelligence, an announcement. (2) A saying of the Prophet, tradition.

خبر خیزی (Khabar-i-khizrī)—Intelligence of the intentions of government by guess work.

خبردار رہنا (Khabardār rahnā)—To keep on one's guard; to remain on the look out.

خبرداري ( Khabardārī )—Care, charge, custody.

خبردار کرنا ( Khabardār karnā )—To warn, to caution.

خبر دہندہ ( Khabar dihandā )—Inform-  
former.

خبر دینا ( Khabardenā )—To inform, to apprise, to give information.

خبر رہنا ( Khabar rahuā )—To be informed of, to be on the look out.

خبر گیران ( Khabar girān )—One who takes care (of) or looks (after).

خبر گیری ( Khabargirī )—(1) Management. (2) Informing, spying.

خبر لگانا ( Khabar lagānā )—To seek for a trace of, to search (for stolen property &c.).

خبر لینا ( Khabar lenā )—(1) To look after, to take care of. (2) To be after one, to serve one out.

خبر ہونا ( Khabar honā )—To be informed.

خبر معتبر ( Khabar-i-muatbir )—Creditable information.

ختم کرنا ( Khatm karnā )—To conclude, to close, to finish.

معاملہ ختم کرنا ( Muāmlā khatm karnā )—To conclude a bargain.

ختہ کرنا ( Khatnā karnā )—To circumcise.

خداوند ( Kḥudāwand )—My lord, your lordship.

خدشہ ( Kḥadshā )—Danger, apprehension.

خدمات ( Kḥidwāt )—Services, appointments.

خدمت منصبی ( Kḥidmat-i-mansabī )—Duty.

خراج ( Kḥirāj )—Tax, tribute, duty, revenue.

خراج تحصیل کرنے والا ( Kḥirāj tahsīl karne wālā )—Tax gatherer ; rent-collector.

خراج گزار ( Kḥirāj guzār )—Tributary, one who pays revenue to government.

خراجی ( Kḥirājī )—Subject to taxation, revenue paying land.

خرچ ( Kḥarch )—Expenses, disbursements, charge, debit, the debit side of an account.

خرچ جیب ( Jeb kḥarch )—Pocket-money ; pin-money.

خرچ اٹھانا ( Kḥarch uṭhānā )—To bear the expense of; to act as a disbursing officer, to take upon oneself the expense, charge, &c., of.

خرچ بالائی ( Kḥarch-i bālāf )—Extra-expenses, contingent expenses.

خرچ مملکت ( Kḥarch-i-mumlikat )—Imperial expenditure.

خرچ دیہی ( Kḥarch dihi ).  
اخراجات دیہی ( Ikḥrājāt dihi ). } Vil-

lage expenses. (An item which is deducted from the collections made by a lambardar at the time of the distribution of profits).

خرچ میں لکھنا ( Kḥarch men likh-nā )—To enter as costs, to charge to, to debit, to assess.

خرچہ (Kḥarchá)—Costs.

خرچہ بحساب رسدی (Kḥarchá ba hi-sáb-i-rasdi)—Proportionate costs.

خرچہ دلانا (Kḥarchá diláná)—To award costs, to adjudge costs.

خرچہ عدالت (Kḥarchá-i-adálat)—Court expenses.

خرچہ مقدمہ (Kḥarchá-muqadmá)—Costs in a suit.

خرچہ مطابق نتیجہ کے دلایا جائے (Kḥarchá mutábīq natīje ke diláyá jāe)—Costs to abide the result.

خرچہ عاید کرنا (Kḥarchá áyad kar-ná)—To saddle with costs.

خرچہ عدالت ماتحت (Kḥarchá-adálat-i-mátihat)—Costs of the lower court.

خرچہ یافتنی (Kḥarchá yáftanī)—Recoverable costs.

خرده (Kḥurdá)—A bit, change (small coin), small wares.

خرده فروش (Kḥurdá farosh)—A retail dealer, a pedler.

خریج (Kḥarīj)—Small change.

خرید (Kḥaríd)—Buying, purchase.

زر خرید (Zar kḥaríd)—Bought with one's own money.

خرید و فروخت (Kḥaríd o farokht)—Buying and selling, business, transactions, trade, commerce.

ایکت خرید و فروخت (Ėkt kḥaríd o farokht)—The Negotiable Instruments Act.

خرید و فروخت کرنا (Kḥaríd o farokht

karuā)—To negotiate with ; to transact business.

خریدار (Kḥarídár)—Purchaser; vendee.

خریدار خوش قبالہ (Kḥarídár-i-kḥush qibálá)—A purchaser by a private contract.

خریدار زر دگري (Kḥarídár-i-zar-i-ḍigrí)—The purchaser of a judgment debt.

خریدار سارٹیفیکٹ یافتہ (Kḥarídár-i-sarṭífikaṭ yáftá)—A certified purchaser.

خریدار بعوض قیمت (Kḥarídár-bá-ewaz-i-qímat)—A purchaser for value.

خریدار فرضی (Kḥarídár-i-farzí)—An ostensible purchaser, a fictitious purchaser.

خریدار مقدم (Kḥarídár-i-muqad-dam)—A prior purchaser.

خریدار نیک نیت (Kḥarídár-i-nek níyat)—A *boná-fide* purchaser.

خریدار نیلام (Kḥarídár-i-nílám)—An auction-purchaser.

خریدار نیلام اجراء دگري (Kḥarídár-nílám-i-ijrá-i-ḍigrí)—An execution purchaser.

خریطہ (Kḥarítá)—The envelope of a letter, especially the ornamental or silk covering of a letter addressed to or by a person of rank.

خریداری (Kḥarídári)—Purchase.

خزانچی (Kḥazánchí)—A treasurer.

خزانہ (K̥hazáná)—A treasury.

خزانہ سرکاری (K̥hazáná í-sarkárí)

—Government treasury.

خزانہ کا کام (K̥hazáná ká kám )

—Treasury work.

خسارہ (K̥hisárá)—Loss, damage,  
the plea of a suit for damages.

خسارہ اٹھانا (K̥hisárá uṭháná)—To  
suffer loss.

خسارہ منافع (K̥hisárá i-munáfá )  
—Loss of profit.

خسارہ نقدی (K̥hisárá-i naqdí)—Pe-  
cuniary loss.

خسر (K̥husar)—Father in-law.

خسر پورہ (K̥husar purá)—Brother-  
in-law.

خسرہ (K̥hasrá)—A list of the fields  
of a village, a field-book. This  
book contains the name of the  
proprietor and cultivator of  
each field, the name of each  
field, its measurement, the  
quality of the soil, the crop  
growing upon it and remarks.

See کاغذات بندوبست

خسرہ بھری (K̥hasrá bahí)—A field  
book, a ledger.

خسرہ پیمایش (K̥hasrá paimáyesh)  
—The register or statement of  
a land survey or measurement.

خشک سالی (K̥husk sálí)—A  
drought.

خشنودی مزاج کا پرورانہ (K̥hushnúdí  
mizáj ká parwáná)—A certi-  
ficate of good work.

خصلت (K̥haslat)—Disposition.

خصم (K̥hasm)—(1) Husband. (2)  
An enemy.

خصمانہ (K̥hasmání)—Inimically.

خصوصاً (K̥husúsan)—Particularly,  
especially.

خصوصیت (K̥hu-úsíyát)—Peculiar-  
ity, singularity; familiarity.

خصومت (K̥husúmat)—Animosity,  
enmity.

خطا (K̥hat)—(1) Writing, hand-  
writing. (2) Letter, epistle. (3)  
Line. (4) Deed of sale.

خطا نسخ کھینچنا (K̥hat-i-naskh  
khínehná)—To erase or disfi-  
gure by drawing a line over the  
writing, to cancel.

خطا قبالة (K̥hat-qibálá)—A deed  
of sale, a mortgage.

خطا کتابت (K̥hat o kitábat)—Cor-  
respondence.

خطا صراف (K̥hat-i-sarráf)—Bank-  
bill.

خطا شکستہ (K̥hat-i-shikastá )  
—Running hand.

خطا حد بندی (K̥hat-i-had bandí)  
—A boundary line.

خطا (K̥hatá)—A fault, a mistake,  
an error, an oversight.

خطا کرنا (K̥hatá karná)—To err,  
to blunder, to miss, to fail (of).

خطا وار (K̥hatáwár)—Faulty,  
guilty.

خطاب (K̥hitáb)—Title, honour.

خطاب کرنا (K̥hitáb karná)—To  
address, to accost, to show,  
displeasure.

خطب (K̲h̲utab) — Asking or demanding a woman in marriage, contracting a marriage.

خطبہ (K̲h̲utbā) — A discourse or sermon which the k̲h̲atib or preacher recites on the pulpit in the noon service of the congregational mosque on Friday, a prayer for the welfare of a king.

خطرہ (K̲h̲atrā) — Danger, risk, peril.

خطرہ خسارہ (K̲h̲atrā k̲h̲isā'ā) — Risk of loss.

خطرہ میں ڈالنا (K̲h̲atrā men dāl'nā) — To endanger, to expose to danger, to imperil.

خطوط (K̲h̲utūt) — Letters, epistles.

خفت اٹھانا (K̲h̲ifat uṭhānā) — To suffer indignity or slight, to be disgraced.

خفگی (K̲h̲afgī) — Displeasure, anger.

خفیف (K̲h̲afīf) — Little, slight, of small or no consequence, petty.

خفیف چوٹ (K̲h̲afīf choṭ). } Slight  
ضرر خفیف (Zarar-i k̲h̲afīf). }  
injury, slight hurt, simple hurt.

خفیف معاملہ (K̲h̲afīf muāmlā) — Trivial matter.

خفیف جرم (K̲h̲afīf jurm) — Petty offence.

خفیف رقم (K̲h̲afīf raqam) — Small amount, insignificant sum.

خفیف ہونا (K̲h̲afīf honā) — To be

lowered, to be regarded lightly, to be put to shame.

خفیفہ (K̲h̲afīfā) — Small.

مطالبات خفیفہ (Matalbāt-i-kāfīfā) — Small causes.

خفیہ (K̲h̲ufiyā) — Secret, private, clandestinely.

خفیہ خبر (K̲h̲ufiyā k̲h̲abar) — Secret or private intelligence.

خفیہ فروش (K̲h̲ufiyā-faroshī) — Clandestine selling, contraband traffic.

خفیہ کارروائی (K̲h̲ufiyā kārrowāī) — Secret investigation, demi-official proceedings, private proceedings.

خفیہ نوپسی (K̲h̲ufiyā-navīsī) — The business or office of secret intelligence.

خلاص (K̲h̲alās) — Liberation, release; freedom, manumission, emancipation.

خلاص پتر (K̲h̲alās patr) — Deed of release, deed of discharge.

خلاص ہونا (K̲h̲alās honā) — To be set at liberty, to be discharged, to be released; to be relieved.

خلاصہ (K̲h̲ulāsā) — Abstract, abridgment, substance, gist, conclusion, inference.

خلاصہ اظہار (K̲h̲ulāsā-i-izhār) — The substance of a deposition.

خلاصہ دعویٰ (K̲h̲ulāsā-i-dāwī) — The substance of a claim, the substance of a plaint.

خلاصہ دفعہ (K̲h̲ulāsā-i-dafā) — The marginal note.

خلاصہ مقدمہ (K̲hulāsá i-muqaddimá)

—(1) The substance of a case.

(2) The head note of a case (reported).

خلاصہ نظائر (K̲hulāsá-nazáir)—An epitome of rulings, the law-notes abridgment.

مجموعہ خلاصہ نظائر (Majmúá-i-k̲hulāsá-i-nazáir)—Digest, abridgment.

خلاصی (K̲halásí)—A native sailor, a native artillery man, a labourer

خلاصی پانا (K̲halásí páná) } To  
خلاصی ملنا (K̲halásí milná). }  
be released, to be freed.

خلاصہ نویسی (K̲hulāsá navísí )  
—Precis-writing.

خلاصہ نکالنا (K̲hulāsá nikálná)—To make an abstract of, to sum up.

خلاف (K̲hiláf)—Contrary, opposite, opposition, against, *versus*, contrary to.

خلاف اختیار (K̲hiláf ak̲htiyár)—Unwarranted, not authorised.

خلاف بیانی (K̲hiláf biyání)—Contradictory statement, misrepresentation.

خلاف بیانی بالعمد (K̲hiláf biyání-i bilamd )—Wilful misrepresentation.

خلاف ایمان معاملہ (K̲hiláf-i-imán-muámlá ) — Unconsciousable bargain.

خلاف حکم (K̲hiláf hukm )—Contrary to orders.

خلاف شرع (K̲hiláf-i-shará )—Contrary to Mohammadan law, illegal, unlawful.

خلاف عقل (K̲hiláf-i-aql)—Contrary to reason.

خلاف رویداد (K̲hiláf-rudád)—Opposed to the merits of a case.

خلاف ضابطہ (K̲hiláf zābtá )—Against or opposed to the rules of practice, irregular.

خلاف ضابطہ کارروائی (K̲hiláf zābtá kár rawáí)—Irregular proceeding.

خلاف ضابطہ عدالت (K̲hiláf-zābtá-i-adálat )—Contrary to courts practice.

خلاف قانون (K̲hiláf-i-qánún)—Illegal, unlawful.

خلاف مصلحت عامہ (K̲hiláf maslahat-i-ámmá )—Opposed to public policy.

خلاف قیاس (K̲hiláf-qiyás)—Improbable, anomalous.

خلاف ورزی (K̲hiláf warzí)—Breach, contravention.

خلاف ورزی معاہدہ (K̲hiláf-warzí muáhadá)—Breach of contract.

بصورت خلاف ورزی (Basúrat k̲hiláf-warzí)—In case of breach, in case of non-compliance, in case of default.

خلاف وجہ ثبوت (K̲hiláf wajah-sabút)—Contrary to evidence.

خلاف وضع فطری (K̲hiláf wazá-i-fitrí)—Unnatural.

خلاف نالیش (K̲hiláf-nálísh).

نالیش متخالف (Nálísh-i-mutk̲hálif). } A

cross suit or action, a counter charge.

خلاف هوتا ( *Khiláf honá* )—To be opposed to, to be against.

بخلاف ( *Ba khiláf* )—On the contrary.

خلاف رائے ( *Khiláf ráe* )—Note of dissent.

خلاف رائے ظاہر کرتا ( *Khiláf-ráe-zá-hir karná* )—To differ, to express a contrary opinion.

خلافت ( *Kiláfat* )—Deputyship, the office or dignity of a *khalífá* or caliph.

خلش ( *Khalish* )—Interference, apprehension, interruption, hindrance.

قبضہ بلا خاش ( *Qabzá bilá khalish* )—Peaceful enjoyment.

خالع ( *Khulá* )—(M. Law). In the event of disagreement between husband and wife, or for any other cause, the latter on payment of a compensation or ransom to the former is permitted by law to obtain from him release from the marriage tie ; such release is technically called *khulá*. The essentials of *khulá* are خالی *khálí* or the grantor of release مختلیہ ( *Mukhtaliyá* ) or the woman obtaining the release ; the form ; and the two exchanges. It is also required that the form of *khulá* be expressed and given solely by the word *khulá* or *taláq* and that it be free from any condition.

When a *khulá* has become valid, the husband has no power of revocation, the wife however may reclaim the ransom during the subsistence of the *iddat* (q. v) ; and if she should do so, he may revoke the *khulá* if he pleases, so in case the ransom is not reclaimed, before the completion of *iddat*, the *khulá* becomes thereafter an absolute divorce.

خامت ( *Khilat* )—A robe of honor with which princes or those in authority confer dignity on subjects ; a present.

خامت بہا ( *Khilat bahá* )—A cess levied by the Mohammadan government to defray the cost of robes of honor presented at court.

خامت پہنائی ( *Khilat pahnáná* )—To invest with a robe of honor.

خالف ( *Khalaf* )—A son, a peer, a successor.

خالف اکبر ( *Khalaf-i-akbar* )—An elder son.

خالف الصدق ( *Khalaf-ul-sidq* )—A true or rightful heir.

خال ( *Khalal* )—(1) Breach, rupture, disorder, interruption. (2) Damage, harm, injury, prejudice.

بلا خال ( *Bilá khalal* )—Without prejudice ; without interruption, without disturbance.



خلال آنا (Khalal áná)—Disorder or disturbance to take place (in).

انصاف میں خال واقع ہوتا (Insáf men khalal wáqe honá)—To occasion a failure of justice.

امن خلائق میں خال آنا (Amn-i-khalal áná)—Disturbance of the public peace, taking place.

خلال دالنا (Khalal dálná).  
خلال انداز ہوتا (Khalal andáz honá). } To in

terrupt, to disturb, to prejudice a right.

خلوت (Khlwat)—Retirement.,

خلوت صحیبتہ (Khlwat-i-sabíha )  
—(M. Law) Valid retirement, consummation of marriage. The consummation, which is a means of establishing a right to dower, is the actual coition either naturally or against nature, and the right is by no means established by mere retirement. Some of the doctors have, however, maintained that it is so established; but the first opinion is prevalent (*Sharaya-ul-Islám*). The wife is entitled to only half of her dower upon her being divorced *before* consummation and to the whole thereof upon her being divorced *after* consummation.

خال (Khalá)—A written document signed by a judge con-

firning any mercantile transaction.

خالیہ (Khalerá)—Descended from or related to a maternal aunt.

خالیفہ (Khalífá)—(1) The successor of Mohammad. (2) A teacher. (3) A tailor.

خمر (Khamar)—Spirituous or fermented liquors.

خمس (Khams)—Five.

خواجہ (Khwájá)—(1) Lord, master. (2) A respectable man. (3) A rich merchant. (4) A eunuch.

خواستگار (Khwástgár)—An applicant, a candidate, a bidder, a suitor.

خواندہ (Khwándá)—(1) Having knowledge of reading and writing.

پسر خواندہ (Pisar-khwándá)—An adopted son, one treated as a son.

ناخواندہ (Nákhwándá)—Illiterate.

خود اختیاری (Khud akhtyári)—Self government; independence.

خود بخود (Khud bá khud)—Voluntarily, freely, of one's own accord.

خود خواستہ (Khud khwástá)—Arbitrarily.

خود سر (Khud sar)—Headstrong, independent.

خود کاشت (Khud kásht)—(1) Land which the proprietor cultivates for himself. (In such a land the proprietor acquires by

twelve years' continuous cultivation a right which gives him special privileges as a tenant if he loses his proprietary interest in it and cultivates it as a tenant. In this capacity he is called *Asámí saqit ul-milkiyat* or exproprietary tenant. (2) A resident cultivator, one cultivating his own hereditary lands, either under a zemindar or as a coparcener in the village.

خود گشي (K̥hud kushí)—Suicide.  
خود گشي کرنا (K̥hud kushí karná)  
—To commit suicide.

خود مختار (K̥hud mukhtár)—Independent.

خود مختاری (K̥hud mukhtárf)—Independence, freedom of action.

خور و پوش (K̥hur-ṣ-osh)—Food and raiment.

خوراک گواهان (K̥hurák-i-gawáhán)—Allowance to witnesses.

شرح خوراک (Sharah-i-k̥hurák)—Rate of allowance.

خورد بُرد کرنا (K̥hurd burd karná)—To make away with, to appropriate, to embezzle.

خوردۀ فروشي (K̥hurdá faroshí)—Retail sale.

خوردیا (K̥hurdíyá)—A money changer.

خوش بشي جمع (K̥hush bāshí jamá)—Light assessment, low rent.

خوش بیاني (K̥hush biyānf)—Eloquence, oratory.

خوش حال (K̥hush hál)—In easy circumstances.

خوشخطي (K̥hushkhatí)—Fine hand-writing, calligraphy.

خوش خرید (K̥hush k̥haríd)—An off-hand purchase, a purchase on cash payment, private sale, purchase by a private sale, a bargain.

خوش قبالة (K̥hush qibálá)—An unconditional sale, a sale without stipulation.

خوشامد (K̥hushámád)—Flattery.

خوشامد پسند (K̥hushámád pasand)—Fond of flattery, seeking flattery, fishing for a compliment.

خوشامدی (K̥hushámdí)—A sycophant, a flatterer.

خوف (K̥hauf)—Alarm.

کسي شخص کو خوف میں ڈالنا (Kisí shakhs ko k̥hauf men dálná)—To cause alarm to a person.

خون بہا (K̥hún bahá)—The blood money.

خون بہانا (K̥hún baháná)—Blood shedding.

خون ریز (K̥hún rez)—A murderer, a cut-throat.

خون کا پیاسا (K̥hún ká piyásá)—Thirsting for the blood of, an inveterate enemy.

خون کرنا (K̥hún karná)—To kill, to murder.

خونی (K̥húní)—A murderer, an assassin.

خویش (K̄hesh)—A son-in-law; a kinsman.

خویش و اقرب (K̄hwesh o aqrab)—Kinsmen, kith and kin.

خیار (K̄hiár)—(M. Law)—An optional completion or dissolution of an agreement of sale under various circumstances.

خیار القبول (K̄hiár-ul-qabûl)—Option of refusing to accept the terms offered before the parties separate.

خیار المجلس (K̄hiár-ul-majlis)—Option of retracting an assent before the parties separate.

خیار الارتیاء (K̄hiár-ul-royat)—Option of inspection, the right of a purchaser to reject what he has bought without seeing.

خیار الاعیب (K̄hiár-ul-aib)—Option of rejecting an article bought if any defect is discovered in it.

خیار الشرط (K̄hiár-ul-shart)—Option of either party to annul the sale within three days, or a longer period, if agreed upon mutually.

خیار التعمین (K̄hiár-ul-taiyun)—Option of the purchaser of one of several similar articles to make his own selection. (Other circumstances are enumerated by which sales may be optionally annulled.

خیال خام (K̄hiyál-i-khám)—Crude notion, a whim, a vain or ridiculous idea.

خیال مدین نہ لانا (K̄hiyál men na láná)—To pay no regard, to show no consideration or respect for.

خیانت (K̄hiyánat)—A breach of trust.

خیانت مجرمانه (K̄hiyánat-i-mujra-máná)—Criminal breach of trust.

خیانت کرنا (K̄hiyánat karná)—To embezzle, to misappropriate, to be guilty of the breach of trust. (The words خیانت مجرمانه and تصرف بیجا مجرمانه are to be distinguished) See their respective definitions in the Penal Code).

خیر خواہ (K̄hair k̄hwáh)—(1) Loyal. (2) Well-wisher.

خیر خواہی (K̄hair k̄hwáhi)—Loyalty.

خیر مانانا (K̄hair manáná)—To pray for the welfare or safety of.

خیرات (K̄hairát)—Charity, charities.

خیراتی کے واسطے اغراض خیراتی کے (Waste agráz k̄hairátí ke)—For charitable purposes.

خیراتی (K̄hairátí)—Charitable.

خیل (K̄hel)—A body; a troop, a company of men; a tribe.

خیمة گاہ (K̄hímá gáh)—Camp.

## ( د )

دَاب ( Dáb )—Pressure ; power, authority, control, respect, good manner.

دَاب بِيْتِهَانَا ( Dáb baiḥáná )—To exercise control or authority over, to bring under control.

دَاب سُلْطَنَات ( Dáb-i-saltanat )—Etiquette of the court.

دَاب نَا جَايَز ( Dáb-i-nájáyez )—Undue influence.

دَاب رَكْهْنَا ( Dáb rakhná दाब रखना )—To keep back ; to conceal, to secrete, to keep possession of by force or fraud ; to grip (as money).

دَاب لِيْنَا ( Dáb lená )—To encroach (especially on the land).

دَاخِل ( Dákhil )—Entered, received, filed, deposited.

دَاخِلْ خَارِج ( Dákhilkhárij )—Mutation of names. (This process consists in the entry in the register of proprietors (*khawat*) of the name of a person to whom the collector is to look as responsible for payment of the government revenue, and whom he is to recognise as authorised to collect rents of the estate and manage its affairs).

دَاخِلْ خَارِج كَرْنَا ( Dákhil khárij karná )—To have the name of one person entered instead of another in the collector's register of proprietors, to have mutation

of names effected, to transfer land or property.

دَاخِلْ خَارِج كِي رُسُوم ( Dákhil khárij kí rusúm )—Mutation fee.

دَاخِلْ خَارِج كا مَقْدَمَة ( Dákhil khárij ká muqadmá )—Mutation case.

دَاخِل دَفْتَر ( Dákhil daftar )—Filed with the record, struck off the file.

دَاخِل دَفْتَر كَرْنَا ( Dákhil daftar karná )—To file with the record, to lay aside, to postpone indefinitely.

دَاخِل كَرْنَا ( Dákhil karná )—(1) To admit, to lodge. (2) To produce. (3) To file. (4) To deposit. (5) To pay in. (6) To insert, to introduce. (7) To enrol, to enlist. (8) To enter.

دَاخِل هُونَا ( Dákhil honá )—To enter, to arrive ; to take possession of, to occupy ; to be entered, to be inserted, to be enrolled, to be filed, to be paid in, to be deposited.

دَاخِلَة ( Dákhilá )—A receipt for money specially for revenue paid in.

دَاخِلِي مَوْضِع ( Dákhilí mauzá )—A newly formed village attached to or included in an older (*asli*) village.

دَاد ( Dád )—Justice, equity, praise.

دَاد خَرَا ( Dád khwáh )—Demanding justice, a petitioner, an applicant, a complainant, a plaintiff.

دادرس (Dád ras)—A redresser of grievances.

داد رسی (Dád rasi)—(1) Relief.

(2) Redress of grievances.

داد رسی خاص (Dádrasí khás)—Specific relief.

داد فریاد کرنا (Dád faryád karná)—To complain of injustice.

داس (Dás दास)—A slave. Fifteen kinds of slaves were recognised by Hindu Law.

1. گره جات (Greh játa गृह जात)—One born in the house of the owner by a female slave.

2. کریتا (Kritá कृता)—One purchased.

3. لبدھا (Labdhá लब्धा)—One acquired by a gift.

4. دایادو پگت (Dáyá dupágatá दाया दुपागत)—One inherited.

5. آن کال بھریتا (Anákál bhrítá अनाकालभृता)—Taken as a slave in time of famine for support.

6. اھیتا (Ahítá अहीता)—Taken as a pledge.

7. رنداس (Rina dás रण दास)—One becoming a slave in payment of debt.

8. یودھ پراپت (Yudh prápta युद्ध प्राप्त)—Acquired in war.

9. پنی جت (Panijat पनीजत)—Won in a wager.

10. تواھم (Taváham तवाहम)—One who voluntarily makes himself a slave, saying "I am thine."

11. پروراجیت راستہ (Pravrajyá vasi-tá प्रवराज्या वासतः)—An apostate who having entered a religious order, forsakes it and

thereby becomes a slave of the Raja.

12. کریتا (Kritá कर्ता)—One who makes himself a slave for a definite term.

13. بھکت داس (भक्त दास)—One who is a slave for his food.

14. وررا ہریت (Varaváhrit वरवा-हरित)—One who becomes a slave by marrying a slave.

15. آتم و کریتہ (Atama vikryá आत्म विक्रया)—One who sells himself.

داد کو پہنچنا (Dád ko pahunchná)—To obtain justice.

داد گستری (Dád gustrí)—Administration of justice.

داد و ستد (Dád-o-sitaḍ)—Buying and selling, dealings.

دادا (Dádá दादा)—A paternal grandfather.

دادنی (Dádní)—Advances of money to cultivators or labourers &c, debts.

دادی (Dádí दादी)—A paternal grandmother.

دارگیر (Dár-o-gír)—Supervision.

دار و مدار (Dár-o-madár)—Dependence.

دار پر کھینچنا (Dár par khínchná)—To impale.

دارالھرب (Dár-ul-harab)—(M. Law) Land of war, country of an enemy or infidels on whom it is lawful to make war.

دارالخلافت (Dár-ul-khilá-fat).

دارالسلطنت (Dár-ul-salta-nat).

Capi-  
tal.

- دارالشرع (Dár-ul-sharâ)—A spiritual court.
- دارالضرب (Dár-ul-zarab)—A mint.
- دارالعلم (Dár-ul-ilm)—University.
- داروغہ (Dároḡá)—The office or duty of a dároḡá.
- داروغہ (Dároḡá)—(1) The head man of an office, master, keeper, director. (2) The inspector of police. (3) The prefect of a town or village.
- داروغہ جیلخانہ (Darogá-i-jelkháná)—A jailer.
- داري (Dárf داری)—A female slave taken in war.
- داسي (Dásf داسی)—A female slave.
- داسي پتر (Dásf putr داسی پتر)—A son of a slave girl. (The Dattak Mimansa in describing *Dási putr* says "A female purchased by price, who is enjoyed is a slave. The son who is born of her is considered a slave. This son inherits according to Hindu Law).
- داشت (Dásht)—Care, keeping.
- داعي (Dáf)—A plaintiff, a complainant, one who prays.
- داغ (Dāḡ diláná)—To set a light (as a pyre).
- داغ لگانا (Daḡ lagáná)—To stain, to sully, to vilify, to defame.
- دافي (Dāḡf)—(1) Dishonored. (2) Damaged, spoiled.
- دافع (Dáfá)—Remover.
- دای (Dák दाय)—The institutor of a sacrifice who employs and pays the officiating priests.
- دال (Dál)—To be evidence of, to be proof of.
- دال گنا (Dál galná)—To avail, to succeed; to keep in with, to get on with.
- دال میں کالا ہونا (Dál men kálá honá)—Something to be wrong or suspicions in the affair, something amiss here.
- دام (Dám)—A copper, coin, price; a net, a snare.
- دام بھرنہ (Dám bharná)—To pay in the price or value of, to charge for, to take the price of.
- دام دام (Dám dām)—Even to a farthing, the whole amount.
- دام در پڑت (Dámdupát दाम दूपाट)—(H. Law.) The rule that no greater interest can be recovered at any one time than what will equal to the principal sum.
- دام دینا (Dám dená)—(1) To pay the price.
- داماد (Dámád दामाद)—A bridegroom; a son-in-law.
- خانہ داماد (Kháná dāmád)—A son-in-law who lives in the family of his father-in-law.
- داما ساهي (Dámá sáhf दामा साही)—An equitable partition or distribution of the effects of an insolvent among his creditors; equal assessment.

- دامچا (Dámchá दासचा) —A platform in a field on which a person is posted to watch over the crops.
- डामन पकड़ना (Dáman pakarná दासन पकड़ना) —To become an adherent or follower of, to take refuge, to cry for mercy from.
- दामी (Dámí, दासी) —An assessment; the patwari's fee.
- दान (Dán दान) —(1) Gift. (2) Alms, charity. (3) Anything demanded by law or custom (as a toll).
- कन्या दान (Kanyá dán) —The act of giving a damsel in marriage.
- दान पत्र (Dán patr दान पत्र) —A deed of gift, a grant or an assignment of land, especially to a Brahman.
- दान पत्र दार (Dán patr dár) —The holder of a deed of a gift; a grantee of a Brahmin caste to whom lands have been assigned for religious purposes.
- दान कर (Dán karná) —To give away, to bestow alms.
- दानदा मंडा (Dándá mendá दाँदा मंडा) —Frontier or boundary between the lands of two proprietors.
- दानिस्ता (Dánista) —Knowingly.
- दाङ्ग (Dāng) —(1) A small denomination of money, the sixth part of a *dinar*. (2) A weight, the fourth part of a dracham.
- दानव दान (Dānv दान) —(1) Time, turn, chance, opportunity. (2) Power, clutch. (3) Ambush. (4) Snare, trap, trick. (5) Wager, stake. (6) Stroke at a game.
- दानو میں بیٹھنا (Dānw men baiṭhná) —To lie in ambush.
- दानو پر رکھنا (Dānw par rakhná).  
दानو لگانا (Dānw lagá-ná). } To stake, to wager.
- दानو تکانا (Dānw takná) —To watch one's opportunity, to be in wait for.
- दानو چلنا (Dānw chalná) —To have the advantage.
- दानو لگانا (Dānw lagná) —To get an opportunity or chance.
- दानا بندی (Dána bandí दाना बन्दी) —A cursory or rough survey, a partial measurement or weighment of the produce of a field; an assessment of the revenue upon a valuation of the standing crops.
- दाऊ (Dáu दाऊ) —A bill, a kind of hatchet with a hooked point.
- दाوان (Dāwan दावन) —The act or process of treading out corn.
- दाहक (Dáhak दाहक) —An incendiary.
- दाई (Dái दाई) —A nurse, a wet nurse, a midwife.
- दाया (Dáyá दाया) —(1) A gift. (2) A nuptial present. (3) Separate property of a wife. (4) Patrimony, inheritance.
- دياپورت (Dayaparvartan दया पर्वतन) —Forfeiture of property.

دايد (Dáyad दायद)—An heir, a claimant.

دايه باگ (Dáyabhág दायभाग)

دايه و ديا (Dayá víbbág दया विभाग)  
—(1) Partition or portioning of inheritance (1) Dayabhag is the name of a commentary on Hindu Law, especially on Inheritance, by Jimat vahana. Its authority is recognised in Bengal.

(Dayá vibhág दया विभाग)  
*Daya vibhag*, a treatise on Hindu Law of inheritance, is one of the three principal authorities in Southern India. It was written by Madhavya, who was prime minister of several kings of Vijaynagar Dynasty.

دايجيا (Dáejá दायजा)—Dowry, nuptial present, marriage-gift.

داير (Dáir)—Pending (as a suit).

داير كرنيا (Dáir karná)—To institute, to put in (a complaint).

داير ساير (Dáir-o-sayer)—The circuit (of judges). The court of circuit.

حكام داير ساير (Hukm dáir sayer)  
—Circuit judges, a session judge.

دايرة (Dáira)—A circle.

دايم الحبس (Dáim ul-habs)—A prisoner for life.

دايمي (Dáimí)—Permanent, perpetual.

داين (Dáyan)—A creditor.

داين (Da'en दारन)—Treading out grain by means of a number of bullocks tied together.

دابلينا (Dabá lená)—To encroach upon, to usurp.

دباؤ ماننا (Dabáo mánná)—To be submissive to, to pay regard to to authority.

دپٹنا (Dapaṭná)—To reprimand, to rebuke.

دत्त (Dattá दत्त)—Given, granted.

دत्तमन (Dattatman दत्ततमन)—Self given, a youth or orphan who gives himself to persons disposed to adopt him.

دک (Dattak दत्तक)—(H. Law.) Adoption. The primary object of adoption is to possess a son, to discharge the obligation towards deceased ancestors by annual offerings. It is therefore necessary that "he should look as much like a real son as possible, and certainly not be one who could never have been a son. "The whole law of adoption" says Mayne was evolved out of the metaphor of Chanak that the boy to be adopted must be "the reflector of a son." He was to be a person where mother might have been married by the adoption; he was to be of the same class; he was to be so young that all the ceremonies might be performed in the adoptive family, and to become so com-



pletely a part of the family of the adopter as to be unable to marry within adoptive family.

*Vasishta*, the great sage, further ordains 'let no man give, or accept' an only son, since he must remain to raise up a progeny for the obsequies of his own ancestors. Nor let a woman give, or accept, a son, unless with the assent of her lord. He who means to adopt a son must assemble his kinsmen, give humble notice to the king, and then having made an oblation to fire with words from the Veda, in the midst of his house, he may receive, as his son by adoption, a boy nearly allied to him, or (on failure of such) even one remotely allied.

As adoption is made solely to the husband, and for his benefit, he is competent to effect it without his wife's assent, and notwithstanding her dissent. For the same reason she can adopt to no one but her husband, and only with his assent. Her capacity to adopt to him, after his death, whether with or without his assent, is a point which has given rise to four different opinions. In Tirhut and North Behar, no consent is sufficient; in Western India no consent is required; in Southern India the consent

either of the husband or the Sapindas is sufficient.

No particular form of authority is required. It may be given in writing or in words, or by will.

The result of adoption is that it transfers the adopted son out of his natural family, so far as regards all rights of inheritance and the duties and obligations connected therewith. But it does not obliterate the tie of blood, or the disabilities arising from it.

Where there is only an adopted son, he succeeds not only lineally but collaterally to the inheritance of his relations by adoption.

Where, however, a legitimate son is born after an adoption, which was valid when it took place, the latter is entitled to share along with the legitimate son, taking a portion which is sometimes spoken of as being one fourth and sometimes as being one third of that of the after born son.

As soon as the boy is adopted, he becomes a coparcener with the adopter, so much so that he can call for partition of the ancestral property and object to any alienation made by his adoptive father or other coparceners, and when a widow

adopts a boy, he at once ousts the widow from her property. See also *درا مشاين كرتما*

*دتك پتر* (Dattak putr दत्तक पुत्र) —(H. Law) A son given away by his natural parents to persons engaging to adopt (one of the twelve Hindu sons acknowledged by the old Hindu Law. See *پتر*) Formerly there were five recognized forms of adoption—1st *Dattak* (adopted son), 2nd *Kritrima* (son made), 3rd *Apavidha* (son cast off), 4th *Kritaka* (son bought), and 5th *Suyamdattaka* (self given son). But now only two forms of adoption, viz., *Dattaka* and *Kritrima* are in force. The latter form is in vogue only in Mithla.

*دتك چندريك* (Dattak Chandriká दत्तक चन्द्रिका)—Dattak Chandriká is a treatise on adoption. It is said to be written by Devanda Bhatta, the author of *Smriti*.

*دتك ميمانس* (Dattak Mimánsá दत्तक मिमंसा)—Dattak Mimánsá is another authority on the Hindu Law of adoption. The authorship of this book is ascribed to Nand Pandit of Benares. The authority of both the books, *Dattak Chandriká* and *Mimánsá*, is recognised all over India.

*دايا كرم سنگره* (Dáyá Kríma Sangraha दाया क्रम संग्रह)—This is a

book on the Hindu Law by Sri Krishna Tarkalankara, and is recognised by the Bengal School. Though the book is very modern yet it is esteemed as of high authority.

*دتا پردانك* (Datta pradánik दत्ता प्रदानिक)—Resumption of a gift.

*دچھنا* (Dachhná दच्छना or Sr. दक्षिणा)—Presents to Brahmans on solemn or sacrificial occasions, fee for spiritual services.

*دختار* (Dakhtar)—Daughter.

*دختار ربيبة* (Dakhtar-rabíba)—A step-daughter.

*دخلى* (Dakhl)—Admission, possession, occupancy.

*دخلى پانا* (Dakhl páná)—To get possession, to be put in possession.

*دخلى دهاني* (Dakhl dihání)—Delivery of possession.

*دخلى دين* (Dakhl dená)—To interpose, to interfere, to disturb.

*دخلى في الحال* (Dakhl-i-filhál)—Present or actual possession.

*دخلى نا جايز* (Dakhl-i-nájáyez)—Wrongful possession.

*دخلى و قبضة* (Dakhl-o-qabzá)—Entry and possession.

*دخلى كرن* (Dakhl karná)—To occupy, to encroach upon ; to interfere in or with, to intrude.

*دخلى كرنے والا* (Dakhl karne wálá)—An occupant, an encroacher, an intruder.

دخول نامه (Daḵhl-námá)—A document giving the right of occupancy ; a writ or warrant of possession.

دخول (Daḵhúl)—Penetration.

دخلیابی (Daḵhlyábí)—Recovery of possession.

دخیل (Daḵhíl).

دخیل کار (Daḵhíl kár) } An occupant, a possessor, occupancy (tenant).

دخیلکاری (Daḵhíl kárf)—Occupancy ; right of occupancy.

دخول و خروج (Daḵhúl-o-ḵhurúj)—Ingress and egress.

ددری (Dadrí ददरी)—Unripe corn (chiefly barley) which is cut from time to time and brought home to be eaten without being taken to the threshing floor.

ددهش (Didhishú दिदिषू)—A virgin widow remarried ; the childless widow of a brother whom, under the old law, a surviving brother was required to marry ; an unmarried elder sister whose younger sister is married.

درآمد (Darámád)—Income, receipt ; import ; account of fees paid for serving processes, the return of a process.

در اجاره (Dar ijárá)—A sub-lease, an under-farm.

در اجاره دار (Dar ijárá dár)—Holder of a sub-lease, an under-farmer.

درباب (Darbáb)—In the matter of, with respect to, regarding, as to.

درپاڻي (Dar paṭnī)—A holding under a sub-lease.

درپاڻي دار (Dar paṭnidár)—A sub-lease holder.

در پردہ (Dar pardá)—Secretly, privately, in disguise, by innuendo.

درپے ہونا (Darpai honá)—To be in quest of, to be in pursuit of, to be close at the heels of, to persecute, to prosecute, to be intent on.

درپیش (Darpesh)—Under trial, under consideration, before.

در رهن (Dar rahan)—A sub-mortgage.

در رهن دار (Dar rahan dár)—A sub-mortgagee.

در صورت (Dar súrat)—In case ; should, in the event of.

در بندی (Dar bandí)—A rent rate ; a statement of the different rates of a village ; a statement of proportionate rates of revenue payment.

درگذر کرنا (Darguzar karná)—To overlook, to excuse ; to neglect.

دراز دست (Daráz dast)—Oppressive, tyrannical.

دربار (Darbár)—Court, a levee, royal audience ; the executive government of a native state.

دربار خرج (Darbár ḵharch)—Court charges, charges for presents

and gratuities made to princes and public functionaries (under the Mohammadan rule, an addition made to the assessment by government officers or the *zemindars*, on the plea of providing for gratuities exacted by their superiors or the state, on their payment of the revenue. (Wilson).

درباری ( *Darbārī* )—(1) One who attends court. (2) One entitled to a seat in a levee.

درج کرنا ( *Darj karnā* )—To enter, to insert, to write in, to book, to register.

درج رجستر ( *Darj-i-rajister* )—Entered in the register or roll.

درجه ( *Darjā* )—Grade, rank, class.

درجه بدرجه ( *Darjā ba darjā* )—Gradually, step by step, in order.

درجه گهتان ( *Darjā ghaṭānā* )—To degrade.

درخواست ( *Darḵhwást* )—Application, petition, request, proposal, offer, tender.

درخواست اپیل ( *Darḵhwást-i-apīl* )—A petition of appeal.

درخواست اجرای دگری ( *Darḵhwást-i-ijrá-i dīgrī* )—An application for execution of a decree.

درخواست بیعبات ( *Darḵhwást-i-bai-bát* )—An application for foreclosure.

درخواست انتقال مقدمه ( *Darḵhwást-i-intiqāl-i-muqaddimā* )

—A petition for the transfer of a case.

درخواست سرسری ( *Darḵhwást-i-sar-sarī* )—A summary application.

درخواست استعجالت نالیش بصیغه مفلسی ( *Darḵhwást-i-istijázat-i-nálish-bá sigá-i-muflisī* )—An application for leave to sue in *forma pauperis*.

درخواست کرنا ( *Darḵhwást karnā* ).  
درخواست دینا ( *Darḵhwást denā* ). } To

apply, to petition; to make an application for, to submit or put in an application.

درخواست پیش کرنا ( *Darḵhwást pesh karnā* ).  
درخواست گذراننا ( *Darḵhwást guzránnā* ). } To

present or put in an application, to lay an application.

درخواست نامنظور کرنا ( *Darḵhwást-ná manẓúr karnā* )—To dismiss or reject an application.

درخواست کننده ( *Darḵhwást kunandā* )—An applicant, a petitioner.

درد جسمانی ( *Dard-i-jismánī* )  
—Bodily pain.

درست ( *Durust* )—Correct, true, accurate, proper, becoming.

درست حواس ( *Durust hawás* )  
—Having full use of the senses.

درست کرنا ( *Durust karnā* )—To regulate, to arrange, to rectify, to mend, to remedy, to bring one to his senses, to chastise.

درشانت ( Drishtánt दृष्टान्त )—Example, illustration.

درشنتي بندهک ( Drishtí bandhak दृष्टि बन्धक )—Mortgage or pledge of real property without possession (but such as the mortgagee can keep in view), deed of hypothecation.

درشن پريتبهو ( Darshan pritibhú दर्शन प्रतीभू )—Surety for appearance.  
درشني ( Darshaní )—Payable at sight.

درشني هندی ( Darshaní hundí )—Bill of exchange payable at sight.

درکار ( Darkár )—Required, necessary, wanted.

درم ( Diram )—Money, a silver coin about the value of two pence.

درميان آنا ( Darmiyán áná )—To come in between, to intervene.

اس درميان مين ( Is dar-miyán men ).  
اس اثنا مين ( Is asná men ) } In the

interval, in the meantime, *ad interim*.

درمياني ( Darmiyání )—A mediator, a go-between; intermediate.

درر کړنا ( Dirau karná )—To cut, to reap.

دروازه ( Darwázá )—(1) Door. (2) A ceremony performed at the door of the house of bride's parent.

دروازه تړنا ( Darwázá torná )—To break open a door, to force the door of a house.

دروېست ( Darobast )—The whole of a district or estate (as opposed to a *Qismat* or portion of it).

دروېست ايمه ( Darobast aimá )—A grant of the whole of the lands constituting a rent-free-estate.

دروغ حلفي ( Darog halfí )—Perjury, false swearing.

دروغ حلفي کړنا ( Darog halfí karná )—To commit perjury.

دروغ ( Droh द्रोह )—Mischievousness, malice, hatred, enmity, treachery, wrong, offence.

دريا بړ آمد ( Daryá bar-áinad ).  
دريا بړار ( Daryá barár ). } Lands reclaimed from a river, alluvion.

دريا بړد ( Daryá burd ).  
دريا شکست ( Daryá shi-kast ). } Lands carried away by the encroachments of a river, diluvion.

دريا بړد هرجانا ( Daryá burd hojáná )—To be cut away by a river.

دريانت کړنا ( Daryáft karná )—To inquire into, to ascertain, to find out, to discover.

دساور ( Disáwar दिसावर )—A foreign country or countries; foreign goods brought in, imports.

دساور آنا ( Disáwar áná )—To come from a foreign country, to be imported.

دساور چرھنا ( Disáwar charhná )—To be in demand abroad, to be in great demand.

دسارو کو بیرونا (Disáwar ko bharná)  
—To export.

دسارو (Disáwarí)—Imported, foreign.

دستاوریز (Dastáwez)—A document, a bond, an instrument, a voucher, a note of hand.

جھوٹی دستاوریز بنانا (Jhúṭí dastáwez banáná)—To make a false document.

تسلیخ دستاوریز (Tansíkh-i-dastáwez)  
—Cancellation of an instrument.

تصحیح دستاوریز (Tashíh-i-dastáwez)  
—Rectification of an instrument.

دستاوریز امانت (Dastáwez-amánat)  
—Deed of trust.

دستاوریز انتقال (Dastáwez-i-intiqál)  
—Conveyance, a deed of transfer.

دستاوریز انفساک شراکت (Dastáwez-i-infisákh-i-shirákat)—An instrument of dissolution of partnership.

دستاوریز بیع بالرفا (Dastáwez-i-baibil-wafá)—A deed of conditional sale.

دستاوریز پتہ (Dastáwez-i-paṭṭá).  
دستاوریز تھیکہ (Dastáwez-i-ṭheká). } A deed of lease.

دستاوریز جعلی (Dastáwez-i-jálí)—A forged document.

کسی دستاوریز جعلی کو بطور صحیح (Kisi dastáwez-jálí ko batúur sahíh dastá-

wez ke kám men láná)—To use a forged document as genuine.

دستاوریز دست برداری (Dastáwez-i-dastbardárf)—A deed of relinquishment.

دستاوریز رجسٹری شدہ (Dastáwez-i-rajisṭarí shudá)—A registered document.

دستاوریز شاگردی (Dastáwez-i-shágirdí)—A deed of apprenticeship.

دستاوریز ضمانت (Dastáwez-i-zamánat)—A bail-bond.

دستاوریز انفساک ازدواج (Dastáwez-i-infisákh-i-izdawáj)—Instrument of dissolution of marriage.

دستاوریز بقرارہ (Dastáwez-i-baṭwárá)—Instrument of partition.

دستاوریز کفالت جہاز (Dastáwez-i-kifálat jaház)—Bottomry bond.

دستاوریز مبادلہ (Dastáwez-i-mubádlá)—An instrument of exchange.

دستاوریز تسلیخ امانت (Dastáwez-i-tansíkh-i-amánat)—Instrument of revocation of trust.

دستاوریز قسط بندی (Dastáwez-i-qistbandí)—Instalment bond.

دستاوریز مشتبہ (Dastáwez-i-mushtibah)—A suspicious document.

دستاوریز مصدقہ (Dastáwez-i-munsaddiqá)—An attested document.

دستاوریز مهر (Dastáwez-i-mahr)—A deed of dower.

دستاوریز ہیبه (Dastáwez-i-hibá)—A deed of gift.

دست اندازی (Dastandāzi)—Interference, interposition.

دست بردار هونا (Dast bardār honá)—To relinquish, to withdraw, to waive, to renounce; to retire.

دست برداری (Dast bardārī)—Withdrawal, relinquishment, abandonment, renunciation.

دست برداری از استحقاق مابعد (Dast bardārī az istahqāq i-mábād)—A waiver of reversionary title.

دست برداری از حق شفع (Dastbardārī az haq-i-shufá)—To forego the right of pre-emption.

دستخط (Dastkhat)—Signature, hand-writing.

دستخطی (Dastkhatī)—In the hand-writing of, signed by.

دستگاه (Dastgáh)—Power, ability, means, intellect.

دست گردان (Dast gardán)—A loan without any voucher, a loan on a verbal promise, a loan for a short period (on a verbal promise, (to pay), a parole debt.

دستگیری (Dastgírī)—Defence, support, assistance, help.

دست لاف (Dast-i-láf)—The first money received for sale of merchandize in the morning, handsel.

دستار (Dastár)—Turban.

دستک (Dastak)—(1) A writ of demand or summons. It is either a written notice of de-

mand, or it is a summons to appear before the proper Revenue Authority and account for the default. (2) Tax. (3) A passport, a permit.

دستور (Dastúr)—(1) Custom, usages, practice. (2) A vazir or a lord, a priest of Parsis.

دستورالعمل (Dastúr-ul-amal)—Rule, regulation, rules of practice; manual of regulations; the rules and orders of government, constitution, a body of instructions and table for the use of native officers under the Mohammadan government.

دستور تجارت (Dastúr-i-tijarat)—Mercantile usage, law-merchant.

دستور خاندان (Dastúr-i-khándán)—Family usage.

دستور قدیم (Dastúr-i-qadím)—Long-established usage.

دستور مقامی (Dastúr-i-muqámí)—Local custom.

دستور مستمرة (Dastúr-i-mustamrá)—An invariable practice, an established custom.

دستوری (Dastúrí)—Perquisites paid to servants by one who sells to their masters (usually at the rate of one or two pice in the rupee).

دستور دیهی (Dastúr-i-dehí)—A record of village custom. This word is sometimes used to signify *wajib-ul-arz* (q. v.) perquisites, fees, commission.

دسواں (Daswān दसवां)—The tenth day on which alms &c., are given for the benefit of the soul of the deceased.

دسوتھان (Dasúṭhan दसुतन)—Bathing on the tenth day after child birth.

دسونڈھ (Dasonḍh दसोँद)—An offering made to a goddess when a child reaches its tenth year.

دسہرہ (Dasahrá)—The tenth day of the month of *kuar* on which Ram was victorious. It is regarded as an auspicious day, and tenants generally pay some money to the landlord as a present or as a part of their rent on this day.

دشت بندھک (Disṭ bandhak दृष्ट बन्धक)—A simple mortgage.

دعوی (Dáwí)—A claim, a demand, an action-at-law.

دعوی کے نفاذ کی نالیش کرنا (Dáwí ke nifáz kī nálīsh karná)—Suit to enforce a claim.

دعوی استقرار حقیقت (Dáwí-i-istaqrár-i-haqiyat)—A suit for declaration of title.

دعوی استقرار حق مقابضت و بحالی قبضہ (Dáwí-i-istaqrár haq-i-muqáb-zat wá bahálí-i-qabzá)—Claim for a declaration of right and for confirmation of possession.

دعوی اضافہ لگان (Dáwí-i-izáfá i-la-gán)—A claim for enhancement of rent.

دعوی بیعبات (Dáwí-i-baibát)—A claim for foreclosure.

دعوی حصول قبضہ (Dáwí-i-husúl-qab-zá)—A claim for possession.

دعوی شفیع (Dáwí shufá)—A claim for pre-emption,

دعوی مبہم (Dáwí-i-mubhim)—A vague claim.

دعوی مختلف (Dáwí i-mukhtalif)—A conflicting claim.

دعوی معارضہ (Dáwí i-muáwzá)—A claim for compensation.

دعوی مهر (Dáwí-mahr)—A claim for dower.

دعوی نیلام حثوق زمینداری واقع مواضع چند (Dáwí-i-nílám-i-huqúq-i-zemíndarí-wáqe-mawázái-i-chand)—Claim to enforce the sale by auction of certain zemindari rights in certain villages.

دعوی وراثت (Dáwí-i-wirásat)—A claim to inheritance.

دعویدار (Dáwídar)—A claimant, a plaintiff.

دعوی کرنا (Dáwí karná). }  
دعوی پیش کرنا (Dáwí pesh karná). } To claim, to set up or advance a claim, to urge a claim, to demand, to assert a claim.

دغا (Dagá)—Cheating.

دوسرا شخص بنکر دغا دینا (Dúsrá shaḡhs bankar dagá dená)—Cheating by personation.

دغا کرنا (Dagá karná). }  
دغا دینا (Dagá dená). } To cheat, to commit cheating.



دغا باز (Dagá báz)—A cheat, a knave, an impostor.

دفتار (Daftar)—A record, archives, a record office, سر دفتر (Sar daftar)—The head of an office.

دفتار خانہ (Daftar kháná)—A record room, an office, a place of business.

دفتار کھرج (Daftar kharch)—Office charges.

دفتار نویس (Daftar-navís)—A clerk; a registrar.

دفتار کا کام (Daftar ká kám)—Office work.

دفتار کاکٹری (Daftar-i-kalaktrí)—Collector's office, collectorate.

دفتاری (Daftarı)—An office keeper, a man who has the charge of the stationery &c. of an office.

دفعہ الوقتی (Dafá-ul-waqtí)—Postponement, (verb) to pass time, to tide over.

دفعات (Daf'át)—(1) Sections. (2) Times. بدفعات (Bá daf'át) By instalments.

دفعہ (Dafá)—(1) Section. (2) Paragraph. (3) Time.

دفعہ تحتی (Dafá tahtí). } Sub-section, sub-clause.  
دفعہ زیلی (Dafa zailí). }

دفعہ دار (Dafadár)—An officer commanding a small body of cavalry or army.

دفعیہ (Dafaiya)—Prevention, averting; removal.

دفن کرنا (Dafan karná)—To bury.

دینہ (Dafíná)—Treasure-trove.

ایکت دینہ (Ekt dafíná)—The Treasure-trove Act.

دقایق (Daqáyeq)—Subtleties, niceties, minutiae, difficulties.

دقت (Diqqat)—Trouble, difficulty.

دکان (Dukán)—Shop.

دکاندار (Dukándár)—A shop-keeper.

دکشا (Dakshiná दक्षिणा)—Fee for spiritual services; donation; reward, alms.

دل برداشتگی (Dilbardáshtgí)—Aversion, dissatisfaction, disgust, want of interest.

دل جمعی کرنا (Diljamai karná)—To give assurance or confidence to, to satisfy.

دل لپنا (Dil lená)—To discover or ascertain the wishes of.

دل میں فرق ڈالنا (Dil men farq dāl-ná)—To produce distrust in one's mind against another, to turn the mind against another.

دلال (Dalál)—A broker, a salesman; a tout.

دلائل (Dalálat)—Evidence, proof.

دلائل کرنا (Dalálat karná)—To point to, to show, to prove, to rely upon.

دلالہ (Dallálá)—A go-between, a procuress.

دلالی (Dalálí)—(1) The business of a broker. (2) Brokerage, com-

mission. (3) Touting ; tout's fee

دلاپانا (Dilápáná)—To recover.

دلانا (Diláuná)—To put in possession, to cause to give, to cause to pay, to adjudge, (costs of a suit, interest &c).

دلائل (Daláyal)—Arguments.

دُلہا (Dulhá دُھڑا)—Bridegroom.

دُلہن (Dulhan دُھڑن)—Bride.

دلیل (Dalíl)—Argument.

دلیل پیش کرنا (Dalíl pesh karná )  
—To adduce an argument.

دلیل کرنا (Dalíl karná)—To argue.

دلیل فاسد (Dalíl fásid )—A fallacious argument.

دلیل مزید (Dalíl-i-mazíd)—Additional proof or argument.

دم (Dam)—A false pretence.

دم ناک میں آنا (Dam nák men áná)—To be greatly distressed, to be tired or worried to death.

دماغ میں خلل ہونا (Dimág men khalal honá )—To have disorder of the brain, to be deranged.

دمری ( Damrī دَمڑی )—(1) One-fourth or one-eighth of a *paisa*, a nominal coin. (2) A sub-division of land measure, one *damri* being equal to 25 *kachchá bighás*.

دمت ( Dama't. )—(M. Law) A slight wound, a scratch causing blood to appear, but not to flow.

دند (Dand दण्ड)—Punishment. It is of two kinds :—

1. دند شریر ( Sharír dand शरीर दण्ड )—Bodily punishment.
2. دند اَرثہ ( Artha dand अर्थ दण्ड )  
—Pecuniary punishment.

دند داس ( Dand dás दण्डदास )  
—A slave, one who is condemned to servitude as a punishment.

دند پرورش ( Dand parushyá दण्ड परुष्या )—Assault and battery.

دند سنگرہ ( Dand sangrah )—Penal Code.

دند کارک ( Dand kárak दण्ड कारक )  
—One who administers correction or punishment.

دند نیستی ( Dand nístí दण्ड नीस्ती )  
—The system of civil and military administration taught by Chanak and others.

دنگا ( Dangá दंगा )—(1) Affray. (2) Riot, rebellion.

دنگا کرنا ( Dangá karná )—To commit a riot or affray, to incite to rebellion.

دنگل ( Dangal दंगल )—(1) A tumultuous assembly. (2) An arena.

دنگلی ( Dangal दंगली )—A quarrelsome or turbulent fellow, a seditious person, a brawler; one who creates a disturbance.

دوبسوی ( Dobiswí )—An allowance of two *biswas* out of twenty.

دو بول پڑھوانا ( Do bol pāḥwáná )  
—To obtain the assent of two

parties to a contract; to get a girl married in a quiet and inexpensive manner.

در آب (Duáb)—A tract of country lying between two rivers which unite after running some distance, the country between the Ganges and Jumna.

درال پا (Dawál pá)—The name of a people who have thin and ductile legs with which they strangle unwary travellers; the Thugs.

دراله (Diwálá दिवाला)—Bankruptcy, insolvency.

دراله پیٹنا } (Diwálá píṭnā)  
دراله نکالنا } (Diwálá nikálnā )  
—To declare bankruptcy, to become insolvent.

درالیه (Diwáliyá दिवालीया)—An insolvent.

درخواست دیوالیہ قرار دیئے جانے کی (Dar-khwást díwallyá qarár diye jáne kí)—An application to be declared an insolvent.

ایکٹ مدیونان دیوالیہ (Ekt-i-madyúnán-i-diwáliyá)—The Insolvent Debtors' Act.

دوامی (Dawámí)—Permanent.

حقیقت دوامی (Haqiyat-i-dawámí)—Permanent tenancy.

دوت (Dút दूत)—An emissary, a go-between, a negotiator.

دو جبر (Dújber दूज बर)—A man who marries a second wife.

دوجہ (Dójhá दोहा)—Married to a second wife.

دوجہ (Dujanmí दोजनी)—Twice-born. The twice-born castes are the Brahmans, Kshatriyas and Vais-yas.

دودھ کا دودھ پانی کا پانی کرنا (Dúdh ká dúdh pání ká pání karná)—To exercise absolute and faultless justice.

دور اندیشی (Dúr andeshí)—Foresight, circumspection, prudence.

دور کرنا (Dúr karná)—To eject, to dispossess, to abolish, to get rid of, to remove, to put away or aside; to efface.

دور دورہ (Daur daurá)—Circuit of rule, dominion, sway.

دوران (Daurán)—Pendency, duration.

دوران مقدمہ (Daurán-i-muqadmá)—Pendency of a case.

عذر انتقال دوران مقدمہ (Uzr-i-intiqál daurán-i-muqadmá)—*Lispendens*.

دوران مقدمہ میں (Daurán-i-muqadmá men)—*Pendente, lite*; during the pendency of a suit.

دورس (Doras दूरस)—Used in the eastern districts to signify a mixture of two soils (*Matiar* and *Balua*) and, like *Domat*, which is in some places considered the best quality of soil.

دورہ (Daura)—Sessions, circuit.

(2) Tour; an inspection tour.

(3) Fit.

دورہ سپرد (Daura supard)—Commitment for trial before a Court of Session.

دورہ سپرد کرنا (Daura supurd karná)—To commit, to commit to sessions.

دورہ کرنا (Daurá karná)—To go on a tour or circuit, to hold sessions.

دور لیجنا (Daur lejáná)—To make a sudden attack, to surprise ; to make a raid.

دوش لگانا (Dosh lagáná दोष लगाना)—To blame, to calumniate.

دوشیزا (Doshízá)—A marriageable virgin.

دو فصلی (Do faslí)—Yielding two crops or harvests in a year ; land yielding two crops in a year.

دوکان (Dukán)—A shop, a workshop.

دوکان اُٹھانا (Dukán uṭháná)—To remove the shop or business.

دوکان بڑھانا (Dukán barḥáná)—To close the shop.

دوکاندار (Dukándár)—A shop-keeper.

دوکانداری (Dukándárf)—Shop-keeping business, trade.

دوکان لگانا (Dukán lagáná)—To set up or open a shop.

دولاب (Doláb)—The Persian wheel.

دومت (Domat)—A mixture of clay and sand. It is in some places considered the first, in others the second, quality of soil. In Agra, Farukhabad and parts of Bareilly district it is considered the best, but it is more usual to rate it (as is done in Badaun) as of second quality.

دھائی (Dohái दुहाई)—A cry for help, mercy or justice.

دوہلی (Dohlí दीहली)—Service lands ; rent-free lands granted to Brahmans or to religious mendicants for a public or charitable object.

دوا مشیایان (Dwá mushyáyana)—A peculiar species of adoption, where the adopted son still continues a member of his own family and partakes of the estate both of his natural and adoptive father, and so inheriting, is liable for the debts of each. To this form of adoption the prohibition as to the gift of an only son does not apply. It may take place either by special agreement that the boy shall continue son of both fathers when the son adopted is termed *nitya* or complete *dwamushyayana*, or otherwise when the ceremony of tonsure may have been performed in his natural family, when he is designated *Anitya dwamushyayana*, and in this latter case connection between the adopting and the adopted parties endures only during the lifetime of the adopted. His children revert to their natural family. (Macnaghten).

دوج (Dvij द्विज)—Twice-born, a man of any one of the first three castes of the Hindus (but

particularly a Brahman) whose investiture with the sacred thread at the age of puberty constitutes religiously and metaphorically his second birth.

دويم (Doyam)—In the second place.

داسالا (Dahsálá)—Decennial.

داسالا بندوبست (Dahsálá bando-bast)—A decennial settlement.

دهار (Dhár)—A stream, a channel.

دھارا (Dhárá)—Usage, custom, rate, assessment, tax (Bengal).

دھار باجھہ (Dhár bāchh)—(1) Any even or general distribution of charge or rate &c., especially that which is levied from the individual holders of a co-parcenary estate, to make good any deficiency in the produce of land held in common, or let to cultivators. (2) In the central part of the United provinces of Agra and Oudh the term denotes an imperfect Pattidari tenure, in which part of the village land is held in common and part in severalty. The profits of the former are first applied to the payment of the government assessment and the village charges, and deficit, if any, is made good by the proprietors of the latter, in proportion to their holdings (Wilson).

دھار دھورا (Dhár dhurá)—The boundary formed by a stream.

The changes in the course of streams form a frequent subject of dispute, which are settled on the principle by determining where the deep stream flows. The principle is very good where land is gained by gradual accretion but is open to objection where the lost lands are capable of identification.

دھاک جا- (Dhák ja-  
máná).  
دھاک بانا- (Dhák baná-  
ná). } To make  
one-self dreaded; to stamp  
terror.

دھالا घाला (Dhála ghālā)—A kind of cess (about one anna in the rupee) levied on villages.

دھال बोल घालबोल (Dhál bol ghāl-bol)—Complete transfer by sale (Kumaon).

دھانڈھلی घांढली (Dhāndhli ghāndhli)—Wrangling, cheating, chicanery, playing false.

دھانगर घांगर (Dhāngar ghāngar)—A caste whose business is to dig wells, tanks &c.

دھانا (Daháná)—Mouth of a watercourse.

دھawa (Dhāwá)—A forced march, overrunning of a country.

دھawa مارنا (Dhāwá marná)—To make a forced march, to make a sudden attack on, to make a long and expeditious march.

دھاپيانا (Dhapyáná dhapiyānā)—To thump, to cuff, to box.

دھارا باندھنا (Dharā bāndhnā धारा बांधना) —(1) To make up a part or side. (2) To make up a standard to weigh with.

دھارا اُلاتنا (Dharā ulatnā) —To turn tables, to frame or bring a counter charge.

دھارواں (Dharwāī धरवाई) —A patwari or market officer, whose business is to weigh the grain &c., brought into the market (and whose perquisite is called *Dhari*).

دھاری (Dharī धारी) —A weight of five seers.

دھاقانی (Dahqānī) —A villager, a rustic, a husbandman.

دھاکا لگنا (Dhakkā lagnā धक्का लगना) —To get a shock or knock, to suffer loss, to meet with misfortune.

دھلائی (Dhulāī) —Washing, price paid for washing.

دھلائی پگ (Pagdhulāī पगधुलाई) —The bride's younger brother's fee for washing the feet of the bride-groom.

دھلیز کھند لانا (Dahlīz khúndlānā) —A ceremonial visit paid by a young man about to be married to the parents of his intended bride.

دھمکی (Dhamkī धमकी) —Threat.

دھمکی دینا (Nuq-sān pahunchāne kī dhamkī denā) —To hold out a threat of injury.

دھمکی میں آنا (Dhamkī men ānā) —To be frightened or coerced by the threats of another.

دھن پتر (Dhan patr धन पत्र) —An inventory of property.

دھنا سیٹھ (Dhannā seṭh धना सेठ) —A rich banker.

دھندھا (Dhandhā) —Craft, calling, trade, occupation, business.

دھنکڑی (Dhankuṭṭī धनकुट्टी) —An instrument for pounding grain (especially rice) and separating it from the husk

دھنوا (Dhanva धनवा) —A dry soil, a country scantily supplied with water.

دھنہا (Dhanhā) —A rice-growing land or country.

دھورکٹ (Dhurkaṭ धूरकट) —Advance of rent paid by villagers to the landlord in the month of *Jeth* and *Asarh*.

دھوکا (Dahokā दहोका) —A measure of about ten handfuls of grain.

دھوکا دینا (Dhokhā denā) —To deceive, to cheat, to take in, to mislead, to disappoint.

دھوکے میں رکھنا (Dhoke men rakhnā) —To feed with false hopes or promises.

دھونس (Dhauns धौंस) —Influence, overbearing conduct, menace.

دھونس میں آنا (Dhauns men ānā) —To be influenced by threat.

دھینگا مشتی (Dhīngā mushtī) —A scuffle, violence.

دھوتی (Dheotā धेवती)—Daughter's son.	bride's family to the bridegroom with a view of securing a husband of higher rank.
دھوتی (Dheotī धेवती)—Daughter's daughter.	دیش (Desh देश)—Country, province.
دیار (Diyārā दियाड़ा).	دیشا چار (Deshāchār देशाचार)—Local usage or custom.
دیار (Diyārā दियारा).	دیش ادھکار (Desh adhikār देश अधिकार)—Governor of a province.
An island formed in the middle of a river, a tract of alluvion land.	دیش بھاشا (Desh bhāshā देश भाषा)—Local dialect.
دیانت (Diyānat)—Honesty, probity, integrity. بددیانتی (Bad diyānatī)—Dishonesty.	دیش تیگ (Desh tiyāg देश त्याग)—Emigration.
دیانت داری (Diyānatdārī)—Probity, conscientiousness, honesty.	دیش ووستھا (Desh vivasthā देश)—The laws of a country.
دیبچہ (Dībāchá)—(1) Preface, introduction. (2) Preamble.	دیکشا (Dīkshā दीक्षा)—Preparation or consecration for a religious ceremony; a ceremony preliminary to sacrifice; initiation.
دیپ دان (Dīp dán दीप दान)—(1) Offering a lamp to an idol. (2) A ceremony observed for ten days after the decease of a relative. It consists in the suspending of a lamp on a <i>Pipal</i> or some other tree for the purpose of lighting the departed spirit on the road to Yampuri.	دین (Dīn)—Religion.
(3) Land assigned to Brahmans on the banks of a river to deprecate river encroachment.	دین میں ملانا (Din men milānā)—To make a convert of.
دیت (Diyat)—The price of blood, a tax imposed for any act of offence against a person; in cases of homicide it is payable to the relatives of the deceased.	دین (Dain)—A debt, a loan.
دیت مغالیزہ (Diyat-i-mugalizā)—(M. Law) The heaviest fine or penalty for man-slaughter that can be imposed.	دین تمسکی (Dain-i-tamassukī)—Debt secured by a bond.
دیجا (Dejá देजा)—Dowry, portion; presents made by the	دین مہار (Dain i-mahar)—Debt of dower, claim of dower.
	دین معجل (Den-i-muajjal)—A debt payable on demand.
	دین موجل (Den-i-muwajjal)—A debt of which payment is deferred.
	دین لین (Dain lain)—Money dealings, borrowing and lending, buying and selling.

دینار (Dinār)—A gold coin; a weight of gold (about a drachm and a half).

داوا (Daiva दिव्य)—An oath or more correctly an ordeal, various kinds of which were admitted by the Old Hindu Law.

(1). The *Tula* (तुला 𑂔𑂱𑂰) or balance on which the accused is first weighed against a weight properly adjusted, and then, after certain ceremonies, is again weighed, if he be lighter than before, he is innocent, if the same or heavier, guilty.

(2). *Agni* (अग्नि 𑂔𑂱𑂰) or fire, in which the accused touches fire or heated metal; if his hands are burnt, he is guilty.

(3). *Jal* (जल 𑂔𑂱𑂰) water, the accused is entirely immersed while a person runs to a place to which an arrow has been shot, and returns with it, if he then lives, he is pronounced innocent.

(4). *Bikh* (बिख 𑂔𑂱𑂰) poison, the accused is acquitted on his swallowing poison with impunity.

(5). *Tapta masha* (तप्त माशा 𑂔𑂱𑂰) Taking a masha weight of gold out of a vessel filled with hot butter or oil without burning the fingers.

(6). *Phalā* (फाला 𑂔𑂱𑂰) The ploughshare, holding with impunity a heated ploughshare or similar blade of steel.

(7). *Kosha* (कोश 𑂔𑂱𑂰) Drinking holy water, that in which images have been bathed, and meeting with no misfortune for fourteen days afterwards.

(8). *Tandulā* (तंदुला 𑂔𑂱𑂰) Chewing grains of rice and ejecting them; if they are dry or tinged with blood, the suspected person is pronounced guilty.

(9). *Dharm adharm* (धर्म अधर्म 𑂔𑂱𑂰) Images or drawings of virtue and vice, are carefully covered with cowdung or earth, and placed privately on a vessel: the accused draws one of them and is declared innocent or guilty accordingly.

(10). *Tulsi* (तुलसी 𑂔𑂱𑂰) Holding the leaves of the Tulsi plant, and some water, and after repeating the form of oath swallowing them. (Wilson).

دیوند بھٹ (Devand Bhaṭṭ)—The author of *Smṛiti Chandrika* and *Dattak Chandrika*, the two well-known works on Hindu Law.

دیوان (Dīwān)—(1) A royal court.

(2) A minister or chief officer of the state. (3) (M. Law) The bags in which the Kazi's records are kept.

دیوانچی (Dīwānchī)—A name popularly given to the subordinate officer in the police station.

دیوان خاص (Dīwān-i-khās)—Privy council, chamber, cabinet council.



دیوان عام (Díwán-i-ám)—Public hall of audience.

دیوان خاصہ (Díwán-i-khalísá)—Accountant-General of the royal revenue, chancellor of the 'exchequer.

دیوانی (Díwání)—(1) Civil (as opposed to criminal). (2) The office, jurisdiction and emoluments of a Diwan. (3) The right to receive the collections of Bengal, Behar and Orissa, conferred on the East India Company by the titular Moghal in 1765. (4) A civil court

دیوانی عدالت (Díwání Adálat)—See عدالت

دیوانی کارروائی (Díwání kárrawáf)—A civil proceeding, a civil case.

دیوانی کرنا (Díwání karná)—To institute a civil suit.

دیورانی (Deorání)—Husband's younger brother's wife.

دیوراسی (Dev dási देव दासी)—A dancing-girl attached to a temple.

دیوتر (Devattar देवत्तर)—Land rent free, granted for the support of a temple or an idol.

دیواستھان (Devasthán देवस्थान)—A temple, the revenue applied to the support of a temple.

دیواستھاپن (Devasthāpan देवस्थापन)—Setting up an idol in a temple.

دیوال (Deval देवल)—Temple.

دیوالہ (Dewálá)—See دياله

دیہ (Deh)—A village.

دیہی (Dehí)—Relating to a village.

اخراجات دیہی (Ikhráját-i-dehí)—Village expenses.

دیہات (Dehát)—Villages.

دیہات پٹنہ داری (Dehát-i-patṭīdārí)—Patṭīdārí villages.

دیہات خالصہ (Dehát-i-khālsá)—Khalsa villages, villages paying revenue to government.

## ( ق )

ڈابر (Dábar)—Low or hollow ground where water collects.

ڈات ڈپٹ (Dát dāpat)—Threat, awe.

ڈاتنا (Dátná डाटना)—To threaten, to rebuke.

ڈاک (Dák डाक)—(1) Post (for conveyance of letters.) The mail. (2) Disposition or relay of horses or runners along a road for conveyance of the post or travellers.

ڈاک چوکی (Dák chaukí)—A post station.

ڈاک خانہ (Dák kháná)—Post office.

ایکٹ ڈاک خانہ (Ekṭ dák kháná)—The Post Office Act.

ڈاک خراج (Dák kharch)—Postal charges.

ڈاک گھر (Dák ghar)—Post office.

ڈاک محسول (Dák mahsúl)—Postage, postal charges.

ڈاک لگانہ (Dák lagáná)—To post relays (of horses or runners or palki bearers).

ڈاک والہ (Dák wálá)—Postman.

ڈاکر (Dákar ڈاکر)—A rich clayey soil regarded as the best quality of soil but requiring much rain to saturate it sufficiently for sowing.

ڈاکرا (Dákrá)—The same as above.

ڈاکو (Dákú ڈاکو)—A dacoit, one of the gang of robbers, a highwayman.

ڈالی (Dálí ڈالی)—A present of fruit, etc.

ڈاکا (Dáká)—Robbery.

ڈاکا پڑنا (Dáká paṛná)—An attack by robbers or dacoits.

ڈپٹی (Dipti)—Deputy.

ڈپٹی کلکٹر (Dipti kalakṭar)—Deputy Collector.

ڈارانا (Daráná).

ڈار دیکھنا (Dar dikh-láná). } To overawe, to threaten.

ڈار نا جائز کے ذریعہ سے یا نمائش جبر (Jabr i-nájáyez ke zariye se yá numáish-i-jabr-i-nájáiz se daráná)—To overawe by criminal force or show of criminal force.

ڈسمس کرنا (Dismiss karná)—To dismiss.

ڈسمس ہو جانا (Dismiss ho jáná)—To be dismissed.

ڈسمس نالیش (Dismiss-i-nálish)—The dismissal of a suit.

ڈاکار جانا (Dakár jáná)—To embezzle, to make away with.

ڈکریا پوران (Dukaryá purán)—A tradition or custom recognized by old women, obsolete custom.

ڈکیت (Daket)—Dacoit.

ڈکیتی (Daketí)—Dacoity (Note. It is to be distinguished from robbery which is translated as استحصا بالجبور).

ڈگڈوگی پیٹنا (Dugḍugí píṭná ڈگڈوگی پیٹنا)—To proclaim by beat of drum.

ڈگری (Dígrí)—Decree.

ڈگری کے اجرا میں ہاراج ہونا (Dígrí ke ijrā men hárij honá)—To obstruct the execution of a decree.

ڈگری اقبالی (Dígrí-i-iqbálí)—A judgment by cognovit, a decree passed on confession of judgment.

ڈگری انفکاک رہن (Dígrí-i-infikák-i rahan)—A decree for redemption.

ڈگری بیعبات (Dígrí-i-bebát)—A decree for foreclosure.

ڈگری دخلیابی (Dígrí-i-daḥhilyábí). } A decree qabzá.). } for possession.

ڈگری استقراریہ (Dígrí-i-istaqráriyá)—A declaratory decree.

ڈگری زر نقد (Dígrí-i-zar-naqd)—A money-decree.

ڈگری شرطیہ (Dígrí-i-shartíyá)—A conditional decree.

ڈگری غیر مردی (Dígrí i-ghairmuaddá)—An unsatisfied decree.

ڈگری عدالت اپیل (Dígrí-i-adálat apíl)—An appellate decree.

دگری قطعی ( Digri-i-qataf )—A final decree.	دوبا اسمی ( Dúbá asámí )—A bankrupt, a debtor, an insolvent debtor.
دگری مشترک ( Digri-i-mushtarik )—A joint decree.	دوبا روپیہ ( Dúbá rupiyá )—An unrealizable debt.
دگری حاصل کرنا ( Digri hásil karná )—To obtain a decree.	دوبا ہوا کھاتا ( Dúbá huá khátá )—Account or register of outlay or expenditure that is lost or yields no return, or of bad debts.
دگری جاری کرنا ( Digri járí karáná )—To enforce a decree, to execute a decree, to sue out the execution of a decree.	دوبا بانی ( Dúbái بانی )—An unconditional bribe (given irrespective of the result of the suit (in contradistinction to <i>Tarai</i> , a bribe which is to be returned if the suit is lost).
دگری دار ( Digri dár )—A decree-holder.	دول ( Daul دول )—(1) Estimate of revenue or assets, (as a guide to assessment). (2) Raised boundary of a field.
دگری دار دین ( Digri-dár-i-dáyan )—A judgment creditor.	دول پٹہ ( Daul patṭá )—Rent roll of a farm.
دگری دار کا مدیون ( Digri dár-ká madyún ). } A judgment debtor.	دول پر لانا ( Daul par láná )—Give shape or form to, to systematize.
مدیون دگری ( Madyún-i-digri ) }	دول ڈالنا ( Daul ḍálná )—To lay the foundation of.
دگری ہونا ( Digri honá )—To be decreed.	دولا ( Dólá دولا )—A woman of inferior rank given to a person of rank and position to whom she is privately married without any ceremonial.
دگری کرنا ( Digri karná )—To grant a decree, to adjudge, to award.	دولا دینا ( Dólá dená )—To give a daughter to a superior by way of tribute.
دند ( Dand दण्ड )—Fine, amercement, compensation.	
دند بھارنا ( Dand bharná )—To make compensation, to pay damages ; to pay a fine.	
دند لینا ( Dand lená )—To fine.	
دنگا بجانا ( Danká bajáná दंका बजाना )—To exercise sway or authority, to make oneself famous, to proclaim, to make public, to expose.	
دوبا ( Dúbá डूबा )—Submerged underwater.	

## ( ن )

ذات ( Zát )—Tribe, caste.	ذات امثال ( Zát-ul-misál )—See ذوات امثال
ذات سے نکالنا ( Zát se nikálná )—To put out of caste ; to excommunicate.	ذات یا جایداد ( Zát yá jáedád )—Person or property.

ذاتی (Zátí)—Personal.

ذاتی تعلقی یا فایدہ (Zátí ta'alluq yá fáidá)—Personal interest or advantage.

ذاتی ذمہ داری (Zátí zimmadárf)—Personal liability, owner's risk.

ذبیحہ (Zabíhá)—(M. Law)—An animal lawfully slaughtered and fit for food.

ذریعہ (Zaríyá)—Medium, means, agency, cause, intervention, intercession. بذریعہ (Bazaríyá)—By means of, through the instrumentality of, in or by virtue of.

ذریعہ پیدا کرنا (Zaríyá paidá karná)—To find means.

ذکر (Zakúr)—Males; the male sex. سلسلہ ذکر (Silsilá-i-zakúr)—Male line.

ذلت (Zillat)—Humiliation, indignity, disgrace.

ذلت دینا (Zillat dená)—To offer indignity, to insult.

ذلیل کرنا (Zalíl karná)—To disgrace, to debase.

ذمہ اٹھانا (Zimma uṭháná)—To undertake.

ذمہ دار (Zimma dár)—(1) Liable, responsible, (2) Surety, security, trustee. (3) In Eastern Bengal it is applied especially to the holder of an under-tenure or portion of a zemindári, paying revenue, either to government direct or to a zemindar.

ذمہ داری (Zimmadárf)—Guarantee, responsibility, liability, trust, charge, custody.

ذمہ داری سے بری کرنا (Zimmadárf se barí karná)—To discharge from liability.

ذمہ داری قانونی (Zimmadárf-i-qánúní)—Legal liability.

ذمہ داری محدود (Zimmadárf-i-mahdúd)—A limited liability.

ذمہ داری مشترک (Zimmadárf-i-mushtarik)—Joint liability.

ذمہ داری کرنا (Zimmadárf karná)—To be security for, to become responsible for.

ذمت (Zimmat)—(1) A deed of protection, an authorised assurance of immunity in life and property, such as may be granted to infidels under Muhammadan government. (2) Fidelity, obedience. (3) Trust, charge, custody. (4) A tenure in trust; a sub-tenure.

ذمہ نامہ (Zimmá námá)—Authority to have charge and make collections on an estate.

ذمی (Zimmi)—(M. Law) A subject of a Muhammadan government of a different religion as a Christian, a Jew &c., who is allowed to live without molestation on paying tribute.

ذرع (Zirrá)—A measure of length, two cubits.

ذرات المثل (Zawát-ul-misál)—Things possessed of equi-

valency, in respect of weight or measure, and receivable as the price of article sold as grain and the like.

(Zawát-ul-qiyám) ذوات القیام

—Things possessed of money value as the equivalents of an article sold, goods, chattels &c.

(Zavi-ul-arhám) ذبی الارحام (M. Law) Uterine relations ; kindred between whose affinity a female intervenes. They are considered as *distant kindred*

These are divided into four classes (asnaf).

Class I. Consists of daughter's children, or son's daughter's children.

Class II. False grandfathers and false grandmothers.

Class III. In this class are included daughters of full brothers, and half-brothers by the same father, and the children of half brothers by the same mother and children of sister.

Class IV. This class comprises fathers of half brothers, and sisters by the same mother only,

and their children, paternal aunts and their children, maternal uncle and aunts and their children, daughters of full paternal uncles and half paternal uncles by the same father only.

These relations take the estate only where there are no sharers or residuaries, and hence they are called distant kindred.

(Zawí-ul-furúz) ذوی افروض Sharers, legal sharers so called because their shares have been ordained in the Quran. (See افروض)

(Zumání) ذر معنی Equivocal. (Zi akhtiyár) ذی اختیار One empowered or in authority, one having jurisdiction.

(Zí haq) ذی حق Rightful, just, entitled.

(Zí rutbá) ذی رتبه A man of consequence or distinction.

(Zail) ذیل Supplementary part.

(Hasb-i-zail) حسب ذیل As below ; as follows. حسب مفصلة

(Hasb-i-mufassila zail) ذیل As detailed below.

(د)

(Rábtá) رابطہ Connection, bond, union.

(Rábtá-i-ithád) رابطہ اتحاد Alliance, union.

(Ráj राज) राज A kingdom, a principality.

(Rájá राजा) राजा A king, a prince, a title given by the

native governments, and in latter times by the British government, to Hindus of rank.

(Ráj adhikár राज अधिकार) राज अधिकार Royal prerogative.

(Ráj bahá राज बहा) राज बहा Prin-

- cipal channel, main distributary, principal branch of a canal.
- راج بھینٹ (Rāj bhaint راج भेंट)—A present made by an inferior on admission to the presence of a great man ; a fee paid to a public functionary for permission to reap the harvest.
- راج دت بھومی (Rāj datt bhūmī राज दत्त भूमि)—An allowance of land by the king or government.
- راج दंड (Rāj ḍaṇḍ राज डंड)—Kingly authority ; punishment inflicted by order of a king ; a tax or fine payable to royalty.
- راج दण्डप हरण (Rāj ḍaṇḍap haran राज डण्डप हरण)—Confiscation.
- راج धانی (Rāj dhānī)—Capital.
- راج सुया (Rāj sūyā राजसुयो)—A great sacrifice or religious ceremony performed at the coronation of supreme sovereign, by the king himself and his tributary princes.
- راج शासन (Rāj shāsan राज शासन)—Royal edict, mandate.
- راج मुद्रा (Rāj mudrā राज मुद्रा)—Privy seal.
- راج नीति (Rāj nīti राज नीति)—Administration of government, science of government, statesmanship, code of laws, jurisprudence.
- راز (Ráz)—Secret.
- رازدار (Rázdár)—Trusty ; one who is entrusted with a secret, a confidant, a privy.
- رازداری (Rázdárí)—Keeping of secrets, the keeping secret.
- ایکت امور رازداری سرکاری (Ekt amúr-j-rázdárí sarkárí)—The Official Secrets Act.
- راز فاش کرنا (Ráz fash karná)—To divulge a secret, to betray the secrets, to expose.
- راس (Rás)—Head ; head of cattle, i. e., one ox, one goat.
- راس (Rás راس)—A heap of unthrashed corn, a heap of husked grain (the produce of the first treading of ears).
- راس کا نام (Rás ká nám)—The name given to a child with regard to the sign of zodiac in which he was born.
- راس بیٹھانا یا راس لینا (Rás baiṭháná yá rás lená)—To adopt (a son).
- راس نشین (Rás nashín)—An adopted son.
- راس المال (Rás-ul-mál)—A capital stock.
- راس آنا (Rást áná)—To prove effective ; to come right.
- راس بازي (Rást bází)—Fidelity, integrity, honesty.
- راس معاملہ (Rást muámlá)—A fair transaction ; one whose actions are fair and good.
- راستہ (Rástá)—Road, way, path.
- راشی (Ráshí)—One who takes bribe.
- راضي (Rází)—Satisfied, agreed, contented.

راضی کرنا (Rází karná)—To reconcile, to prevail upon, to persuade.	thread worn on the Salúno festival round the wrist.
راضی نامہ (Rází námá)—Compromise, agreement, deed of settlement; a deed of compromise by which the plaintiff or prosecutor acknowledges that he has been satisfied by the defendant.	رام بٹائی (Rám baṭáí राम बटाई)—A fair and equitable division of crop between a landlord and his tenants.
قابل راضی نامہ (Qábil rází námá) Compoundable.	راند (Ránd राख)—A widow.
راضی نامہ کرنا (Rází námá karná)—To compound (an offence.)	راول (Ráwal रावल)—A prince, a chief, a warrior, a soldier.
راضی ہونا (Rází honá)—To agree or consent to; to acquiesce in, to comply with, to accede to.	راہ خرچ (Ráh kharch)—Travelling expenses, travelling allowance.
راغب ہونا (Rágib honá)—To be disposed to; to be inclined to.	راہ ریت (Ráh rít राह रीत)—Practice, usage, custom, social intercourse.
رائسی (Ráízí)—A sect of the Shiahs (so called because they deserted Zaid, the son of Ali, when he forbade them to speak against the companions of the Prophet), a schismatic. (This is a term of reproach).	راہین (Ráhin)—Mortgagor, pledgor.
رائیم (Ráqim)—One who writes; the addresser.	رائے (Ráe)—(1) Opinion, judgment. (2) A title given to a man of position.
راکار (Rákar राकर)—A stony sandy soil. It is only productive when the rains are abundant, its cultivation being exclusively confined to <i>kharif</i> crops.	اظہار رائے (Izhár-i-ráe)—Obiter dictum, expression of opinion.
رائی (Rákhí राखी)—(1) The portion of the land of a village which is assigned for the maintenance of a watchman. (2) A	رائے پونچھنا (Ráe púnchhná)—To consult, to take the advice of.
	رائے دینا (Ráe dená)—To give an opinion, to vote.
	رائج (Ráij)—Current, customary, usual, common
	رائج الوقت (Ráij-ul-waqt)—Current fashion or custom of the time.
	رائج ہونا (Ráij honá)—To prevail, to be current, to be customary.
	ربا (Rabá)—Interest.
	ربا خوار (Rabá khwár)—A person who takes interest on money, a userer.
	ربط ضبط (Rabt zabt)—Intercourse, government, organization.
	ربہ (Rabá)—A quarter, a fourth part.

ربیب (Rabīb)—A step-son, a son by a former husband.

ربیع (Rabī)—Spring harvest, (grain sown in October and November and cut in the spring months of March and April), winter crop.

ربیع الاول (Rabī-ul-awwal)—The third month of the Muhammadan year.

ربیع الآخر (Rabī-ul-ākhir)—The fourth month of the Muhammadan year.

رپٽ کړنا (Rapaṭ karná) }  
رپٽ لکھنا (Rapaṭ likh- } To re-

port to, to make a report of (a case at the police station).

رپورټ (Raport)—Report.

رپورټ سالانه (Raport sáláná)—The annual report.

رتبه (Rutbá)—Dignity, rank, condition.

رتبه ياترا (Rath yátrá रथयात्रा)—Festive procession of an idol on a car.

رتي (Ratti रत्ती)—A weight equal to 8 barley corns, averaging nearly to  $2\frac{1}{4}$  grains.

رجب (Rajjab)—The seventh month of the Muhammadan year.

رجس ولس (Rajaswalá रजस्वला)—A menstruating woman, a marriageable girl.

رجسټر (Rajisṭar)—A register.

رجسټر ډیر چارھانا (Rajisṭar par charháná)—To enter in a register, to have a name registered.

رجسټري (Rajisṭrī)—Registration.

رجسټري کړانا (Rajisṭrī karáná)—To have or get registered.

رجسټري کا دفتر (Rajisṭrī ká daftar)—Registration office.

رجسټري شدة (Rajisṭrī shudá)—Registered.

ایکت رجسټري (Ekṭ-i-rajisṭrī)—The Registration Act.

رجعت (Raja't)—(M. Law) Returning to a divorced wife or recalling a divorced wife. A husband has a right to recall his divorced wife who is liable to observe *iddat* (q. v.) and who has not completed the term thereof. The divorced wife may be recalled by the husband's words or acts, and it is not required that the woman be cognizant of it, and there be a witness to it.

رجعي (Raja'ī)—(M. Law) Revocable. See طالق

رجواړا (Rajwāṛá)—The country of Hindu princes.

رجوع کړنا (Rujú karná)—(1) To institute, to bring into court as a suit. (2) To turn towards, to have recourse to, to betake oneself to, to appeal to.

رجانا (Racháná रचाना)—To celebrate (as a marriage دواړه)

رحم (Raham)—(1) The womb. (2) Mercy.

رحم دل (Rahm dil)—Merciful.

دخ بدنا (Ruḫh badalná)—To become angry, to change coun-



tenance, to turn away the face,  
to turn away from.

رخصت (Rukhsat)—Leave, per-  
mission to depart, dismissal.

رخصت دینا (Rukhsat dená).  
رخصت عطا کرنا (Rukhsat atá karná). } To grant

leave, to give one leave to go.

رخصت کرنا (Rukhsat karná)—  
(1) To dismiss, to send away.  
(2) To send a bride to her hus-  
band's house.

رخصتانه (Rukhsatáná)—A parting  
present.

رخصتی (Rukhsatí)—One who is  
on leave, anything given at  
parting.

رخصت رعایتی (Rukhsat-i-riáití)  
—Privilege leave.

رخصت اتفاقیہ (Rukhsat-itfáqiya)  
Casual leave.

رخنه (Rakhná)—Interruption.

رخنه اندازی (Rakhná andází)  
Opposition, interference.

رخنه بندیان کرنا (Rakhná bandíyán  
karná)—To conceal the faults  
or defects of a person or a  
thing.

رد (Rad)—(M. Law)—Re-  
turn. The return is the ap-  
portionment of the surplus  
amongst the sharers when the  
sharers do not exhaust the es-  
tate, and there are no residu-  
aries. All the persons to whom  
there may be a return are seven:  
(1) The mother. (2) The grand-

mother. (3) The daughter. (4)  
The son's daughter. (5) The  
full sister. (6) The half sister  
by the father. (7) The half  
brother, or sister by the mother.  
The surplus returns to all of the  
sharers in the proportion of  
their respective shares, if all  
of them are entitled to the re-  
turn, otherwise, only to those  
of them who are entitled there-  
to.

رد (Rad)—Rejection ; cancella-  
tion.

رد و بدل (Rad o badal)—(1) Discus-  
sion, altercation, controversy.  
(2) Changing.

رد جواب (Rad-i-jawáb)—Rejoin-  
der, refutation of a defence.

رد کرنا (Rad karná)—To refute,  
to cancel, to rescind, to abrogate  
(law).

رد کلام (Rad-i-kalám)—Refuta-  
tion ; counter-statement.

ردی حالت (Raddí hálat)—Serious  
illness.

ردی (Raddí)—Waste-paper.

ردی کرنا (Raddí karná)—To waste,  
to throw away.

ردیف وار (Radífwár)—In the al-  
phabetical order.

رذیل (Razíl)—Low persons.

رزق (Rizq)—Subsistence, allow-  
ance.

رسا (Rasá)—Sharp, skilful, cap-  
able.

رسالت (Risálat)—Apostleship.

رساله ( Risálá )—(1) A letter, a short treatise or discourse, book. (2) Squadron, cavalry.

رساله دار ( Risáládár )—A native officer in charge of a troop of horse.

رسائی ( Rasái )—Access.

رشد ( Rasad )—Income, import, provision, supply, (store of grain &c., laid up for an army or camp).

رشد بیشی ( Rasad beshí )—Increase of income or revenue.

رشد رسائی ( Rasad rasái )—Providing of supplies (especially to a camp).

رشدی ( Rasdí )—Proportionate, rateable.

رشدی جمع ( Rasdí jamá )—A progressively increasing or diminishing total of assessment.

رسم ( Rasam )—Custom, usage, cannon law.

رسم اهل تجارت ( Rasm-i-ahl-i tijárat )—Mercantile custom.

رسم خاندان ( Rasm-i-khándán )—Family custom.

رسم کراؤ ( Rasm-i-karáo )—The usage of *karáo* or the marriage of a widow with the brother of a deceased husband.

رسم و رواج ( Rasm wa riwáj )—Custom and usage.

رسم ہو جانا ( Rasm ho-jáná )—To become a practice or custom.

رسم کرنا ( Rasm karná )—To perform the ceremony.

رسمی ( Rasímí )—Customary, usual, ordinary.

رسمیات ( Rasmíát )—Rites and ceremonies.

رسموائی ( Raswái رسوائی )—The ceremony of distributing the first juice of sugarcane, the season of pressing out the juice of sugarcane.

رسموائی ( Ruswái )—Disgrace.

رسموخ ( Rusúkh )—Influence.

رسموخ ذاتی ( Rusúkh-i-zátí )—Personal influence.

ملازم سرکاری کے ساتھ رسموخ ذاتی عمل میں لانا ( Mulázim-i-sarkarí ke sáth rusúkh-i-zátí amal men láná )—To exercise personal influence with a public servant.

رسوم ( Rusúm )—(1) Ceremonies. (2) Duty payable on stamps; cess fees; perquisites.

رسوم استامپ ( Rusúm-i-istámp )—The stamp duty.

رسوم عدالت ( Rusúm-i-adálat )—Court fee, court fee stamp,

ایکت رسوم عدالت ( Ekt i-rusúm-i-adálat )—The Court fees Act.

رسوم نظارت ( Rúsúm-i-nazárat )—Fees payable formerly to the nazir or head officer in charge of remittances from the Collectors to the treasury; now the fees payable to the nazir of a court for serving a process.

رسوم سزاوولي ( Rusúm-i-sazáwálí )—Charges formerly levied in Bengal to defray the expenses

of a *sazawal* (q. v.) but afterwards converted into a permanent charge upon the revenue-payers.

رسوم مختارفة (Rusúm-i-muhtarfá)

—Taxes levied on trades and professions of the artificers of the village or on their implements.

رسوم غير مختارفة (Rusúm i-gair mahkúmá) —Arbitrary cesses.

راسى (Rassí रसी) —A measuring line about 100 or 120 cubits long.

راسيد (Rasíd) —Receipt.

راسيد بھى (Rasíd bahí) —Receipt book.

راسيد دينى (Rasíd dená) —To give an acknowledgment or receipt.

راسيد كا تھكٹ (Rasíd ká ṭikat) —A receipt stamp.

راسيد طالب كرنا (Rasíd talab karná) —To ask for a receipt.

رشته (Rishtá) —Relationship, alliance, affinity.

رشته دار (Rishtádár) —Relation, kinsman.

رشته دار قريبي (Rishtádár-i-qaribí) —A near relation.

رشته دار بعيد (Rishtádár-i-baíd) —A distant relation.

رشته دارى (Rishtádárá) —Alliance, relationship.

رشته كرنا (Rishtá karná) —To form connexion or alliance with.

رشتى (Rishtí रश्टी) —A bonus, paid by a cultivator in con-

sideration of being allowed to reclaim waste lands.

رشوت (Rishwat) —Bribe.

رشوت دينى (Rishwat dená) —To offer a bribe.

رشوت ستانى (Rishwat sitání) —Bribery, the act of taking bribes.

رشي (Rishí) —Sage, an author of a sacred hymn or book.

رضا (Razá) —Will, permission, consent.

رضا و رغبت (Razá o ragbat) —Free will, free consent.

برضا و رغبت (Bá razá o ragbát) —Willingly, of one's free will and consent.

رضامند (Razámand) —Willing, acquiescing, consenting.

رضامندى (Razámandí) —Consent.

رضامندى ظاهر كرنا (Razámandí zâ-hir karná) —To give one's consent.

رضاع (Razá). } ( M. Law )  
رضاعت (Razá'at). } Fosterage,

a bond of affinity between persons nursed by the same female.—Fosterage is one of the impediments of marriage between the parties.

Intermarriage between persons who have sucked at the same breast is prohibited provided the suckling took place within "two years of the birth of either of the persons so related. A male and a female suckling from one breast cannot marry. —Persons who cannot marry

by reason of consanguinity (*nasab q. v.*) cannot also marry if consanguinity is established between them by reason of common fosterage.

رضاعي بهائي (Razái bhái)—Foster brother.

رطل (Ratl)—A pound weight (consisting of 12 ounces).

رعيا (Riáyá)—Subjects, tenants, ryots.

رايت (Riáyat)—(1) Favor, indulgence, privilege. (2) Mitigation, abatement.

رايت كرنا (Riáyat karná)—To show favor or indulgence to, to be partial to, to remit (especially revenue.)

رايتي (Riáití)—Privileged.

رايتي پتہ (Riáití paṭṭá)—A lease granted to a cultivator at a favorable rate.

رايتي رخصت (Riáití ruḥsat)—Privilege leave.

راعب (Raub)—Dread, awe.

راعب ميں آنا (Raub meṁ áná)—To be over-awed.

رايت (Raiyat)—Subject, tenant, cultivator.

رايت برطانيہ (Raiyát-i-Birtániá.) British subject.

رايت برطانيہ اہل يورپ (Raiyát-i-Birtániá-i-ahl-Urop)—A European British subject.

رايت واري (Raiyatwárf)—Settlement of land rents &c., made

with the cultivators themselves without the intervention of a landlord, commonly known as Raiytwárf system. This system is in force in the Madras Presidency.

رايت واري فيصلہ (Raiyatwárf faislá)—Ryatwárf settlement (see above.)

رايتي (Raiyatí)—Land of which the revenue is paid in money; land farmed out by a direct settlement with the cultivator.

رافايہ (Rifáhiyát)—Tranquillity, relief.

رفع (Rafá)—Settling, deciding, settlement.

رفع كرنا (Rafá karná)—To remove, to dispose of, to decide (a law suit.)

رفع شر (Rafá-i-shar)—Settlement of a dispute, getting rid of a dispute.

رفع نامہ (Rafá námá)—A deed of settlement.

رافعت (Rafa'at)—Dignity, illustriousness.

رفع چکر ہونا (Rafú chakkar honá)—To abscond, to decamp, to steal off.

رفیق (Ráfíq)—Friend.

رفیق قریب ترين (Ráfíq-i-qarīb tarīn)—Next friend.

رقاب (Ríqáb)—Slaves.

رتبا (Raqbá)—(M. Law) Expectancy as of a gift to take effect at the death of a donor, or to revert to him, or be annulled,

in fact on the death of the donee ; such a gift is considered invalid.

رقبة (Raqbá)—Area ; the lands comprised within the boundaries of a village or township or constituting an estate or farm paying a money-revenue ; the measured or ascertained area of such lands

رقبة آبپاشي (Raqbá-i-ábpáshí)—An irrigated area.

رقبة اراضي (Raqbá i-arází)—Area of land.

رقبة اراضي منقبطه (Raqbá-i-arází-i-munzabtá)—The area of resumed lands.

رقبة بندي (Raqbá bandí)—A statement of the area of any estate, village or township ; one of the accounts that should be kept by the village accountant, showing the total quantity of land, belonging to the community, the portions that pay or are exempt from revenue, and those which are cultivated or are incultivated or incapable of cultivation.

رقبة بندوبستي (Raqbá i-bandobastí)—Settlement area.

رقبة غير مزروعة (Raqbá-i-gair maz-rúá)—An uncultivated area.

رقبة لگائي (Raqbá-i-lagáui)—A rent-paying area.

رقبة مزروعة (Raqbá-i-mazrúá)—The area under cultivation.

رقبة مقامی (Raqbá-i-muqámí)—Local area.

رقعة (Ruqá)—(1) A note, a bill, a letter, a receipt. (2) A piece of cloth.

رقم (Raqam)—(1) Sign, writing. (2) Item, amount, sum, total. (3) A fractional share of an undivided estate.

رقم امانت (Raqam-i-amánat)—An amount in deposit.

رقم جمع (Raqam-i-jamá)—An item of credit.

رقم خرج (Raqam-i-kharch)—An item of expense.

رقم متنازعہ (Raqam-i-mutnázíá)—A disputed item.

رقم مشتبه (Raqam-i-mushtabah)—A doubtful item.

رقم مشتبه الوصول (Raqam-i-mush-tabah-ul-wasûl)—An item of doubtful recovery, an amount which is difficult to recover.

رقم کړا (Raqam karná)—To note, to write. کل رقم (Kul raqam)—Total amount.

رقيت (Riqqíyat)—Slavery.

ركاز (Rikáz)—(M. Law) Treasure or precious metal or coins dug up from the earth whether deposits found in mines or buried treasure.

ركن (Rukn)—The pillars, essentials.

ركن سلطنت (Rukn-i-saltanat)—A pillar of state, a noble.

ركوع (Rakú)—Bending the body forward and resting the palms of the hands on the knees.

with back and neck horizontal, and the eyes fixed on the great toes (as the Muhammadan's do in praying)

رکھا (Rakhá रक्खाँ)—A preserve for grass or game.

رکھوالی (Rakhwálí रखवाली)—Protection, care, charge, cattle-grazing; wages of a guard or watchman; black mail.

رگ وید (Rig veda)—The first veda. See وید

رمضان (Ramzán)—The ninth of the Arabian months; the fast observed during this month, the Muhammadan Lent.

رن (Rin रण)—An obligation, a debt.

رن سোধن (Rin sodhan रण सोधन)—The clearing of a debt.

رن گرهک (Rin grahak रण गरहक)—Borrower.

رنج دینا (Ranj dená)—To put to grief, to vex.

وہ شخص جسکو رنج پہنچا ہو (Wuh shakhs jisko ranj pahunchá ho)—The aggrieved party.

رنجش (Ranjish)—Unpleasantness, coolness.

رنجک اورانا (Ranjak uráná)—To burn pruning; to prune.

رنڈ (Rand रण्ड)—One who dies without male issue; a widow.

رنڈوا (Randwá)—A widower.

رنڈی (Randí)—A prostitute, a woman.

رنک دیکھنا (Ranr dekhná)—To consider the result or consequences of; to remain neutral.

رنواس (Ranwás रणवास)—The seraglio of a Raja, a harem.

روا (Rawá)—Allowable, approved, tolerated, proper, right.

روا دار ہونا (Rawádár honá)—To permit oneself to do.

روا رکھنا (Rawá rakhná)—To consider right or proper, to uphold, to maintain, to justify, to acquiesce in, to warrant.

رواچ (Riwáj)—Custom, usage.

رواچ بمائزہ قانون (Riwáj-baman-zilá-i-qánún)—Custom having the force of law.

رواچ حق شفیع (Riwáj-i-haq i-shufá)

—The custom of pre-emption.

(Among Hindus, the cases of pre-emption are decided according to the custom of the place or according to contract See شفیع

رواچ جیتہانسی (Riwáj-i-jethánsi)—The custom of primogeniture.

رواچ خاص (Riwáj-i-khás)—A special usage.

رواچ خاندان (Riwáj i-khándán)—Family custom or usage.

رواچ دیہہ (Riwáj-i-deha)—Village custom.

رواچ شدآمد (Riwáj-i-shudámad)—Prescriptive usage.

رواچ مقامی (Riwáj-i-mnqámi)—Local usage.

رواچ ملک (Riwáj i-mulk)—Custom of the country.

رواچ قدامت (Riwáj-i-qádámat)—See شدآمد

رواچ پڑنا (Riwáj paṛná)—To become current or customary, to prevail.

رواج دینا (Riwāj denā) —To introduce, to make customary.

رواجی (Riwājī) —Customary ; ordinary.

روان (Rawán) —Current.

روانگی (Rawángí) —Despatch ; forwarding of a letter ; departure.

پروانہ رواگی (Parwáná-i-rawángí) —A custom-house-passport, a permit.

روانہ (Rawáná) —A custom-house, a pass-port, a permit, a pass.

روانہ کاتنا (Rawaná kátná) —To give a pass or permit.

روایت (Rawáyet) —(1) Written legal opinion by a Muhammadan Law officer. (2) Tradition. (3) Legend, story, tale.

روبر (Robrú) —Before, in the presence of.

روبر لانا (Robrú láná) —To bring in the presence of, to bring face to face.

روکار (Robkár) —Proceeding.

روکار نویس (Robkár-navís) —A writer of orders.

روکاری (Robkárí) —Proceeding of a cause, record of a case ; a warrant, an order ; a communication (in Urdu or Persian) by an official addressed to an equal.

روکاری (Robkárí) —Trial

روکاری ہونا (Robkárí honá) —Orders or warrants to be issued for the trial of a case, to be tried or heard (a case)

روکاری آخر (Robkárí-i-ákhir) —A final proceeding.

روکاری نیلام (Robkárí nílám) —A sale proceeding.

روپوش (Rúposh) —Absconding.

روپوش ہونا (Rúposh honá) —To abscond.

روداد (Rú lád)

روداد (Rúe-dád) } Merit, statement of a case, account of circumstances.

روداد میں (Rúedád i-misl) —The facts on the face of the record.

روداد مقدمہ (Rú-lád-i-muqadmá) —The merits of a case.

روداد نسبت (Bíhas nisbat rú-dád) —The question as to the merits.

روداد خلاف مقدمہ (Khíláf rúe lád muqadmá) —Against the merits of the case.

روداد پر نہیں چل سکتا (Muqadmá rú-dád par náhin chal saktá) —The case cannot succeed on the merits

روداد فیصلہ پر بنانا (Faislá bar bináe-rú-dád) —Decision on the merits.

رو رعایت (Rú ríayat) —Countenance, favor, partiality.

رو رعایت کرنا (Rú ríayat karná) —To countenance.

روز مرہ (Roz marrá) —Daily, ordinary, usual ; current, conventional

روز نامہ (Roz námehá) —A diary ; a daily account-book, a journal.

روز نامچہ پولیس (Roz námchâ i-polís)—The police diary.

روز نامچہ خاص (Roz námchâ i-khás)—A special diary.

روز نامچہ عام (Roz námchâ-i-ám)—The general diary (It is the

duty of every officer in charge of the police station to keep a general diary in such form as shall from time to time be appointed by the local government, and to record therein all complaints, and charges preferred, the names of all persons arrested, the names of the complainants, the offences charged, the weapons or property that shall have been taken from their possession or otherwise, and the names of the witnesses who have been examined.

روز نامچہ میں درج کرنا (Roz námchâ men darj karná)—To enter in the diary.

روزانہ (Rozáná)—Daily.

روزگار (Rozgár)—Employment, business.

روزگار چھوڑنا (Rozgár chhúṭnâ)—To be out of work, to lose one's employment.

روزگار لگنا (Rozgár lagnâ)—To obtain service.

روزہ (Rozâ)—A fast, lent.

روزی (Rozí)—(1) Employment, means of subsistence. (2) Wages.

روزتہ الاحکام (Rouzât-ul-ahkâm)—It is a Persian book on the

Shja Law. It was written by the third *mujtahid* of Oudh. It was lithographed first in 1257 A. H. Of the four chapters which the book contains, the first chapter on Inheritance fully treats of the subject.

روک (Rok رोक)—Prohibition, hinderance; obstruction.

روک تڑک کرنا (Rok ṭok karnâ)—To oppose, to resist; to prevent, to offer an obstacle.

روکار (Rokaṛ रोकड़)—Cash, ready-money.

روکار باہی (Rokaṛ bahí रोकड़ बाही)—A cash book.

روکاریا (Rokaryâ)—A cash-keeper, a treasurer.

روکنا (Roknâ)—To challenge (as a sentry); to prevent, to obstruct, to forbid; to oppose, to resist; to withhold, to detain; to engage, to secure, to forestall; to keep off, to ward off; to block up; to fill up; to enclose, to surround; to bind (as by contract).

روکھ (Rúkh रुख)—A small quantity or measure over and above that purchased which is given or taken gratis; given into the bargain, over and above, to boot.

رول (Rol)—Roll, register, revenue-roll of the government.

رونا (Ronâ रीना)—The bringing home a wife to consummate marriage: it is a ceremony after the marriage and the *gauna* (q. v.)



رونده (Rondhá रोंधा) — Enclosure, a grass preserve.

رواق افروز هونا (Raunaaq afrooz honá) — To grace or honor (by one's presence or arrival).

رواندا (Rawanná) — (1) A permit, a passport. (2) A servant who attends at the gate of the women's apartment to purchase articles that are required.

روداد (Roedád) — See رداد

رویه (Rawaiyá) — Rule, law, institution.

ره گزر (Rah guzar) — Road, path.

حق گزر (Haq i-gnzár) — Right of way.

رها (Rihá) — Released.

رها کarna (Rihá karná) — To discharge (distinguishable from برات or acquittal q. v.), to set free.

رهائی (Riháf) — Discharge, release.

رهایش (Raháyesh रहोयश) — Stay.

رهت (Rahit रहित) — Relinquishment, deprived of.

رهتی (Rahṭi रहटी) — (1) A small water wheel. (2) Practice, custom; a system of money lending at compound interest.

رهتی چالانا (Rahṭi chaláná) — (1) To work at the water wheel. (2) To lend money at compound interest.

رهزی (Rahzi) — Sandy or barren soil, brackish land.

رهزن (Rahzan) — A highwayman.

رهزنی (Rahzaní) — Highway robbery.

رهن (Rahan) — Mortgage, pledge.

رهن اجمالی (Rahan ijmálí) — A joint mortgage.

رهن بیع بالرفا (Rahan-i bai-bil wafá) — Mortgage by conditional sale.

It is thus defined in the Transfer of Property Act :—Where the mortgagor ostensibly sells the mortgaged property, on condition that on default of payment of the mortgage-money on a certain date the sale shall become absolute, or on condition that on such payment being made the sale shall become void, or on condition that no such payment being made the buyer shall transfer the property to the seller, the transaction is a *rahn-i-bai bil wafá*. It is known in Bengal as *kat qibálá* (کت قبالة) in Madras as *muddatakriyam* (مدتاکریم) and in Bombay as *gahan lahan*. (The prohibition among Muhammadans, about taking interest led to the invention of the *Bai. bil wafá*, a kind of security analogous to the English mortgage. In this, the lender by stipulating for a higher price on the resale, or by receiving the rents and profits, substantially derived the same advantage, as if the money had been placed at interest while the transaction in form did not violate the law.)

رهن انتفاعی (Rahn-i-intifáf) — Usufructuary mortgage. It is thus

defined in the Transfer of Property Act:—Where the mortgagor delivers possession of the mortgaged property to the mortgagee, and authorizes him to retain such possession until payment of the mortgage-money, and to receive the rents and profits accruing from the property and to appropriate them in lieu of interest, or on payment of the mortgage-money, or partly in lieu of interest and partly in payment of the mortgage-money, the transaction is *Rahn-i-intifai*.

دھن انگلیشہ ( *Rahn-i-Inglishá* )  
—An English mortgage.

دھن سادہ ( *Rahn i-sádá* )—Simple mortgage.

It is thus defined in the Transfer of Property Act. Where without delivering possession of the mortgaged property, the mortgagor binds himself personally to pay the mortgage-money, and agrees expressly or impliedly, that, in the event of his failing to pay according to his contract, the mortgagee shall have a right to cause the mortgaged property to be sold, and the proceeds of the sale to be applied, so far as may be necessary, in payment of the mortgage-money, the transaction is called a simple mortgage.

ریاست ( *Riyásat* )—A native state; a large estate; the dignity of a *rais*.

ریاست غیر ( *Riyásat-i gair* )—Foreign country.

تجزیر ریاست غیر ( *Tajwíz-i-riyásat-i-gair* )—Foreign-judgment.

ریٹ ( *Rit* )—Sand.

ریٹ ( *Rit ریت* )—Ceremony, rule, custom, usage, observance.

ریٹ رسم ( *Rit-rasim* )—Manners and customs; rites and usages, intercourse.

نئی ریٹ کرنا ( *Naí rit karná* )—To make an innovation.

ریٹی ( *Retí ریتی* )—(1) Sandy ground on the bank of a river. (2) Lands on which melons &c. are raised.

ریزگاری ( *Rezgárí* )—Change, small coin.

ریج ( *Rai* )—Rate, the local rate of assessment; the standard rate at which the lands of a village are assessed according to their several qualities.

ریج بندی ( *Rai bandí* )—A statement or table of rates; a document showing the rates at which different descriptions of land are usually assessed in any particular district.

ریج ککڑی ( *Raí kankutí* )—An assessment of rates of lands made according to the value, or a fixed or customary rate of produce per bighá.

ریل ( *Rel* )—Railway.

ایکٹ ریلوے ( *Ekt railway* )—The Railway Act.

ریہ ( *Reh ریه* )—Impure nitrate of soda (It abounds in some soils as an efflorescence, rendering

them altogether unproductive.  
brackish or barren soil.

رئيس (Rafs)—Principal resident,

a noble man, a governor.

ریش (Rish)—Beard.

ریش (Resh)—Wound.

## (ز)

زاد (Zád-i-ráh)—Way charges,  
provisions.

زانی (Zání)—Adulterer.

زایچه (Záichá)—Horoscope.

زاید (Záyed)—Additional, extra.

زاید خرچ (Záyed kharch)—Addi-  
tional expense.

زایل هونا (Záil honá)—To cease,  
to fail, to be defeated.

زایل اور کالعدم هونا (Záil aur kal-  
adam honá)—To be lost or ex-  
tinguished.

زبان بندی (Zubán bandí)—Depo-  
sition.

زبان بندی لینا (Zubán bandí lená)  
—To take down deposition.

زبان پالٹنا (Zubán palaṭ-  
ná).  
زبان پھرن (Zubán pher-  
ná). } To re-  
tract, to eat one's words ; to  
prevaricate.

زبان دینا (Zubán dená)—To pledge  
one's words.

زبان زد هونا (Zubán zad honá)—To  
be talked about.

زبانی (Zubání)—Oral, *viva voce*.

زبانی قرض (Zubání qarz)—Parol  
debt.

زبانی شہادت (Zubání shahádat )  
—Oral evidence.

زبردست (Zabar dast)—Violent, op-  
pressive, high handed.

زبردستی کرنا (Zabar dastí karná )  
—To use violence or force  
(with or towards), to compel.

زبردستی سے (Zabar dastí se)—Forc-  
ibly, violently.

زخم (Zakhm)—A wound, a cut.

زخم کاری (Zakhm i-kárf)—A  
mortal wound.

زخمی (Zakhmí)—Wounded.

زد و کوب (Zad o kob)—Assault  
and battery.

زر (Zar)—Money.

زر اصل (Zar-i-asl)—The principal,  
the sum lent.

زر امانت (Zar i-amánat)—Deposit  
money, trust-fund.

زر باقی (Zar i-báqí)—Balance, out-  
standing balance.

زر تان (Zar-i táwán)—Penalty.

زر تحصیل (Zar-i-tahsíl)—Collect-  
tions, revenue.

زر پیشگی (Zar-i-peshgí)—Payment  
in advance ; a bonus or pre-  
mium on a lease, an advance  
of money upon the farm of the  
revenue.

زر پیشگی پته (Zar-i-peshgí paṭṭá )  
—Zar i-peshgi lease. (1) The  
ordinary form is a lease by the  
debtor to his creditor on a fixed  
rent reserved by the lease,  
which is generally a little over  
the amount of interest payable

by the debtor. The excess is paid to the debtor, and is called *Huq Aziree*, the rest being retained by the creditor in discharge of the interest. The lease is generally for the term during which the loan is to remain out at interest, although there is usually a provision to the effect that, if the loan is not repaid on the appointed day, the lease is to continue for such further period as the debt may remain unpaid on the same condition.

(2) A lease for a term, a sum of money being advanced by the lessee as security for the rent to be repaid by the lessor on the expiry of the term, or credited to the lessee in his accounts as rents.

(3) A lease for a term where the whole rent is paid in advance (Ghosh on mortgage).

زر توفیر ( *Zar-i-taufir* )—Surplus money, excess.

زر توفیر تحصیل ( *Zar-i-taufir tahsil* )—Surplus collections.

زر توفیر نیلام ( *Zar-i-taufir nílám* )—Surplus sale-proceeds.

زر ثمن ( *Zar-i-saman* )—Purchase-money, consideration-money, price paid for auction purchase.

زر ثمن نیلام ( *Zar-i-saman-nílám* )—Sale proceeds.

زر خساره ( *Zar-i-khisará* )—Damages.

زر خرید ( *Zar-kharid* )—Purchased with one's own money.

زر خیز ( *Zar-khez* )—Fertile, productive.

زر خورای ( *Zar-i-khúrák* )—Diet-money.

زر رهن ( *Zar-i-raham* )—Mortgage-money.

زر سرکاری ( *Zar-i-sarkári* )—Public money.

زر ضامنی ( *Zar-i-záminí* )—A deposit security.

زر فاضل ( *Zar-i-fázil* )—Surplus money.

زر قرضه ( *Zar-i-qarzá* )—The amount of debt.

زر لگان ( *Zar-i-lagán* )—Rent.

زر معاوضه ( *Zar-i-muáwzá* )—Compensation.

زر منافع ( *Zar-i-munáfá* )—Profit, income.

زر لاهنه ( *Zar-i-lahná* )—The amount of outstanding debt.

زر نقد ( *Zar-i-naqd* )—Ready money, cash.

زر واصلات ( *Zar-i-wáslát* )—Mesne profits.

زر هرجه ( *Zar-i-harjá* )—Damages.

زر یافتنی ( *Zar-i-yáfiní* )—Debts, dues, claims, demands, outstandings.

زر هرجه مشخصه ( *Zar-i-harjá mu-shakhsá* )—Liquidated damages.

زر اعد ( *Zará'at* )—Agriculture, husbandry; sown or cultivated field, a standing crop, cultivation.

زراعت کے متعلق (Zar-â't ke mutâliq)—Agricultural purposes.

زراعت پیش (Zarâ't peshâ)—An agriculturist.

زنا (Zafâf)—Conducting a bride to her husband's room, consummation of marriage.

زکوٰۃ (Zakât)—A contribution of a portion of property assigned to the use of the poor as a sanctification of the remainder to the proprietor. Zakât is an ordinance of God, incumbent upon every person who is free, sane, adult and a Musalman, provided he be possessed, in full propriety, of such estate or effects as are termed in the language of law a *Nisab*, and that he has been in possession of the same for the period of one complete year which is denominated *Hawlân Hawl*. The objects of the disbursement of *Zakat* are of 8 different descriptions :—(1) Faqirs (فقیر) (2) Miskin (مسکین) (3) The collector of zakât (provided he be not a descendant from the tribe of the Prophet). (4) Mokâtibs upon whom zakât is bestowed, in order to enable them, by fulfilling their contract of kitâbât, to procure their freedom). (5) Debtors not possessed of property amounting to a *Nisab*. (6) In the service of God (7) Travellers. (8) Arabian of the desert.

The zakât *Nisab* of silver is 200 dirms, and if a man becomes

possessed of 200 dirms and the year be completed, the zakât due upon it is 5 dirms and, one dirm is due upon every 40 dirms after first 200 dirms. (Grady's Hedayâ).

زمانہ (Zamânâ)—Time, period.

زمانہ آئندہ (Zamânâ i âyandâ)—Future period.

متعلق زمانہ آئندہ (Mutâlliq zamânâ-i-âyandâ)—Prospective.

زمانہ گزشتہ (Zamânâ guzashtâ)—Past period.

متعلق بہ زمانہ گزشتہ (Mutâlliq ba-zamânâ-i-guzashtâ)—Retrospective.

زمانہ عدت (Zamânâ-i iddat)—See عدت

زمین (Zamîn)—Land, soil, earth.

مماثلات زمین (Mu'siqât-i-zamîn)—Fixtures.

زمیندار (Zamîndâr)—Land holder, landlord. Under Muhammadan administration, the zemindar was the responsible collector only of the revenues on behalf of the government. The government fixed a certain revenue which the zamindar was expected to realise from a given tract of country or estate often of great extent and allowed him a tenth as his personal remuneration and some further allowances for special purposes. In Hindu times, the responsibility for the revenue of a tract of a country coupled with other

duties, such as the maintenance of order and the suppression of crime was vested in officials called *Chaudhris*. The Moghal government adopted the system, calling the *chaudhri karori*, i. e., a person collecting the revenue of a tract (called *Chak-lá*) yielding a *crore* of dams or  $2\frac{1}{2}$  lakhs of Rupees. Afterwards the *karori* became the zemindar. The zemindari was the oratically an office or place under government, the office, indeed became in practice hereditary; but the heir had always, or at first always to seek his appointment exactly as if he were a new comer, and pay a handsome *peshkash* or fee; the documents constituting a zamindar were formal and indispensable; it was only in later times, when the custom of the post being hereditary was quite established, that the patents or grants fell into disuse. At first the zemindar had to account to government for all the revenue that was assessed on the raiyats and collected by him; his own share was a fixed allowance, at first in money, afterwards it became the custom to assign to the zemindar certain lands called *Nankar*, free of revenue for his own subsistence, instead of, or in addition to, his cash allowance. Of these lands he

soon became direct owner. Then he had his *Sir* or *Nijjat* land his own ancestral holding as an individual; also, lastly, the waste-land cultivated by aid of his own lessees, or contract labourers, became his, under the title of *khamar* land. When to this is added the fact that he could acquire lands by sale, by mortgage, by ousting obnoxious men, and by taking possession when an unfortunate cultivator (owner) absconded it is not difficult to see how the zemindar became and by the terms of the Permanent settlement 1793 was recognised as, "actual proprietors" enjoying his estates in absolute ownership as long as he paid the government revenue, or nine-tenth, of the fixed net proceeds of the lands.

*Zemindar* as defined in the Tenancy Act is a person to whom the rents are payable by a tenant.

زمینداری (*Zamindári*)—A sort of co-parcenary tenure in which the whole land is held and managed in common. When the land is cultivated by the proprietors themselves, the collections are thrown into a common stock, with all other profits in the estate; and after deduction of expenses, the balance is divided amongst the

proprietors according to a fixed law. The proprietary possession of a zamindar. (It should be noted that the term *zamindari* as used in Upper Provinces has not the meaning which it bears in Bengal (where the zamindar is translated *landlord* in contradistinction to "*landholder*"). It is not used to signify the tenure of lands managed by a zamindar or revenue agent who became proprietor. It indicates only the right of proprietorship over a certain group of lands or estate.

زمینداری خالص (Zamindārī k̄hālīs)  
—Zamindārī in which there is only one owner.

زمینداری مشترک (Zamindārī-i-mush-tarká)—Zamindari-i-mushtar-ká is one in which the body of proprietors is still joint and undivided.

زمینداری مضاعف (Zamindārī-mu-chalká)—An obligation entered into by a zamindar on receiving the grant of zamindari, engaging for the due observance of its conditions.

زن (Zan)—Woman, wife.

زن منکره (Zan-i-mankúhá)—A married woman, a lawful wife.

زن مدخوله (Zan-i-madkhúlá)—A concubine.

زن و فرزند (Zan o farzand)—Wife and children.

زنا (Ziná)—Adultery.

زنا بالجبر (Ziná biljabr)—Rape.

زنا کاری (Ziná kárt)—Fornication.

زنا (Zunnár)—The sacred thread of the Hindus.

زنانه (Zanáná)—Women's apartments; a eunuch.

زنجیر (Zanjír)—A chain.

زندان (Zindán)—Prison, jail.

زواجر شرعی (Zawájir-i-sharai)  
—Things prohibited by law.

زوال (Zawál)—Decline, fall, wane.

زوج (Zauj)—Spouse, husband.

زوجه (Zaujá)—Wife.

زوجه مطلقه (Zanjá-i-mutalqá)—A divorced wife.

زوجیت (Zanjíat)—Married state.

زور جتانا (Zor jatáná)—To display one's power or authority.

زور دینا (Zor dená)—To lay stress, to emphasize, to corroborate.

زور دالنا (Zor dálná)—To press or bear upon, to coerce, to compel.

زهر (Zahr)—Poison.

زهر کھلانا (Zahr k̄híláná)—To poison, to administer poison.

زیادتی (Ziyádatí)—(1) Surplus.  
(2) Force, violence.

زیادتی کرنا (Ziyádatí karná)—To practise or use force or violence.

زیارت (Ziyárat)—Pilgrimage.

زیان (Ziyán)—Loss, damage.

زیان ناجایز ( Ziyán-i-nájáyez )  
—Wrongful loss.

زیان اُٹھانا ( Ziyán uṭháná )—To  
suffer loss.

زید ( Zaid )—A fictitious name us-  
ed in place of A or B.

زیر تہجیز ( Zer-i-tajwíz )—Under  
consideration, under trial, *sub  
judice*.

زیر تحقیقات ( Zer-i-tahqíqát )—Un-  
der investigation or enquiry.

زیر حراست ( Zer-i-hirásat )—Under  
custody.

زیر نظر ( Zer-i-nazar )—Under sur-  
veillance.

زیر ( Zewar )—Ornaments, jewels.

## (س)

سابعاً ( Sába'an )—Seventhly.

سابق ( Sábiq )—Former, previous.

سابق دستور ( Sábiq dastúr )—For-  
mer practice, as before.

زمانہ سابق ( Zamáná-sábiq )—The  
olden times.

سابقہ ( Sábqá )—Intercourse, deal-  
ings, previous dealings.

سابقہ پرنا ( Sábqá parná )—To be  
brought into close intercourse  
with, to have to deal with.

ساتھ دینا ( Sáth dená )—To associ-  
ate with, to co-operate with.

ساتھی ( Sathí साथی )—A companion;  
an associate ; an accomplice.

ساجھا ( Sájhá साझा )—Partnership,  
association.

ساجھا چھوڑنا ( Sájhá chhúṭná )—Dis-  
solution of partnership.

ساجھا کرنا ( Sájhá karná )—To en-  
ter into partnership, to form  
an association or company.

ساجھے میں ( Sájhe men )—Jointly,  
in partnership.

ساجھی ( Sájhí साथी )—A partner,  
a co-parcener, a share-holder.

ساقی ( Sáchiq )—Interchange of  
wedding garments and presents,

which takes place the day be-  
fore marriage (In custom).

ساختہ ( Sákhtá )—Artificial,  
counterfeited.

ساختہ پرداختہ ( Sákhtá pardákhtá )  
—Done and effected ; act,  
deed.

سادات ( Sádát )—The descendants  
of Mohammad.

سادساً ( Sádsan )—Sixthly.

سادہ ( Sádá )—Simple, blank, plain.

سادہ رهن ( Sádá Rahan )—See رهن  
سادہ

سادہ کاغذ ( Sádá kágaz )—Blank  
paper, unstamped paper.

سادہ ( Sádha साध )—(1) A present of  
clothes, sweetmeats &c., sent  
by a parent to a daughter in  
theseventh month of pregnancy  
or just before her confinement.  
(2) A community of the Hindus.

سادھن ( Sádhan साधन )—(1) Exe-  
cution, enforcing the delivery  
of a thing ; inflicting and levy-  
ing a fine. (2) Proving and  
substantiating ; means of proof.  
(3) A voucher, a document, a  
deed, a bond.



سادھن پتر (Sádhan patr साधन पत्र)

—A document, a voucher, any means of establishing any thing, a written decree or decision.

سادھنی (Sádhni साधनी)

—Means of effecting or accomplishing, a document, a bond.

سادھیا (Sádhyá साध्य)

—The matter to be proved or substantiated.

سادھیا پال (Sádhyá pâl साध्य पाल)

—The officer who executes a decree.

سادھیا سددھی (Sádhyá siddhí साध्य सिद्धि)

—The determination of a suit.

سادھیا سددھی پاد (Sádhyá siddhí pād साध्य सिद्धि पाद)

—The decision, the judgment in a suit at law.

سادھاران (Sádhāran साधारण)

—That which is common, as a common property, possessions in common.

سادھاران پارجان (Sádhāran pārjana साधारण पार्जन)

—Joint earnings; property acquired by brothers living together as an undivided family.

سارثہ (Sārth सार्थ)

—A company of travellers, a *qafilā*.

سارثہ واہ (Sārth vāh सार्थ वाह)

—A merchant, a trader, the head of a corporation.

سارثی (Sārthī सार्थी)

—The leader of a caravan, a trader.

سارثیفکٹ (Sārṭīfīkaṭ)

—A certificate.

سارثیفکٹ وراثت (Sārṭīfīkaṭ-i-wirāsat)

—The succession certificate.

سارق (Sāriq)

—A thief.

سارھو (Sārḥú सारहु)

—A wife's sister's husband.

سازش (Sázish)

—Collusion, league, conspiracy.

سازش کرنا (Sázish karná)

—To combine, to collude, to conspire.

سازشی (Sázshī)

—Collusive.

ساس (Sás सास)

—Mother-in-law.

ساعت (Sá'at)

—Time, hour.

ساعت نکالنا (Sá'at nikálná)

—To fix the time for something (according to the astrological observations).

ساعی (Sái)

—One who recommends or helps another.

ساقط ہونا (Sáqit honá)

—To abate, to fail, to fall to the ground.

ساکشی (Sákshī साक्षी)

—A witness, an eye witness.

ساکشی دینا (Sákshī dená)

—To make one as a witness, to call to witness.

ساکن (Sákin)

—A resident, an inhabitant.

ساکھ (Sákh साख)

—Credibility, credit, trust, mercantile credit.

سال (Sál)

—Year.

سال آیندہ (Sál-i-áyandá)

—Next year.

سال تمام (Sái tamám)

—An annual report.

- سال چھوڑتی جمع خرچ (Sál jhartí jamá kharch)—Yearly account of receipts and disbursements, debit and credit account.
- سال حال (Sál-i-hál)—The present year, current year.
- سال حسابی (Sál-i-hisábí)—The financial year ; it begins from 1st April and ends on 31st March.
- سال زراعت (Sál-zará'at)—Agricultural year. (In the U. P. it begins from 1st July and ends on 30th June.
- سال فصلی (Sál-i-faslí)—See فصلی. It begins from 15th October.
- سال کبیسه (Sál kabísá)—Leap year, a year of thirteen months which comes round every three years. (The extra month being called *Lond ká mahiná*.)
- سال گذشته (Sál-i-guzashtá)—Last year.
- سال مالی (Sál-i-máli)—Fiscal year.
- سال مہاجنی (Sál-i-mahájani)—The mercantile year, (current with the *samvat* year, but commencing two years later.)
- سالہ (Sálá)—Brother-in-law, wife's brother ; a term of abuse.
- سالانہ (Sáláná)—Annual, per year.
- سالانہ دار (Sáláná dár)—An annuitant.
- سالبد (Sálbá)—A negative proposition (in logic).
- سالیم (Salim)—Perfect.
- سالوار (Sálwár)—According to the year.
- سالوار وصول باقی (Sálwár wasúl báqí)—Accounts of annual collections and balances for a series of years.
- سالواہن (Sálváhan)—Name of a celebrated sovereign of India, institutor of the era now called *sháke* (q. v.).
- سالہا سال سے (Sálhá sál se)—For years.
- سالی (Sálf)—Wife's sister, sister-in-law.
- سالیانہ (Sályáná)—Annuity, pension ; every year.
- سامان (Sámán)—Provision, requisites, necessaries ; apparatus.
- سامان حرب یا جنگ (Sámán-i-harab yá jang)—Ammunition.
- سامان کرنا (Sámán karná)—To make provision for, to provide.
- سامدر (Sámudr सामुद्र)—An impression or mark on the body.
- سامدرک (Samudrik सामुद्रिक)—Chiromancy, palmistry, the science of physiognomy.
- سامنے کی بات (Sámne ki bát)—A thing said or done in one's presence, or during one's lifetime.
- سامنے ہونا (Sámne honá)—To come in front ; to confront, to oppose.
- سامی (Sámí सामी)—Rich arable land.

سامپيڊا (Sámipya सामीप्य)—Contiguity, vicinity, a neighbour.

سانٽ (Sánt संट)—Confederacy, collusion.

سانهه (Sánhá)—An incident, an occurrence.

سانكهيٽي (Sánkhyá संख्या)—(In logic) Reasoning, argument.

سانا (Sanná सानना)—To implicate, to mix up.

ساوٽري (Savitrí)—The ceremony of investiture with the sacred thread ; the sacred thread.

ساون (Sáwan सावन)—The fourth Hindu month (Júly-August).

ساوٺي (Sáwní सावनी)—(1) The harvest of Sawan, the *kharif* or autumn harvest. (2) The ceremony of presenting a *finacee* with the materials for a sowing in the month of *Sawan*.

ساه (Sáh साह)—A merchant, a banker.

ساه جوڳ (Sáh jog साह जोग)—Creditable ; payable at sight or on presentation, payable to a trustworthy man (a hundi).

ساهو (Sáhú साहु)—A banker, a merchant.

ساهو ڪار (Sáhúkár)—A banker, a trader, a wealthy person.

ساهو ڪارو ڪي سبها (Sáhúkáron ki sabhá)—Exchange, stock exchange.

ساهو ڪارو (Sáhúkára साहकारा)—Money-market, exchange.

ساهو ڪاري (Sáhúkárí)—Banking business, commerce, exchange, (of money).

ساهو ڪاري ٽيپ (Sáhúkárí tít साह-कारौ टीप)—A banker's bill of exchange.

سائي (Sái साई)—Earnest money.

سائي ٻجڻا (Sái bajáná)—To fulfil a contract for which earnest-money has been received.

سايو (Sáyar)—Land-customs. These were taxes on pilgrims, excise, custom duties, taxes levied on shop-keepers in bazars (ganj گنج) and markets (hàt هات), tolls &c. They amounted usually to about one-tenth of the land revenue ; they also included charges on the use of the products of the jungle (bankar بنکر), on fishing (jalkar جالکر) and on orchards or fruit trees (phalkar پھلکر). The total revenue which a zamindar had to account for to the state consisted of two kinds, the *mal* (the land tax) the *sair*.

سايو جمع (Sair-jamá)—The total amount of revenue including additional items.

سايو خرچ (Sáir kharch)—Extra or miscellaneous expenses, contingent charges.

سايال (Sáyál)—An applicant, a petitioner.

سايلا (Sajlā)—A female applicant.

**سبب (Sabab)**—(M. Law) Social cause or connection.

According to the Imamiya sect the right of inheritance proceeds either from *nasab* (q. v.) or *sabab*. *Sabab* is of two kinds ; (1) *zaujiat* (conjugalitv, that is, relation between the married couple and. (2) *Vala* (dominion or patronage).

**سبب (Sābab)**—Means, cause.

**سبع (Sabā)**—Seventh part, seven.

**سبھا (Sabhā سभा)**—Assembly, council, a sitting of the king in council, a judicial court, a hall of audience.

**راج سبھا (Rāj sabhā राज सभा)**—A royal court, the Chief Court of Justice at which the king or his representative presided.

**ارند سبھا (Arand sabhā आरंड सभा)**—A court for deciding suits among foresters and hermits.

**سارتهک سبھا (Sārthik sabhā सार्थिक सभा)**—A court for deciding disputes among travellers or caravans.

**گراماپي ايهائي واسي سبھا (Gramapvubhayvasi sabhā ग्रामअपय उभाय वासी सभा)**—A court for deciding boundary disputes.

**انومات سبھا (Ubhāy anumāt sabhā उभाय अनुमात सभा)**—A court of arbitration elected by both the parties.

**گرام سبھا (Grām sabhā ग्राम सभा)**—A village court composed of

the principal inhabitants, with the headman presiding.

**پور سبھا (Pur sabhā पुर सभा)**—A court composed of citizens, a common council court.

**گن سبھا (Gan sabhā गण सभा)**—An assemblage of families, tribes or priests.

**سریني سبھا (Srenī sabhā सरैणी सभा)**—A court of artizans and traders.

**چتر وديا سبھا (Chatur vidyā sabhā चतुर विद्या सभा)**—A court of learned men versed in Vedas or in the four sciences of law, ethics, logic and religion.

**درگ سبھا (Varg sabhā वर्ग सभा)**—A court composed of different classes of people.

**कुल सبھا (Kula sabhā कुल सभा)**—A court of the members of a family.

**कुलिक سبھا (Kulik sabhā कुलिक सभा)**—A court of the elders of the same lineage as litigants.

**नियुक्त سبھا (Niyokta sabhā नियुक्त सभा)**—A court held by a Judge distinct from the king's court.

**निरपत्ति سبھا (Nirpatī sabhā निरपत्ती सभा)**—A king's court held informally in the presence of a king, but without that of judges.

(Note)—Another enumeration makes the public courts but four :—*Kul sabha*, a family court, *Sreni sabha*, a corporate

court, one formed by persons of the same business. *Paga sabha*, an assembly of persons inhabiting the same place, but of different tribes and professions. *Raj sabha* the king's court.

سبھا کریا شاسنم (Sabhā krayā shās-nam समाक्षय शासन) —A deed of corporate sale, in which the Mirasidars of a village divest one of their members, who may be a defaulter of his share, and divide it amongst themselves, having been made responsible for the revenue due.

سبھا پتری (Sabhā patī समा पत्री) —The president of an assembly; the master of the ceremonies; the keeper of a gaming house.

سبھا सद (Sabhā sad समा सद) —A member of an assembly; an assessor in a court of justice.

सभ्या (Sabhya सभ्या) —A member of a court of justice.

The officers of a Hindu court of justice were.

(1). प्रवाद वीवक (Pradvivak पराद-वीवक) —Chief judge.

(2). धर्मदाक्ष (Dharmadhiyāksha धर्माध्यक्ष) —The expounder of the law, or a Brahman so qualified.

(3). सभा सद (Sabhā sad समा सद) —Assessors (who may be three, five or seven in number),

(4). पुरोहित (Purohita पुरोहित) —The king's family priest.

(5). लेखक (Lekhak लेखक) —A writer or scribe.

(6). सध पाल (Sādh pāl साधय पाल) —The bailiff or officer appointed to enforce the decree.

سبیل (Sabil) —(1) Way, road, path. (2) Means of access, means. (3) Water or *sherbet* given to thirsty travellers during the Moharram; a water or other drink, given as a pious duty.

في سبیل الله (Fī sabil Allāh) —In the path of God, for the sake of God.

سپاثر (Supātr सुपात्र) —A worthy person, a good man, a respectable man.

سپاهی (Sipāhī) —A native soldier; a headle, a peon; a messenger of a court.

سپت پدم (Sapt padam) —The advance of seven steps taken by a bride to meet the bridegroom. When the seven steps are taken, the marriage is complete.

سپر تیشثا (Suprathishthā सप्रतिश्ठा) —Establishment or erection of a temple or idol, installation; consecration.

سپرد کرنا (Suprard karnā) —(1) To give in charge, to entrust, to

proof or evidence.

सिद्ध (Sapind सपिण्ड) — (H. Law)

One who offers a *pinda* or funeral oblation. A Hindu may present three distinct sorts of offering to his deceased ancestors, either the entire funeral cake, which is called an undivided oblation, or the fragments of that cake which remain on his hands, and are wiped off it, which is called a divided oblation; or a mere

A kinsman, whether sprung from the family of the deceased, though of different male descent as his own daughter's son, or his father's daughter's son, or sprung from a different family as his maternal uncle or the like, being allied by a common funeral cake, on account of their presenting offering (*pindas*) to three ancestors in the paternal and maternal family of "the deceased owner is a Sapinda." *Sapindaship* is mutual. He who receives offerings is the Sapinda

of those who present them to him, and he who presents offerings is the *Sapinda* of the person who receives them. Therefore every man stands as the centre of seven persons, six of whom are his *Sapindas*, though not all the *Sapindas* of each other. He is equally the *Sapinda* of the three above, and the three below. Further a deceased Hindu does not merely benefit by oblations which are offered to himself. He also shares in the oblations which are not offered to him at all, provided they are presented to persons to whom he was himself bound to offer them while he was alive, and hence it is that the person who offers these oblations, the person to whom they are offered and the person who participates in them, are recognized as *Sapindas* of each.

Now on this principle of participation any *bandhu* (a kinsman sprung from a different family, but connected by funeral oblations) who offers a cake to his maternal ancestors will be the *Sapinda*, not only of those ancestors, but of all other persons whose duty it was to offer a cake to the same ancestors. A man is the *Sapinda* of his mother, grand-mother, and great-grand-mother, for the

cakes which are offered to a man's male ancestors are also shared by their respective wives; and so the wife is the *Sapinda* of her husband. Now in Bengal the word *Sapinda*, for purposes of marriage, includes girls within the seventh degree on the father's side and fifth on the mother.

The word *Sapinda*, as used in the *Benares School* means one possessing common particles of the same body, "*Vigneshwar*" supposes the *Sapinda* relationship, observe Messrs. West and Bulher, to be based, not on the presentation of funeral oblations, but on descent from a common ancestor and in the case of females, also on marriage with descendants from a common ancestor; that all blood relations within six degrees, together with the wives of the males amongst them, are *Sapinda* relations of each other."

سپندی (Sapindī सपिन्दी)—The offering of the *pinda* or the funeral cake to the manes of a deceased relative.

سپوت (Sapūt सुपुत)—A good or worthy son.

ست کار (Satkār सत्कार)—(1) Hospitable treatment or reception. (2) Reverence, respect. (3) A religious observance. (4) Funeral rites.

ست (Sut सुत)—Son.

ست گھات (Sut ghát सुतघात)—Murder of a son.

ستانا (Satáná सताना)—To torment, to inflict injury upon; to trouble, to grieve, to annoy.

ستري (Stri स्त्री)—A woman, a wife.

ستري دهن (Stridhan स्त्रीधन)—Peculium. See استري دهن

ستوانسا (Satwānsá सतवांसा)—A feast given to a pregnant woman by her parents in the seventh month of her pregnancy.

ستور (Satúr)—Beast of burden, cattle.

ستھاپن کرنا (Sthāpan karná स्थापन करना)—To set up (as an idol), to establish, to found.

ستھان (Sthán स्थान)—(1) Residence, dwelling. (2) Section; chapter. (3) Degree, appointment, office.

ستھوار (Sthāvar स्थावर)—Real estate (such as land or houses), heirloom, family possession.

ستھوار درو (Sthāvar driv स्थावर द्रव)—Immovable property.

ستھت (Sthit स्थित)—Fixed, permanent, firm, immovable.

ستھل (Sthal स्थल)—Abode, fixed residence; standing place of a tent.

ستھل سیمہ (Sthal-símá स्थल सीमा)—Land-mark, boundary.

ستھی (Satí सती)—(1) A virtuous wife. (2) The faithful wife who

burns herself with her husband's corpse. (3) The ceremony of a widow burning herself on her husband's funeral pile.

ستھی مٹھ (Satí maṭh सती मठ)—A place where a widow has been burnt.

ستیاپنا (Satyāpná सत्यापना or सत्यापत्त)—Ratification of a bargain.

ستیک (Satyak सत्यक)—Ratification of a bargain, fulfilment of a contract.

ستیه سাকشی (Satya sākshī सत्य साक्षी)—A trustworthy witness.

ست (Sat सट)—Intimacy, league.

ستہا (Satṭā सट्टा)—A contract or engagement, an agreement to supply articles or grain on consideration of specified advances.

ستیک (Saṭik सटीक)—Accompanied by a commentary or exposition, annotated.

سجاتی (Sujātī सुजाती)—Of good caste or race, of good family, well-born.

سجادة نشین (Sajjádá nashín)—The spiritual superior of a mosque or religious endowment (as distinguished from the mutwalli) or secular superintendent.

سجل (Sijil)—Written attestation of a notary; the record or decree of a Qazi or Judge, judicial record; seal of a judge.

سچا (Sachchá सच्चा)—Bona-fide (transaction); full weight, just, fair, honest, trustworthy.



سچائی (Sichái सिचाई)—Artificial irrigation, cost of irrigation.

سچو (Sachiv सचिव)—Counsellor, minister of state.

سحری (Saharī)—Food eaten by Muhammadans a little before dawn during the fast of Ramzan.

سختاوت (Sakḥāwat)—Liberality, munificence.

سخت سست کہنا (Sakḥt sust kahná)—To reproach, to rail at.

سخت گیری (Sakḥt girī)—Exaction, criticising.

سختی کرنا (Sakḥtī karná)—To treat with harshness or severity.

سد (Sad)—Obstacle, impediment, obstruction ; a wall.

سد راہ (Sad-i-ráh)—Obstruction of the road, obstacle.

سد دعوی (Sad-ī-dāwī)—A bar to a claim.

سدای (Sudáy सुदाय)—(1) A special gift given on particular solemn occasions, for example a gift to a student at his investiture, a nuptial present. (2) One who makes the above present, e. g., mother, father or husband.

سده (Sidh सिद्ध)—Adjudicated, decided, terminated (as a law suit) ; discharged, settled (as a debt) framed, enacted (as a regulation or an award), perfected, finished.

سده کرنا (Sudh karná सुध करना)—To remember.

سدهانت (Siddhānt सिद्धान्त)—The determination or result of investigation or discussion.

سُدی (Sudī सुदी)—The light half of the lunar month (from the new to the full moon).

سراجلاس (Sar-i-ijlās)—In open court.

سر بازار (Sar-i-bázár)—In the open market ; in public.

سر بہ مهر (Sar ba-mohar)—Sealed.

سرپرست (Sarprast)—Guardian, patron.

سرپنچ (Sarpanch)—Head arbitrator, foreman of a jury, president of a body of arbitrators.

سرتابی (Sar tábí)—Contempt.

سرتاپا (Sartápá)—From head to foot, *cap á pie*.

سرخیل (Sar kḥel)—Head or chief of a clan.

سر دست (Sar-i-dast)—At hand, at present.

سر دفتر (Sar-daftar)—The head of an office, a head-clerk.

سربراہ (Sarbaráh)—The manager of an estate ; an agent, a commissary of supplies.

سربراہ کار (Sarbaráh kár)—(1) A manager, an officer appointed as a manager of the estate under Court of Wards. (2) The manager on behalf of a unseparated coparceners.

سربراہ کار پٹا (Sarbaráh kár paṭṭá)—A deed appointing a manager or steward.

سربراہ کاری (Sarbaráh kárf)—Management, agency, stewardship.

سراغ (Surág)—Trace, clue, search, inquiry.

سراغ رسانی (Surág rasání)—Detection, discovery, tracing.

سراغ لگانا (Surág lagáná)—To search out, to discover, to seek, to inquire for.

سراغ ملنا (Surág milná)—To obtain a clue, to get an inkling of.

سراغی (Surági)—Secret agent, detective.

سرانجام (Saranjám)—(1) Utensils, furniture, goods and chattles. (2) Event, issue, end.

سرانجامی (Saranjámí)—Under the Muhammadan government in Bengal the term was applied to allowances sometimes granted or admitted as deductions for the charges and expenses of collecting the revenue, or other incidental expenses made to the zamindars or farmers.

سرتی (Sràti)—See شرتی

سرحد (Sarhad)—Boundary, frontier, confines, border.

سرحد حاصل (Sarhad hásil)—Frontier duties.

سرخط (Sarkhat)—An agreement to hire service; the lease of a house; receipt; a note or acknowledgment from the government to payers of the revenue, bear-

ing upon it the successive instalments paid into the treasury.

سرحد (Sarkhud)—Independent.

سرخط کرایہ (Sarkhat kiráyá)—A rent agreement, a lease.

سردار (Sardár)—A chief, a headman, a commander.

سردار عامل (Sardár-i-áml)—The head *amil* or collector of an extensive district, invested with magisterial and military authority.

سرداری (Sardárf)—Headship, chiefship; the rank or office of a *sardár*; sway, rule.

سرشتہ (Sarishtá)—(1) Practice, rule, custom, usage. (2) Office, employment, establishment, department.

بے سرشتہ (Be-sarishtá)—Irregular, contrary to rule or practice.

سرشتہ میں داخل کرنا (Sarishtá men dákhl karná)—To place on official record.

سرشتہ سے کیفیت طلب ہو (Sarishte se kaifiyat talab ho)—Let the office report.

سرشتہ امانت (Sarishtá-i-amánat)

—In Bengal, under the Muhammadan and early British rule, an office for the examination and adjustment of disputed and outstanding accounts, particularly those of officers dismissed or charged with embezzlement or undue exactions.

سرشتہ تعلیم ( Sarishtá-i-tálim )  
—Department of public in-  
structions.

سرشتہ دار ( Sarishtá dár )—The  
superintendent of the verna-  
cular department of an office ;  
an officer whose business it is  
to lay petitions before judicial  
officers and to write down or-  
ders passed on them ; chief re-  
cord-keeper and court reader.

سرشتہ داری ( Sarishtádárf )—The  
office or the work of a sarishtá-  
dár.

سرشتہ مال ( Sarishtá-i-mál )—Reve-  
nue department.

سرزد ہونا ( Sarzad honá )—To be  
committed by ; to proceed from,  
to happen, to occur.

سرزنش ( Sar zanish )—Censure, re-  
proof.

سرزور ( Sar zor )—Refractory, head-  
strong, obstinate, rebellious.

سرسبز ہونا ( Sar sabz honá )—To be  
successful (as in a law suit).

سرسری ( Sarsarí )—Summary ; cur-  
sory.

سرسری اختیارات ( Sarsarí akhtiyá-  
rát )—Summary powers.

سرسری فیصلہ ( Sarsarí faislá )—A  
summary decision.

سرسری مقدمہ ( Sarsarí muqadmá )  
—A summary case.

سرسری تجویز ( Sarsarí tajwíz )—A  
summary trial.

سرسری نالیش ( Sarsarí nálish )—A  
summary suit.

سرسری نالیش کرنا ( Sarsarí nálish  
karná )—To bring a summary  
suit.

سرغنہ ( Sarganá )—(1) The foreman  
of a jury. (2) A ringleader.

سرقتہ ( Sarqá )—Theft, larceny.

سرقتہ بالجبر ( Sarqá-bil-jabr )—Rob-  
bery.

سرکار ( Sarkár )—(1) The govern-  
ment, the state, the supreme  
authority or administration.  
(2) The ruler, the king.  
(3) Any civil political officer.  
(4) A landlord, a respectful  
title. (5) The sub-division of  
*suba*, a district, a province.

سرکار انگلشیہ ( Sarkár-i-inglishyá )  
—The British Government.

سرکاری خزانہ ( Sarkárfi khazáná )  
—Public treasury.

سرکاری ملازم ( Sarkárfi mulázim )  
—A government servant, a  
public servant.

سرکاری مال ( Sarkárfi-mál )—Go-  
vernment property.

سرکاری ملازمت ( Sarkárfi mulázmat )  
—Government post.

سرفرازی ( Sarfarází )—Promotion,  
exaltation.

سرکش ( Sarkash )—Refractory, re-  
bellious, disloyal.

سرکشی ( Sarkashí )—Matiny, in-  
surrection ; insubordination.

سرکشی کرنا ( Sarkashí karná )—To  
revolt, to raise an insurrection.

سرگرمی سے ( Sargarmí se )—With  
zeal, zealously.

سرمایہ (Sarmáyá)—Capital, stock in trade, assets, funds.

سرمایہ ذاتی ( Sarmáyá-i-zátí )  
—Personal funds.

سرمایہ جداگانہ (Sarmáyá-i-judágá-ná)—Separate funds.

سرمایہ مجتمع ( Sarmáyá-i-mujta-má)—Consolidated funds; accumulations.

سرمایہ مشترک ( Sarmáyá-i-mush-tarik)—A joint fund or stock.

سرمایہ بچت ( Sarmáyá-i bachat )  
Reserve fund.

سرمایہ موروثی (Sarmáyá-i-maurúsf)  
—A patrimonial stock; ancestral fund.

سرناتگ (Sarnágt सरनागत)—A refugee.

سرن گہنا (Saran gahná सरणगहना)—  
To seek the protection, to take refuge in or with.

سرنامہ (Sarnámá)—Address, superscription; titles at the beginning of a letter.

سرنگ (Surang सुरंग)—A hole dug through a wall for the purpose of house-breaking, a mine, a subterraneous passage.

سروپ بنانا ( Surúp banáná )—To personate.

سرہج (Sarhaj सरहज)—Wife's brother's wife.

سرہنگ (Sarhang)—A general, a commander; a mate of a ship.

سری کرنا ( श्री करना)—To make a beginning; to affix one's signature, to witness a bond.

سریشتہ (Sareshṭha श्रेष्ठ)—Most excellent, pre-eminent.

سڑک (Sarāk)—Road.

سڑکانا (Sarṁkáná)—Road fund cess.

The collections under this head are made in lieu of the repairs formerly made to the roads, by the zamindars, according to the terms of their tenure, and the practice of the country.

سزا (Sazá)—Punishment.

سزایافتہ مجرم (Sazáyáftá mujrim)  
—An offender previously convicted.

سزائے تازیانہ ( Sazá-i-tázyáná )  
—Whipping.

سزائے موت (Sazá-i-maut)—Punishment of death.

سزا موت کا حکم دینا ( Sazá-i-maut ká hukm dená)—To sentence to death.

سزا طے کرنا ( Sazá tai karná )—To undergo a sentence.

سزا کرانا (Sazá karáná)—To bring to punishment.

سزاؤں (Sazáwal)—A collector of revenue or rent, an officer specially appointed to take charge of, and collect the revenue of an estate, from the management of which the owner or farmer has been removed; an agent appointed by a landowner or lessor to compel payment of rent by tenants or lease holders, a landsteward.

سزاوولي (Sazáwalí)—The office and the rights of a *sazáwal*.

سستا (Sastá سستا)—Cheap.

سوسر (Susar سوسر)—Father-in-law.

سوسرال (Susrál)—Father in-law's house or family.

سطور (Sutúr)—Lines, rows.

تھریز بین السطور (Tahrir-i-benul sutúr)—Interlineation.

سأیات (Sá'áyat)—Work exacted from a half ransomed slave to complete his freedom on his paying the remaining price of redemption.

سعی (Sái)—Exertion, effort.

سفارت (Safárat)—Mediation, acting as a mediator or messenger of peace.

سفارش (Sifárish)—Recommendation, intercession; introduction.

سفارشی چٹھی (Sífárshí chit̤hí)—(1) A letter of credit, an accommodation bill. (2) A letter of recommendation or introduction.

سفر خرچ (Safar kharch)—Traveling expenses.

سفیر (Safír)—An ambassador, an envoy.

سفینہ (Safíná)—Subpoena, summons of a law court; a book.

سقم (Siqm)—Defect.

سقم ضابطہ (Siqm-i-zábtá)—Irregularity.

سقم قانونی (Siqm-i-qánuní)—An error in law.

سڪار (Sakár सकार)—Acceptance of a *hundi* or bill, endorsement noting acceptance.

سڪارنا (Sakárná)—To accept or endorse, as accepted, a bill.

سڪارنے والا (Sakárne wálá)—An acceptor or endorser of a bill.

سڪارے پیچھے بیچنا (Sakáre píchhe bechná)—To negotiate a bill after acceptance.

سڪاری ہوئی ہنڈی (Sakárí huí hundi)—An accepted bill.

سڪر (Sakr)—Any intoxicating drink.

سڪرائی (Sakráí सकाराई)—Fee charged for the acceptance of a bill of exchange.

سڪن (Sakn)—Residence.

سڪنات (Suknát)—The pauses.

سڪنات حرکات (Harkát wásuknát)—Manners and gestures.

سڪوت (Sukút)—Silence.

تسلیم باسڪوت (Taslím bil sukút)—Acquiescence.

سڪونت (Sukúnat)—Residence, dwelling.

سڪونت مستقل (Sukúnat-i-mustaqil)—Place of domicile.

سڪونت مستقل بوجہ پیدائش (Sukúnat-i-mustaqil bawajah paidáish)—Domicile of origin.

سڪونت اختیار کرنا (Sukúnat akhtiyár karná)—To reside.

سڪه (Sikká)—A coin.

كسی سڪه کی ترکیب یا صورت بدلانا (Kisí sikke kí tarkíb yá súrat badalná)—To alter the com-

position or appearance of a coin.

(Kisí aur sikke kí haisiyat se chalaná)—To pass as a coin of a different description.

سکہ اصلی (Sikká-i-aslí)—Genuine coin.

سکہ تالیس (Sikká-i-talbís)—A counterfeit coin.

سکہ مالکہ معظمہ (Sikká-i-malká muazzamá)—Queen's coin.

سکہ (Sikh सिख)—(1) Disciple, scholar. (2) A follower of Guru Nanak.

سکہا (Sakhá सखा)—An associate, a companion.

سگا (Sagá सगा)—Own, of full blood, born of the same parents.

سگا بھائی (Sagá bhái सगा भाई)—Own brother.

سگا سوتر (Sagá sodr सगा सोدر)—Uterine brother of the same mother.

سگائی (Sagai सगाई)—(1) Betrothal. (2) Marriage of a widow (Eastern districts). (*Biwah* marriage is not to be confounded with *sagai* or *mangni* or betrothal. The first is a completed transaction, the other is only a contract. Manu says "Neither ancients nor moderns who were good men have ever given a damsel in marriage after she had been promised to another

man, but Narad and Yajñvalkyá both admit the right of a father to annul a betrothal to one suitor, if a better match presents itself, and either party to the contract is allowed to withdraw from it where certain specified defects are discovered, and it is now settled by law courts that a contract to marry will not be specifically enforced and that the only remedy is by an action for damages.—(Mayne).

سگم (Sugam सुगम)—Easy of access, attainable, practicable, intelligible.

سگوتر (Sagotra सगोत्र)—A kinsman, one allied by community of name and descent, a gentile relation.

سگوتر سپند (Sagotra sapind सगोत्र सुपिण्ड)—A kinsman by common descent who is also connected by obsequial offerings.

سگوتر ماتر (Sagotra matr सगोत्र मातर)—A kinsman by the same descent, but within what degree uncertain.

سل رچنا (Sal rachná सल रचना)—(1) To manage difficult affairs of a house. (2) To prepare one's own funeral pyre; to become a sati.

سلاح (Saláh)—Arms, weapons.

سلامت در (Salámat rau)—A good manager or administrator, an economist.

سلامتی کا جام پینا (Salāmtī ká jāu pínā)—To drink to the health of.

سلامی (Salāmī)—(1) Salute (as by presentation of arms.) (2) A salute of cannon. (3) A present on being introduced to a superior. (4) A present given to a landlord on granting a lease. (5) A fee or fine levied annually on the holders of rent-free tenures as a quit rent. (6) A fine or premium.

سلامی خانہ بازی (Salāmī-i-khānā bāzī)—A present made by the *raiyat* to a *zamindar* on his erecting a new hut.

سلب (Salb)—Negation.

سلبہ (Sulabh सुलभ)—Attainable, feasible, easy.

ساخت (Salakh)—The last day of a month.

سلسلہ (Silsilā)—A chain, series, succession, descent, line, order.

سلسلہ بندی (Silsilā bandī)—Classification.

سلسلہ وار (Silsilāwār)—Consecutive, in regular order, *seriatim*, systematically.

سلسلہ سعودی (Silsilā-i-sāūdī)—Ascending line or ascendants.

سلسلہ نزولی (Silsilā-i-nizūlī)—Descending line of descendants.

سلطان (Sultān)—A sultan, a king, an emperor.

سلطانی (Sultānī)—Royal, regal.

سلطنت (Saltanat)—Empire, sovereignty, kingdom, realm.

سلطنت جمہوری (Saltanat-i-jamhūrī)—A republic.

سلف (Salaf)—(1) Former times. (2) Money advanced for merchandise &c.

سلف (Silf)—Brother-in-law.

سلیک بندی (Silk bandī)—Account of the daily receipts of revenue made out at the end of the month when the whole is added together and formed into one total.

سلوکی کرنا (Solūk karnā)—To treat with indulgence or kindness.

سلیس (Salī)—Easy, simple, not abstruse.

سم ادھیکاری (Sam adhikārī सम अधिकारी)—A co-adjutator, a colleague, a joint heir.

سمآپت (Samāpt)—End, termination, reconciling differences.

سمآج (Samāj समाज)—Congregation, conference, meeting, a society, an association.

سمآجیک (Samājīk समाजिक)—Belonging to a society or community, a member of an assembly or congregation.

سمآچار (Samāchār समाचार)—News, report, intelligence, messages; advice of a bill.

سمارت (Samart स्मार्त)—Recorded in the *smirities*, prescribed in the inspired codes of law; one who

follows the doctrines of the *smirities* ; one skilled in jurisprudence or traditional law.  
 سماعت (Samáat)—Hearing, cognizance.

سماعت کرنا (Samáat karná)—To hear, to entertain a suit, to take cognisance of.

سماعت کے قابل (Samáat ke qábil)—Cognisable, admissible, worthy or deserving of a hearing.

اول وقت سماعت مقدمہ (Awwal waqt-i-samáat-i-muqadmá)—At the first hearing of a suit.

سماعی (Samáí)—Hearsay.

شہادت سماعی (Shahádat-i samáí)—Hearsay evidence.

سمان (Samán)—Equal, like, same.

سمان گوترا (Samán gotra समान गोत्र)—Of the same lineage, a gentile kinsman.

سمان وریڈھ (Samán vriddhí समान वृद्धि)—Moderate interest.

سمانودک (Samánodak समानोदक)—A kinsman connected with offerings of water to deceased ancestors ; for the first seven degrees the *samanodak* is the same as *Sapind*, offering cakes and water ; the former affinity extends to seven degrees further, in which water only is presented, the *Sapinda* is the offerer and his three immediate ancestors, who receive the entire cake. He is the *sama-*

*nodak* of those to whom he presents mere libations of water, i. e., paternal ancestors fourteen degrees removed from him.

سمائی (Samáí समी) —Capacity, capability, competency.

سمبندھ (Sambandh सम्बन्ध)—Alliance, relationship by marriage ; connexion.

سمبندھ کرنا (Sambandh karná)—To unite (as in marriage), to affiancé.

سمبندھی (Sambandhí सम्बन्धी)—Relation or connection by marriage, a relative, a kinsman.

سمبھالنا (Sambhálná सम्भालना)—To manage, to superintend, to regulate (expenses, revenue &c.), to moderate, to control, to keep in check, to correct, to improve.

سمپادک (Sampádak संपादक)—An agent, an officer, an editor.

سمپرادا (Sampraday सम्प्रदाय)—Tradition, traditional belief or usage.

سمت (Sammat समत or सम्मत)—Consent, concurrence, acquiescence.

سموچھنا (Samajh समझ)—Comprehension, understanding.

سموچھنا (Samajhná समझना) —(1)

To understand, to apprehend.

(2) To consider, to deem. (3)

To think highly of. (4) To settle

accounts with. (5) To look

to one for explanation or pay-

ment. (6) To give one his due.

(7) To chastise.



سمجھوتی ( Samjhautī समझौती )—  
An amicable adjustment.

سمجھوتی پتر ( Samjhautī patr )—A  
deed of compromise.

سمدھی ( Samdhi समधी )—Child's  
father in-law, (the fathers of  
bride and bridegroom are  
samdhīs to each other).

سمدھن ( Samdhan समधन )—Child's  
mother-in-law. (The mothers  
of a bride and bridegroom are  
samdhans to each other).

سمدھیانا ( Samdhiyānā समधियाना )  
—The mutual relationship  
between two parties whose  
children are married to each  
other, the home or family of a  
child's father-in-law.

سمرتی ( Smiritī स्मृति )—The smiriti  
is the recollection of sayings  
of the *rishis* or sages of anti-  
quity. Rules, as distinct from  
instances of conduct, are for  
the first time embodied in the  
*smiriti*. These are works writ-  
ten in prose or in prose and  
verse mixed. The most import-  
ant of these are Manu Smiriti,  
Yagnvalka Smiriti and the  
Narad *smiriti* which is in verse.

سمن ( Saman )—Summons.

سمن جاری کرنا ( Samman jāri karnā )  
—To issue summons.

سمن کی تعمیل کرنا ( Samman kī tāmil  
karnā )—To serve summons.

سم ( Samai समय )—Time, opportu-  
nity, occasion, agreement, cove-  
nant, contract.

سمے دستخط ( Samai dastkhat )—Sig-  
nature to an account in ac-  
knowledgment of its correct-  
ness.

سموہ ( Samoh समूह )—An assemb-  
ly formed to take cognisance  
of offences against caste.

سمویت ( Samvit सवित )—Agreement.

سموت پتر ( Samvat patr संवित पत्र )  
—An agreement, a deed of  
gift, a will, a testament.

سموت ویات کرم ( Samvat vyatikar-  
ma संवित व्यतिक्रम )—Non-per-  
formance of an agreement,  
breach of contract ( a title of  
Hindu Law).

سن ( San )—The era, a year.

سن ( Sin )—Age.

سن بلوغ ( Sin-i-bulūg )—Age of  
puberty.

سن شہر ( Sin-i-shaūr )—Age of  
discretion.

سناتن ( Sanātan )—Ancient, pri-  
meval.

سناتن دھرم ( Sanātan dharm )—Or-  
thodox religion.

سنت ( Sunnat )—( M. Law )  
(1) Tradition. See حدیث

(2) Course or rule or conduct  
of life, ordinance (of religion),  
rite, an obligatory religious  
ceremony, circumcision.

سنتان ( Santān सन्तान )—Lineage,  
race, descent, family, children.

سنجکت ( Sanjukt संयुक्त )—Endow-  
ed with, possessed of.

سنڌجو (Sanjog संज्ञा)—Coincidence, occurrence ; a kind of alliance in which two parties unite for a common object and attack with united power, alliance.

سنڌ (Sanad)—(1) A grant, a certificate, a diploma, a charter, a patent, a document conveying to an individual emoluments, titles, privileges, offices or the government rights to revenue from land and under the seal of the ruling authority. (2) Authority. (3) Precedent.

سنڌ خون بها (Sanad-i khún bahá)—A grant or deed conveying property from a person or family implicated in a murder, as a retaliatory fine to the heirs of the murdered person.

سنڌ ديواني (Sanad-i dīwānī)—A grant for assignment of land or rather of the government revenue assessed upon it.

سنڌ ملڪيت استمراري (Sanad-i-milkiyat-i-istamrārī)—The document by which the British Government recognised the absolute ownership of the zemindars of Bengal, and in some other parts at a fixed assessment.

سنڌ ڪار گذاري (Sanad-i-kārguzārī)—Certificate of services.

سنڌ يافتا (Sanad yāftá)—Certificated ; diploma holder ; chartered.

سنڌ پيش ڪرڻا (Sanad pesh karná)—To produce or adduce authority for, to quote a precedent for.

سنسٿان (Sansthán संस्थान)—A common abode, a place where many persons dwell together, a monastery, a neighbourhood.

سنسريشت (Sansrishṭa संसृष्ट)—Reunited, as a family or any member of it who, after having been separated and had his share of the property, brings it back again, and is once more a co-parcener. Verhaspati says—He who being once separated dwells again through affection with his father, brother, or paternal uncle is termed *reunited* or Sansrishṭi (संसृष्टी)—This text is interpreted literally by the Mitakshara, and the authorities of southern India and Bengal, as excluding re-union with other relations, such as nephew, cousin or the like. The effect of the reunion is simply to replace the re-uniting co-parceners in the same position as they would have been in if no partition had taken place (Mayne).

سنسريشتي (Sansrishṭī संसृष्टी)—A member of a re-united family, one who continues to reside with his co-heirs after partition.

سنسڪار (Sanskār)—An essential ceremony of Hindu initiation. The ceremonies are as follows :

(1) گربھادھن (Garbhádhan गर्भाधन)  
—Worship on the first sign  
of conception, sometimes on a  
woman's attaining maturity.

(2) وشنوبل (Vishnubal विश्नुबल)  
—A sacrifice to Vishnu in the  
seventh month of pregnancy.

(3) جاتا کرم (Játa karm जात कर्म)  
Ceremonies at birth, compris-  
ing the putting of some *ghee*  
into the mouth of the infant  
before cutting the navel string.

(4) نام کرم (Nám karnam नाम  
करण) —Naming the child on  
the 10th, 11th, or 12th day  
after birth.

(5) نش کرم (Nishkramanam  
निः कर्मण) —Taking the child  
out of the house when three  
months old, or to see the moon  
in the third light fortnight.

(6) ان پراشن (Anua prásan अन्न  
प्राशन) —Feeding the child for  
the first time with rice boiled  
in milk, usually in the 6th or  
8th month.

(7) كرن ویدہ (Karana vedh )  
—Boring the ears.

(8) چھودا کرم (Chhudá karnam  
छुदाकरण) —The ceremony of  
tonsure, it should be perform-  
ed in the first or third year.

(9) اُپانین (Upánayan उपानयन)  
—Investiture with the sacri-  
ficial thread ; this is the most  
important ceremony of the  
whole, constituting the second  
or spiritual birth of the three

first castes, thence termed *dwij*  
(द्विज. v.) This ceremony should  
always be accompanied by the  
repetition of *Gayatri*.

(10) ساماوارتن (Samávartan सम-  
वर्तन) —The ceremony perform-  
ed on the student completing  
his studies and returning  
home.

(11) بواہ (Viváh विवाह) —Mar-  
riage.

(12) سوارگ روہن (Swarárohana  
स्वर्गरोहण) —Funeral ceremo-  
nies. Excluding the first two  
ceremonies which are performed  
before birth, the remaining  
ten *sanskars* are enjoined to  
be performed by every male  
Hindu.

سنگر (Sankar संकर) —Unlawful in-  
termarriage.

سنگشپ کرم (Sankshep karná संक्षेप  
करण) —To condense, to epi-  
tomise, to make a summary of.

سنگلپ (Sankalp संकल्प) —Vow,  
bequest made by word of  
mouth, charitable donation.

سنگلپنا (Sankalpna संकल्पना) —To  
dedicate, to give alms (in  
fulfilment of a religious vow),  
to bequeath.

سنگھیا (Sankhyá) —Arsenic, a  
kind of poison.

سنگت (Sangat संगत) —A place of  
meeting, a place of worship,  
a temple, a monastery.

سنگرام (Sangram संग्राम) —A battle  
field, a country of war.

سنگھ (Singh)—A hero, a Hindu title borne by men of the royal or Kshatriya caste.

سنگین (Sangín)—(1) Grave, serious, severe. (2) A bayonet.

سنگین جرم (Sangín jurm)—Grave offence, felony.

سلمان کرنا (Sanmán karná सम्मान करना)—To show deference to, to honor.

سمنکھ کرنا (Sanmukh karná सम्मुख करना)—To confront, to bring one face to face.

سانوات (Sanvat or samvat सवत )  
—An era, a year; but it is specially applied to the luni-solar years of the era of *Vikramaditya* commencing with the year of the *kali* age 3045 or 57 B. C., which latter number is to be added to any year A. D., to find the *samvat*.

سنی (Sunni)—(M. Law)—The people of traditions. One of the two principal sects of Mohammedans. (For the points of difference between Shias and Sunnis See شیعہ)

Sunnis are divided into four chief schools, viz, *Hanafi*, *Malaki*, *Shafai* and *Humbli*. In India most cases relate to Hanafi law. All these four schools of law of the Sunnis are essentially at one in fundamental dogmas or *usúl* (اصول). They however differ from one another in the quantity of weight

which is allowed to *Qiyas* or the use of private judgment in explaining and interpreting the law. The *Hambulis* and *Malaki* schools almost entirely exclude private judgment in the expression of legal principles. They are exceedingly conservative in this respect. The *Shafai* school is more tolerant of *Qiyas* than either the *Malaki* or *Humbuli*, though it lacks the speculations of the Hanafi school.

سانياس (Sanyás सन्यास)—Abandonment of the world; the fourth religious order of the Hindus. See آسرم

سوارپوش (Swapurnsh स्वपुर्णश)—A messenger or officer who called the parties into court.

سواد (Sawád)—The rural district of any province or town, environs of a city, suburb.

سوار (Sawár)—A cavalier, a trooper.

سوارثی (Swáarthí स्वार्थी)—Selfish, interested.

سواسن (Sawásan सवासन)—A married woman residing in her father's house.

سوال (Sawál)—Question, query, application, petition, request.

سوال اشاریہ (Sawál-i-ishariyá)—An indicatory or leading question.

سوال تردید (Sawál-i-tardíd)—Cross-question.

سوال فریق اول (Sawál-i-faríq-aw-wal)—Examination in chief.

سوال فریق ثانى (Sawál-i faríq-i-sání)—Cross examination.

سوال مكرر (Sawál-i-mukarrar)—Re-examination.

سوال موصل على المقصود (Sawál mu-wasal alí ul-maqsúd)—Leading question.

سوال جرح (Sawál-i-jirah)—Cross-examination.

سوال جواب كرد (Sawál jawáb kar-ná)—To argue before a court.

سوال دقيق (Sawál-daquíq)—A nice question, a disputed point, *Vexata questio*.

سوال متمم قيمت (Sawál i-mutam-mim-i qímat)—A petition put into to make up the value of an insufficiently stamped plaint.

سوال ترميم عرضي دعوى (Sawál-i-tar-mim-i-arzí dáwí)—An application to amend the plaint.

سوال دية (Sawál dená)—To make an application, to present a petition, to petition.

سوال كرد (Sawál karná)—To question, to interrogate, to examine (a witness), to beg.

سوال هدايتي (Sawál-i-hidáyatí)—Leading question.

سوالات (Sawálát)—Questions.

سوالات ابتدائي (Sawálát-i-ibtidáf)—Preliminary questions.

بند سوالات تحريري (Band-sawálát-i-tahrírí)—Interrogatories.

سوالات امتحان (Sawálát-i-imtihán)—Examination questions.

سوانا (Siwáná सिवाना)—Boundary, limit, landmark.

سوانا بندي (Sfwaná bandí)—The fixing of boundaries.

سوانا (Siwái)—(1) Any addition to the standard or the customary revenue, whether as an increase of the amount or in the shape of a new or additional cess. (2) Profits from lands other than those of cultivation, as the rent of fisheries of forest produce, and the like, some of which are included in fixing the assessment. (3) Dues claimed by the proprietors of a village from non-proprietary residents for houses, shops and temples, in some cases recognised and recorded officially.

سوانايي (Siwái सिवाई)—A kind of soil, a mixture of clay and sand suited for any grain except rice.

سوانا جماع (Siwái-jamá)—Extra-revenue, extra collections.

سوت (Sot सोत)—A co-wife.

سوتر (Sutr सूत्र)—Precept, an aphorism, an opinion or decree.

سوتاك (Sutak सूतक)—Uncleanliness or impurity contracted by all the members of a family on the birth of a child (or the death of a relative).

سوئنتر (Sutantr सूतन्त्र)—One who is legally entitled to act with-

ont control or guardianship, full grown, no longer subject to parents, or guardians. *Sue-juris*.

سوتیلا (Sautelá सौतेला)—Of one and the same father but by different mothers.

سوتیلا بہائی (Sautelá bhái)—Step-brother.

سوتیلی بہن (Sautelí bahin)—Step-sister.

سوتیلا باپ (Sautelá báp)—Step-father.

سوتیلی ماں (Sautelí mán)—Step-mother.

سوجاتی (Sujáti सजाती)—Of the same caste or tribe.

سوجن (Sujan सजन)—Own kindred, a kinsman.

سوچ بچار کے (Soch bichár ke सोच विचार के)—Deliberately, premeditatedly, wilfully.

سوحی پتر (Súchí patr सूची पत्र)—Index ; table of contents.

سودا (Saudá)—Goods, ware trade, traffic, purchase, bargains.

سودا بنانا (Saudá banáná)—To strike or settle a bargain.

سودا بھئی (Saudá 'bhí)—Warehouse, a book showing any transaction.

سودا پتر (Saudá patr)—A written agreement to deliver goods to a purchaser on specified terms; a bill of sale.

سودا پٹنا (Saudá paṭná)—A bargain struck.

سوداگری مال (Saudágrí mál)—Merchandise.

سود (Súd)—Interest.

سود باٹھا (Súd baṭṭhá)—Profit and loss.

سود پر دینا (Súd par dená)—To lend at interest.

سود خور (Súd khor)—Usurer.

سود در سود (Súd dar sú i)—Compound interest.

سودرا (Sudrá सुद्रा)—Co-uterine, a co-uterine brother.

سودرشتی (Sva drishtí स्वदृष्टि)—Personal inspection.

سود لگانا (Súd lagáná)—To charge interest on.

سود مضاعف (Súd-i-muzáf)—The accumulation of interest so as to double the original debt.

سودی (Súdí)—Bearing interest.

سود کے قوانین (Súdí ke qawá'nín)—Usury laws.

سودھ (Sodh सोध)—Purification, purity, sanctity, discharge (of debt), liquidation.

سودھ کرنا (Sodhan karná सोधन करना)—(1) To correct, to justify. (2) To pay off a debt, to liquidate.

سورگ روہن (Swarg' rohan स्वर्ग रोहन)—Ascending to heaven, obsequial ceremonies.

سورنی (Sorní सोरनी)—An obsequial rite performed on the third day after a death, when the ashes of the deceased are thrown into the river.

سورة (Surá)—A chapter of the Qurán.—

سوسائیتی (Sosaity)—A society.

سوغات (Sangát)—A rich present.

سورکاریہ (Svákarya سکارِیہ)—One's own business.

سوکھا (Súkhá सूखा)—Dry land, a dry year, a dry season.

سوکھا جواب (Súkhá jawáb)—Flat refusal.

سوکلیا (Sakulyá सकलिया)—The offerer of funeral oblations is the *Sakulya* of those to whom he offers the fragments of that cake which remain on his hands, and are wiped off it, which is called a divided oblations.

(The *Sapindas* take precedence over *Sakulyas*, who in their turn are preferred to the *Samanodakas* (q. v).)

The owner, who is called in the *Dayabhag* the middlemost of seven, is the *Sapinda* (سپیندا) of his own son, grandson, great-grandson, but his great-great-grandson is only his *Sakulya*.

سہاگ (Suhág सुहाग)—The happy and auspicious state of widowhood ; coverture.

سہاگان (Suhágan सुहागन)—A married woman whose husband is alive.

سہالگ (Sahálag सहालग)—The marrying season.

سہام (Sihám)—Shares, portions.

سہام معین (Siham-mu'ayan)—Allotment of fixed shares.

سہا (Saháय सहाय)—A patron, a helper, an assistant.

سہایک پتر (Saháyak patra सहायक पत्र)—A letter of recommendation.

سہبھاگی (Sabbhágí सहभागि)—A partner, a share-holder.

سہج (Sahaj सहज)—Full or own brother.

سہرا (Sahrá सहरा)—A wreath worn on the head by a bride and bride-groom at the marriage ceremony.

سہرا بندھائی (Sahrá bandhái)—The fee for fastening a chaplet on the bridegroom's head.

سہکاری (Sahkárí सहकारी)—A coadjutor, an assistant, an associate.

سہگامنی (Sahgámní सहगमनी)—A woman who goes with her deceased husband, *i. e.*, burns herself with his body.

سہگامن (Sahgaman सहगमन)—The voluntary burning of a widow on the funeral pile with her deceased husband.

سہل کرنا (Sahal karná)—To facilitate.

کسی فعل یا جرم کے ارتکاب کو سہل کرنا (Kísí fel yá jurm ke irtikáb ko sahal karná)—To facilitate the commission of an act or offence.

سہو (Saho)—Oversight ; error, mistake, fault ; forgetfulness.

سہو القلم (Saho-ul-qalam)—A slip of the pen.

سہو کاتب (Saho-i-kátib)—A clerical error.

سہرا ( Sahwan ). } By an over-  
 سہرے ( Saho se ). } sight, by mistake.

سہودر ( Sahodar सहोदर )—Co-uterine, a brother of the whole blood.

سہیلی ( Saheli सहेली )—A woman's female companion, a confidant.

سیاست ( Siyásat )—Government, administration; legal authority.

سیاست کارنا ( Siyásat karná )—To rule, to govern, to chastise.

سیاست مدنی ( Siyásat-i-madní )—Political economy.

سیانا ( Siyáná सयाना )—Of age, arrived at puberty or years of discretion; prudent, clever, one who pretends to exorcise evil spirits.

سیاؤ ( Síyáo सीयाउ )—A deity presiding over agriculture or the fruits of the earth, a tutelary goddess presiding over a village.

سیاہہ ( Siyáhá )—(1) A daily cash book in which all payments to, or disbursements by, the proprietors or their agents are entered. (2) A daily account of receipts and disbursements sent by the tahsildar to the head-quarter. (3) A term used in accounts meaning checked off or brought to account.

سیاہہ آمدنی ( Síyáhá-i-ámdaní )—A treasury account of the collections received from the cultivators daily.

سیاہہ بابی ( Síyáhá bahí )—A day book in which daily receipts and disbursements are entered.

سیاہہ موجودات ( Síyáhá-i-manjúdát )—A cash account.

سیاہہ نویس ( Síyáhá-navís )—One who keeps the daily rough account.

سیٹھ ( Seth सेठ )—A banker, a capitalist; the chief of a corporation or trade.

سید ( Saiyad )—(1) Any descendant of Muhammad. (2) A chief.

سیر ( Sir )—It is defined in the United Provinces Rent and Revenue Acts as " land continuously cultivated for twelve years (in Oudh for 7 years) by the proprietor himself with his own stock, or by his servants, or by hired labour; also land recognised by village-custom as the special holding of a co-sharer, or treated as such in the distribution of profits or charges among co-sharers.

سیر ( Ser )—A weight of 80 tolas.

سیر ( Síṛ सीर )—A channel through which fields are watered; an inundated field.

سیز دھم ( Sezdahum )—Thirteenth.

سیکڑا ( Saikṛá )—(1) (Adv.) Per hundred, per cent. (2) Hundred.

سیکھہ دینا ( Síkh dená )—To give advice, to counsel.



سیل ( Síl सील )—Moral practice, steady and uniform observance of laws and morals.

سیل ( Sel )—An inundation.

سیلاب ( Seláb )—Flood, inundation.

سیلابی ( Selábí )—Land liable to inundation.

سینا پتی ( Sená patí )—A general, a military chief.

سیندھ ( Sindh सेन्ध )—A hole made in a wall by thieves or burglars.

سیندھ لگانا ( Sindh lagáná ). } To  
سیندھ دینا ( Sindh dená ). } commit a burglary, to sap, to mine.

سیندھی ( Sindhí सेन्धी )—The juice of the wild date-tree from which toddy is made, toddy.

سیما ( Símá सीमा )—A boundary, a border.

سیمانہ دار ( Símánádár )—A person well acquainted with the boun-

daries of a village or estate; one who watches that they are not trespassed or encroached upon.

سیندھی ( Sindhíyá )—A house breaker, a burglar.

سینچائی ( Senchái )—Irrigation, price paid for irrigation.

سیور غال ( Suyur ghál )—An assignment of land for charitable purposes ; a grant of land revenue without any stipulation of military service or other condition ; a fendal tenure.

سیوک پتر ( Sewak patra )—A deed or bond by which a person binds himself to servitude, either for a term or for life.

سیول ( Sewal सेवल )—The ceremony of waving over the heads of a bride and bridegroom, an imitation lamp made of flour and also some water, which is thrown on either side of them.

## ( ش )

شاخ ( Shákḥ )—A branch.

شادی ( Shádí )—A marriage, a wedding.

شادی کرنا ( Shádí karná )—To get (a boy or girl) married.

شادیانہ ( Shádyáná )—(1) Marriage fees or presents made by a cultivator to a landlord. (2) Drums which are beaten on the occasion of marriage or other happy occasions.

شارح ( Shárah )—A commentator, an annotator.

شاذ و نادر ( Sház-o-nádir )—Occasionally ; seldom.

شارع ( Shará )—A high road.

شارع عام ( Shará-i-ám )—A public road, a highway.

شاستر ( Shástra )—A code of laws, institutes of holy religion.

شاستارتھ ( Shastarth शास्त्रार्थ )—  
(1) The object or purport of a book, the construction or interpretation of holy writ.  
(2) Argument, debate, controversy.

شاستروکت ( Shástrokt शास्त्रोक्त )—Sanctioned by works of authority ; declared by law.

شاستی ( Shástí शास्ति )—Command, edict, decree ; punishment in

dicted by royal command ;  
correction, punishment.

شافع (Sháfá)—An intercessor, an  
advocate, a patron.

شافعي (Shafáí)—The name of the  
Imam Abu Abdulla Muham-  
mad-bin-Idris, one of the chiefs  
of the four principal sects of the  
Muhammadian religion. His  
doctrines are generally followed  
in Northern Africa, partially  
in Egypt, in Southern Arabia,  
in Java, and the Malayan Pen-  
insula, and among the Mus-  
lims of Ceylon. In India the  
*Shafais* are to be met among  
the Bosa community of Bom-  
bay. The well known works  
of this school are. (1) The  
*Mukhtasar* of Abu Qadir. (2)  
The *Taqrib* of Shamsh-uddin  
&c.

شاکا ( Sháká शका )—The era of  
Salivahana.

شاخه ( Shákh शाख )—A branch  
or division.

شاکی ( Shákí )—A complainer, a  
complainant.

شاکي ہونا ( Shákí honá )—To make  
a complaint.

شاگرد ( Shágird )—A student ; a  
pupil, a disciple; an apprentice.

شاگرد پیشہ ( Shágird peshá )—A  
servant, a menial.

مکانات شاگرد پیشہ ( Makánát-i-shá-  
gird peshá )—Outhouses, ser-  
vants' quarters.

شاگرد کرنا ( Shágird karná )—To  
bind or adopt as an apprentice.

شاگردی ( Shágirdí )—Apprentice-  
ship.

دستاريز شاگردی ( Dastáwez i-shágir-  
dí )—Apprenticeship-deed.

شامل ( Shámil )—With, along  
with, including ; inclusive of,  
annexed ; living together, com-  
mon.

شامل کرنا ( Shámil karná )—To in-  
clude, to incorporate ; to affix,  
to annex, to append ; to enter,  
to insert.

شامل ہونا ( Shámil honá )—To be  
included in, to fall under, to  
be connected with ; to be a con-  
federate of, to be a member of.

شامل میل ( Shámil-i-misl )—Filed  
with the record.

شاملات ( Shámlát )—Lands which  
have never been divided, but  
are part and parcel of an estate  
held in common or in partner-  
ship by the whole proprietary  
body of a village ; the lands  
of such a village are not let  
out or severally appropriated,  
but are cultivated in common,  
and of which the produce is  
divided amongst the proprietors  
according to recorded portions.

شاملي تعلق ( Shámlí taáluq )—A  
subordinate proprietary estate,  
one comprehended within the  
zamindari, and paying revenue  
through the zamindar, but con-  
sidered to be hereditary and  
independent property, and in-  
alienable as long as the dues

to the superior holder and government are paid.

شاملاتی ( Shámlátí )—Joint, co-parcenary.

شانزدهم ( Shánz dahum )—Sixteenth.

شاه ( Sháh )—A king.

شاه راه ( Sháh ráh )—King's road, highway, a principal street.

شاهزاده ( Sháhzádá )—A prince, the prince royal.

شاهد ( Sháhid )—A witness.

شاهد حال ( Sháhid-i-hál )—A witness of facts, an eye-witness.

شاهنشاه ( Sháhinsháh )—A king, an emperor.

شاهدی ( Sháhdí )—Giving evidence, testimony.

شاهی ( Sháhfí )—Imperial, royal.

شایان هونا ( Sháyán honá )—To suit, to become, to befit.

شایع گونا ( Sháyá karná )—To publish, to proclaim.

شبه ( Shabáhat )—Similarity, resemblance, analogy.

شبهة ( Shubah )—Suspicion, doubt.

شبهة کا فایده ( Shubah ká fáidá )—The benefit of doubt.

شبهة ( Shubhá )—A legal defect or flaw, what may be pleaded in bar of punishment; anything which may appear lawful, but is really unlawful.

شبهة اباحت ( Shubhá-i-abáhat )—Doubt as to justification in the commission of a crime sufficient to prevent the infliction

of the full measure of punishment.

شبهة عقد ( Shubhá-i-iqd )—Error in thinking that a right in the woman is conferred by an illegal marriage.

شبهة قوی ( Shubhá-i-qawí )—Strong presumption (of guilt).

شبهة ضعیف ( Shubhá-i-zaíf )—Uncertainty as to the truth or falsehood of a charge.

شبهة ملک ( Shubhá-i-milk )—Erroneous appropriation of property.

شبهة معقول ( Shubhá-i-máqúl )—A reasonable suspicion or doubt.

شبیہ ( Shabáhf )—Image, picture, portrait.

شپتہ ( Shapth )—A solemn asservation, an oath.

شج ( Shaja )—( M. Law )—A wound, a personal injury, short of destroying life.

(Wounds of ten kinds are recognised by Muhammadan Law as affecting the head and face in particular.

1. حارصہ ( Hárisat )—A scratch not drawing blood.

2. دمعہ ( Damáat )—A scratch which draws blood without its running down.

3. دامیتہ ( Dámíat )—An abrasion of skin from which blood flows.

4. باضعتہ ( Bázaát )—A cut through the skin.

5. متلاحیمتہ (Mutlâhimat)—A cut deep into the muscles.

6. سمحاق (Simhâq)—A wound in the head reaching to the pterocranium.

7. موضحتہ (Muzihat)—A wound that lays the bone bare.

8. هاشمتہ (Hâshimat)—A fracture of the skull.

9. منقالتہ (Munqalat)—A fracture of the skull requiring the operation of the trepan.

10. امۃ (Ammat)—A wound extending to the membranes of the brain.

شجره (Shajrá)—(1) A genealogical table. (2) A field map. This map shows:—(1) Such physical features as it may be possible to delineate. (2) The village boundary pillars. (3) The limits of the principal village sites and burial grounds. (4) The unculturable, waste. (5) The cultivated land including fallow. (6) Wells and tanks used for irrigation. (7) Irrigation channels. (8) The boundary of any well marked subdivisions. (9) Village roads. (10) Marks of any government or railway survey.

Each field and each parcel of land represented in it bears a number corresponding with which is an entry in the *Khasra* (q. v.)

شجرۃ النساب (Shajrat-ul-nasb)—A tree:

شھنائی (Shahnâf)—Superintendence.

شھنہ (Shahnâ)—A watchman, a tax gatherer, a tax gathering peon, a peon appointed by the land-holder to keep watch over the crops of the defaulting tenant.

شھنہ بیہانی (Shahnâ biḥnâ)—To put a watch over the crops, to distrain.

شخص (Shakhs)—Person. (In law it includes men and women both. It is also applied to an individual as well as to a corporate body.

شخص حی الہائم (Shakhs-i-haiyâl-qâim)—A survivor.

شخص باقی ماندہ (Shakhs bâqî mândâ)—A survivor.

شخص ذاکر العقل (Shakhs-i-fatir-ul-aql)—An insane person.

شخص مفقود الخبر (Shakhs-i-maf-qûd-ul-khabar)—A missing person.

According to Hanafi Law a missing person is supposed to live for 90 years. But the more reasonable principle of Maliki Law is now in force among the Hanafis, viz, that if a person be unheard of for 4 years, he is presumed to be dead. The same principle is in force among the Shias.

شدآمد (Shud âmad)—Custom, usage.

شَد آمد قدیم (Shud ámad-i-qadím)

—Old established usage or custom.

شَد بُد (Shudbud)—Slight knowledge.

شَد كَار (Shud kár)—(1) Ground tilled and sown. (2) An estimate or valuation of crop from inspection. (3) An inspector or valuer of crop. (4) The designation of the temporary settlement of the revenue of the North-Western Provinces made in 1830 under Reg. VII. of 1822

شَد هِی (Shuddhí شُدِهِي)—Expiation, correctness, clearness, innocence, acquittance; retaliation.

شَد ید (Shádíd)—(1) Grievous. (2) Grave, serious, heinous.

شَرَب شَد ید (Zarb-i-shadíd)—Grievous hurt. See شَرَب

شَر (Shar)—Wickedness.

شَر اُتْهَانَا (Shar uṭháná)—To make a disturbance or mischief.

شَر و فساد (Shar-o-fisád)—Riot, breach of the peace.

شَرَا (Shará)—A nerve, a blood vessel, an artery.

شَرَاب (Sharáb)—Wine, liquor.

شَرَاب مَخْمَر (Sharáb-i-mūkhmir)—Fermented liquor.

شَرَاب مَقَطَر (Sharáb-i-muqatar)—A distilled liquor, a spirituous liquor.

شَرَابِی (Sharábí)—A drunkard.

شَرَاب خَانَة (Sharáb kháná)—A tavern, a distillery.

شَرَادَة (Shirádh श्राद्ध)—An obsequial ceremony in which food and water are offered to the deceased ancestors of the sacrificer or to the *Pitras* or manes collectively; these ceremonies are observed on occasions of rejoicing as well as of mourning.

شَرَادَة اِک و دَشْتَا (एको दिशता श्राद्ध Ekodishtá sharádh)—Presentation of offerings to the deceased on the eleventh day after his decease on which occasion Brahmins are fed and the period of uncleanness terminates.

شَرَادَة پَارَوَن (Párvan sharadh पारवण श्राद्ध)—The ceremony of presenting a certain number of oblations, namely one to each of the first three ancestors in the paternal line and maternal line respectively; or in other words, to the father, the grandfather, and the great grandfather in the one line, and the maternal grandfather, maternal great grandfather, and maternal great-great-grandfather in the other.

This sharadh connects cognates with the agnates.

شَرَادَة پُشْتِي (Pushtí sharadh पुश्ती श्राद्ध)—A ceremony of offering oblations to the *Pitras* performed to obtain health and prosperity.

شَرَادَة دِیَوَا (Dewá sharadh)—Sharadh performed in honour of the deities collectively.

کرماتنگ شراده (Karmānga sharādha  
करमांग श्राद्ध)—A sharadha performed as the preparatory or subsidiary part of any solemn rite.

کامیا شراده (Kāmyā sharādha काम्या  
श्राद्ध)—A sharadh performed for a special object such as the hope of religious merit and of heaven.

نیمتک شراده (Naimittika Sbaradha)  
—Those are performed on various domestic occurrences.

گوشتی شراده (Goshthi sharādha गोशती  
श्राद्ध)—A ceremony performed for the benefit of an assembly of learned Brahmans.

نندی मुखه ( Nandī mukḥ )—Per-  
formed for the sake of secur-  
ing prosperity on occasions of  
domestic rejoicing.

شرارت ( Sharárat )—Wickedness,  
mischief.

شرافت پناه (Sharáfat panáh)—Asy-  
lum of nobility. An epithet  
employed in official correspond-  
ence in addressing a subor-  
dinate officer.

شراکت ( Shirákat )—Partnership.

شرکت نامه (Shirákat námá)—A  
deed of partnership.

شرایط ( Sharáyet )—Stipulations,  
agreements, terms.

شرایط خلاف قانون (Sharáyat-i-khiláf-  
i-qánún)—Illegal stipulations  
or terms.

شرایط ابتدائی ( Sharáyat-i-ibtidáí )  
—Preliminary conditions.

شرب (Shurb)—(M. Law) (1) The  
offence of drinking wine or  
other intoxicating liquor. (2)  
The right to use water or  
to use the channels of irriga-  
tion.

شرقی (Shurtí श्रुति)—Revealed Law,  
the Vedas.

شرح (Sharah)—(1) A commentary,  
an annotation, an explanation.  
(2) Rate. (3) Allowance.

شرح آبپاشی ( Sharah-i-ábpáshí )  
—Irrigation-rate.

شرح بندی (Sharah bandí)—A table  
of rates.

شرح پراگنه (Sharah-i-pargana)—The  
rate of assessment of a par-  
gana.

شرح رعایتی ( Sharah-i-riáyatí )—A  
favorable rate.

شرح لگان (Sharah-i-lagán)—Rate  
of rent.

شرح لگان فرضی (Sharah-i-lagán-i-  
farzí)—An assumed rate of  
rent.

شرح معمولی ( Sharah-i-mámúlí )  
—Customary or usual rate.

شرح مقرره (Sharah-i-muqarrirá)—A  
fixed rate.

شرح نقدی ( Sharah-i-naqdí )—A  
money-rate.

شرح وار (Sharah wár)—In detail,  
in full, *in extenso*.

به شرح ذیل (Ba sharah-i-zail)—As  
detailed or shown below.

شرط ( Shart )—(1) Stipulation,  
condition, term, provision. (2) An  
engagement. (3) A bet, a wager.

(Shart) — (M. Law.) (1) Condition. It is employed in two distinct senses in the Muhammadan Law. In the one it corresponds to the *conditio*, in the other to the *modus* of the Civil Law. The distinction between them is, that in the first case the condition being essentially future, the act, which is made dependent on it, is necessarily suspended until the occurrence of the condition, while in the second case the act, which is made subject to the condition, takes effect immediately, with an obligation on the person benefited by it to fulfil the condition. Condition in this sense may be *fásid*, i. e., invalid or illegal or it may not be so. But the effect of the illegal condition on the two contracts is different. In the case of sale, the contract is overpowered by the condition, and invalidated by it; while in the case of gift, the contract throws off the condition, and remains unaffected by it, the condition itself being void. In like manner, marriage is unaffected by an invalid condition. What are valid or invalid conditions must be ascertained from the conditions of a particular transaction to which they are attached; generally that wherever a condition is inconsistent with something

that is requisite to the validity of a transaction to which it is attached, it must itself be invalid, and that where there is no such inconsistency, the condition will generally be valid.

(2) It may be observed that what is requisite to a contract or its validity is also termed *shart*.

(3) Deeds or legal documents, such as bills of sale, bonds &c. being termed *shart*.

شرط خاص (Shart-i-khás) — A special condition.

شرط صریح (Shart-i-saríh) — An explicit condition.

شرط لازمی (Shart-i-lázim) — An indispensable condition; a *sevequa-non*.

شرط ماقبل (Shart-i-máqabl) — A condition precedent.

شرط مظہرہ (Shart-i-muzhara) — An alleged condition.

شرط موقوفہ (Shart-i-muwakhkhárah) — A condition subsequent.

بلا شرط (Bilá shart) — Unconditional.

شرط بدنا { Shart badná } To lay a  
شرط لگانا { Shart lagáná } wager  
with, to bet.

بشرطیکہ (Ba-sharteke) — Provided that; on condition that.

شرطی (Shartí) — Conditional.

شرطیاً (Shartíya) — Certainly, surely.

(Shar'a)—(M. Law.) The precepts of Muhammadanism as derived from Qurán. (These are classed under 5 heads).

(1) آداب (Ādáb)—Rules of conduct.

(2) اعتقادات (Aitiqádát)—Articles of faith.

(3) عبادت (Ibádát)—Religious worship.

(4) معاملات (Mu'ámlát)—Civil Law.

(5) مجرم (Muzajjir)—Criminal Law.

شرعاً (Shar'an)—According to the (Muhammadan) Law.

شرعی (Shar'ai)—Conformable to the law, lawful.

شرفاً (Shurfá)—Persons of good family.

شرفاً پروری (Shurfá parwarí)—Patronising those of good family.

شرکا (Shurká)—Partners.

شرکت (Shirkat)—(M. Law.) Partnership.

شرکت الاملاک (Shirkat-ul-ímlák)—(M. Law.) Partnership by right

of property, where the absolute right of property belongs equally to all associated.

شرکت عقد (Shirkat-i-úqúd)—Partnership by contract, effected by mutual consent, and in

which one partner may act for the rest. This kind of partnership is classed into 4 heads.

(1) مفارضة (Mufáwiza)—When the contracting parties agree that all their property shall be

in common (a partnership not admitted by Shia law-givers).

(2) عنان (Inán)—When the contracting parties contribute a stipulated amount either of money or goods to a common stock, to be employed for their common benefit. This is also designated by the simple term شرکت

(3) شرکت المصنایع (Shirkat-ul-saná'y'a)—Partnership in mechanical arts or labour.

(4) شرکت الوجوه (Shirkat-ul-wajúh)—Partnership of faces; when persons not having any property agree to join and obtain goods for sale upon their personal credit.

شرنگت (Sharnágat शरणगत)—One who comes for protection or refuge; a complainant, an appellant.

شروع (Shur'ú se)—From the beginning, *ab initio*.

شروع کرنا (Shur'ú karná)—To begin, to establish, to set about.

شریر (Sharír)—Wicked, corrupt.

شریر بندھک (Sharír bandhak शरीर बंधक)—Personal pledge.

شریر سنسکار (Sharír sanskár शरीर संस्कार)—Purificatory ceremonies.

سنسکار

شریشتہ (Sharesht̤ha श्रेष्ठ)—Eminent, highest in rank, senior.



شریعت (Shari'at)—(1) (M. Law.)

The religions of Muhammad-ans. (2) Law, justice, equity, (3) Orthodox law.

شریک (Sharík)—A partner, an associate ; a colleague.

شریک 'جرم' (Sharík-i-jurm)—An accomplice.

شریک نضولی (Sharík i-fuzúlí)—A sleeping partner.

شریک مجمع خلاف قانون (Sharík-i-majm'a i-khiláf-i-qánún)—A member of an unlawful assembly.

شریک فی نفس المبیع (Sharík-ff-nafs-ul-mubí)—A partner in the property sold.—See شفیع

شریک ہونا (Sharík honá)—To join in, to be a partner or associate of ; to have or possess in common ; to be an accessory to, to abet.

شرینی (Shrení श्रेणी)—A corporation, a company or artizans following the same business, a guild of traders.

شستر باندھنا (Shastra bāṇṭhná शस्त्र बंधन)—To arm oneself.

شستر دھاری (Shastra dhárí शस्त्रधारि)—Armed, a warrior, an armed person.

شش ماہی (Shash-máhi)—Six-monthly, half-yearly accounts of a village, the half-yearly report.

شیشو (Shishu शिशु)—A disciple, a pupil.

شغار (Shigár)—(M. Law.) When one man gives his daughter or sister in marriage to another, on condition that the other will give him his daughter or sister in return, the right to the person of each woman being the *dower of the other, the contracts are affected, but the condition is void, and each woman is entitled to her own proper dower. This is what is termed Shigar marriage. (This marriage was prohibited by the Prophet.)*

شفاعت (Shafá'at)—Intercession, recommendation.

شفیع (Shuffa')—(M. Law.) Pre-emption. It is a right which the owner of certain immovable property possesses as such, for the quiet enjoyment of that immovable property, to obtain in substitution from the buyer proprietary possession of certain other immovable property, not his own, on such terms on which such latter immovable property is sold to the other person (Mr. Mahmud, J.) (There never has been such a right as that of pre-emption recognised by the Hindu Law, though the rule of that law which prohibits any member of a joint undivided family from selling his share in the joint property without the consent of his coparceners aims at a

result not dissimilar to that which the Muhammadan Law of pre-emption is intended to achieve.

The right of pre-emption in India arises in one of the following ways:—

(1) Under the Muhammadan Law.

(2) By custom, i. e., where the people of a certain locality adopt it as part of their personal law or where it is adopted as a territorial custom, as in *wajib-ul-arz*.

(3) By contract as in *wajib-ul-arz* and under mortgages and leases. In Madras the custom is an incident of some kinds of mortgage.

(4) Under Statutes—e. g. S. 310 C. P. C., the Oudh Local Laws Act, the Punjab Local Laws Act.

The conditions under which the right of pre-emption can be claimed under the Muhammadan Law are:—

(1) There must be a sale, exchange, or something that comes in the place of sale. (2) The thing sold must be *Akar* (immovable property) or what comes within the meaning of it whether the *Akar* be divisible or indivisible, as a bath or well, or a small house or a mill or a road. (3) There must

be an exchange of property for property. (4) There must be a cessation of the seller's ownership in the subject matter of sale, and of all rights on the part of the seller. (5) There must be *milk* or ownership of the *shafes* at the time of the purchase in the mansion on account of which he claims the right of pre-emption. (6) There should be no acquiescence on the part of the *shafie* in the sale or its effect, either expressly or by implication, e. g., by his having been employed by the vendor to negotiate the sale, and having done so accordingly he cannot have any right of pre-emption.

The right of pre-emption does not arise till after the sale is concluded, and it must be asserted by a regular demand (سـ طلب or demand) made in the presence of witnesses.

The right of pre-emption being a weak right and the Prophet having said that it is established in him who prefers his claims without delay, it is necessary that the pre-emptor should make the demand the moment he learns that the sale has been concluded or else his right is lost.

When the two demands (طلب مواثبت و طلب استشفاد) have been made, and the party in possession

sion, whether he is the vendor or the purchaser is willing to surrender the property, the pre-emptor can take the property on the same terms on which the vendee purchased or was willing to purchase it. The pre-emptor is not bound to deposit the price in court when he files a suit. Under the Civil Procedure Code, the pre-emptor is required under the decree to pay the price within the time fixed by the decree; if he does not pay the price within the fixed time, the suit shall stand dismissed. It is not enough for a court to decide what is the fair and reasonable price for the property sold, but it must determine the actual price paid.

If it cannot determine it, the court should ascertain the market value of the property sold. It should also be noted that a pre-emptor is bound to claim the whole of the property sold.

The right of pre-emption is rendered void in two ways—(a) اختياري (*Akhtiyári*) or voluntarily. (b) ضروري (*Zarúri*) or necessarily. *Akhtiyári* invalidation may be either صريح (*Sharíh*) express or *dalaltan* (دلائل) by implication.

It is rendered void expressly when the pre-emptor relinquishes his right in plain language, and by implication when his conduct

shows that he has given up his right—*e. g.*, renting the house sold from the purchaser, with knowledge of sale. It is rendered void necessarily when the pre-emptor dies after two demands and before the claim is decreed. It is also rendered void by his selling the pre-emptional property before the court's decree and compromising his claim for compensation.

It is curious that the law which gives the right also gives devices to avoid those rights; as, for instance, it is stated a person may defeat a pre-emptor by reserving a small piece of ground, say a yard, between his houses which he sells and the house of the pre-emptor.

Under M. Law, pre-emption can be claimed when the vendor and the pre-emptor are Muhammadans, it is immaterial what the religion of the vendee is.

شفع (Shafee)—(M. Law.) A pre-emptor. There are three kinds of pre-emptors.

(1) شفع شريك (Shafee'-i-sharík)—A person who is a co-sharer in the corpus of the property.

(2) شفع خلیط (Shafee'-i-khalit)—A person who is a partner in rights and appurtenances belonging to the property which is subject of sale.

(8) (Shafee'-i-jár)—(Also styled *Jár-i-mullasik*) A neighbour.

(Note) The three classes of pre-emptors take in the order of precedence in which they are given.

شق (Shiq)—A branch, the counterpart of a thing; a tract of a country forming a collectorate, or an aggregate land from which a certain revenue is collected.

شق دار (Shiqdár)—A revenue officer appointed either by the government or a zamíndár to collect the revenue from an estate; a chief financial officer under the Moghal government.

شک (Shak)—Doubt.

شک رفع کرنا (Shak rafa' karná)—To remove a doubt.

شکار ماهی (Shikár-i máhí)—Fishery; piscary.

شکایت (Shikáyat)—A complaint.

شکایت کرنا (Shikáyat karná)—To complain.

شکرانہ (Shukráná)—A present made to a pleader over and above the legal fees by a successful litigant.

شکست (Shikast)—Defeat; breach.

شکست معاہدہ (Shikast-i-mua'hda)—Breach of contract.

شکستہ (Shikasta)—Broken; broken or carried away by inundation (land or the like), bankrupt, weak, infirm.

شکست پیروست (Shikast paiwast)—Separation and accession of alluvial land by alterations in the course of rivers; land so detached or deposited.

شکستہ حال (Shikasta hál)—Distressed; indigent.

شکشا (Shikshá)—Knowledge, education, precept, maxim.

شکل (Shakl)—(1) Likeness; image, effigy. (2) Shape, form. شکل بگڑنا (Shakl bigárná)—To disfigure, to deface.

شکل پاکش (Shukl paksh शुक्ल पक्ष)—The fortnight of moon's increase, the light half of the month.

شکمی (Shikmí)—(1) Subordinate, dependent. (2) A subordinate tenure in which the holder pays his revenue or his share of it, through some other person and not directly. (3) The individual cultivator holding land on such terms.

شکمی اجارہ دار (Shikmí ijára dár)—A subordinate cultivator holding lands in farm.

شکمی اسامی (Shikmí asámí)—  
شکمی رعیت (Shikmí ra'iyat)—  
شکمی کاشتکار (Shikmí kásht-kár)—

A subordinate cultivator, a sub-tenant; one who pays the revenue through a superior shareholder; a holder of part of the village lands as a subordinate or dependent occupant cultivating his own share, and paying his proportion of the

government revenue through the representative of the community.

شکھی تعلقہ (Shikmī ta'luqa)—An estate comprised within a zamindārī, and paying the revenue through the zamindār.

شکھی شریک (Shikmī sharīk)—A co-sharer; a coparcener whose revenue payments pass through an intermediate representative.

شکنجہ (Shikanja)—Stocks (for the legs)

شکنجہ میں کھینچنا (Shikanja men khinchnā)—To rack, to torture.

شکھی (Shakkī)—Sceptical, suspicious.

شکھی مزاج (Shakkī mizāj)—Of a sceptical turn of mind.

شگن (Shugan शुगन)—An omen, an augury.

شگن بھرنے (Shugan bichárnā)—To look for a good omen; to practise augury or astrology.

شگنہ چھوڑنا (Shugúfa chhoṛnā)—To let off a squib.

شلوب (Shlok श्लोक)—A distich, a verse, a stanza.

شلیہ (Shalya शल्य)—Extraction of splinters or extraneous substances in surgery.

شاک (Shallak)—Discharge of guns as a token of victory as *fue de joy*.

شمار (Shumār)—(1) Computing, calculation. (2) Number, amount.

خانہ شماری (Kháná shumārī)—A numbering of houses.

مردم شماری (Mardum shumārī)—Census.

شمار میعاد (Shumār-i-mí'ád)—To compute the period of limitation.

شمار میعاد فلاں تاریخ سے ہونا The limitation will run from such a date.

شمار کرنا (Shumār karnā)—To number, to reckon, to count, to include in; to take into account.

شمار میں نہ ہونا (Shumār men na honā)—To be a negligible portion; to be of no count.

شمالہ (Shimla)—A shawl for tying round the head, a turban.

شمول (Shamúl)—Containing, comprising, comprehending.

شناخت (Shanáḁht)—(1) Acquaintance; recognition. (2) Identification.

شناخت کرنا (Shanáḁht karnā)—To identify, to recognize.

شناسا (Shanáśá)—One who knows, an acquaintance.

شناسائی (Shanáśái)—Acquaintance, knowledge.

شند (Shand शन्द)—A eunuch, an impotent man; a hermaphrodite.

شنکھ (Shankh शङ्ख)—The conch-shell.

شنیدہ (Shunídá)—That which is heard.

شنیع (Shanī)—Disgraceful, abominable, adulterous.

- فعل شنيعه (Fail-i-shanf'a)—Evil practice; adultery, prostitution.
- شوال (Shawwál)—The tenth month of the Muhammadan year, (on the first day of Shawwál the festival of *Id* is celebrated).
- شوالا (Shiwálá शिवला)—Any temple dedicated to Shiva.
- شودر (Shudr शुद्र)—A man of the fourth or servile caste of the Hindus, whose only business according to Manu was to serve the three higher castes.
- شودهن (Shodhan शोधन)—Discharge of a debt, liquidation.
- شور زمین (Shor zamín)—Barren land, saline land.
- شورش (Shorish)—Confusion, tumult, disturbance.
- شورش برپا کرنا (Shorish barpá karná)—To create a disturbance, to excite an insurrection.
- شوره پست (Shora pusht)—Refractory, unruly, encouraging disturbance.
- شوره پشتی (Shora pushtí)—Turbulence, refractoriness, contumacious bearing.
- شوره (Shorá)—Saltpetre.
- شوره کی کڑھی (Shorá kí koṭhí)—Saltpetre factory.
- شوره گر (Shorá gar)—A manufacturer of saltpetre.
- شولا (Shulá शूला)—A stake for impaling criminals.
- شاهر (Shauhar)—Husband.

- شهری جایداد (Shauhrí jáedád)—Husband's estate or property, marital estate.
- شهاد (Shahád)—Witnesses.
- شهادت (Shahádát)—(1) Evidence, testimony. (2) Martyrdom.
- شهادت تائیدی (Shahádát-i-táídí)—Corroborative evidence.
- شهادت دستاویزی (Shahádát-i-dastá-wezí)—Documentary evidence.
- شهادت سمعی (Shahádát-i-sama'í)—Hearsay evidence.
- شهادت ظنی (Shahádát-i-zanní)—Presumptive evidence.
- شهادت قیاسی (Shahádát-i-qiyyási)—Circumstantial evidence.
- شهادت دینا (Shahádát dená)—To give evidence.
- شهادت لینا (Shahádát lená)—To take evidence.
- شهادت لینے کا مجاز ہونا (Shahádát lene ká majáz honá)—To have authority to take evidence.
- شهادت ناقابل تردید (Shahádát-i-ná-qábil tardíd)—Unrebuttable evidence.
- شہدا (Shuhdá शूद्रा)—(1) Vagabond, scoundrel. (2) Plural of *Shahíd*.
- شہر (Shahr)—City.
- شہر بدر (Shahar badar)—Banishment from a town.
- شہر بدر کرنا (Shahar badar karná)—To expel from the town, to banish.
- شہر پناہ (Shahar panáh)—A wall round the town, intrenchments round a town.

شہر پورا (Shahar purá)—Suburbs.

شہر گشت (Shahar gasht)—(1) A city patrol. (2) A marriage procession through a city.

شہر یار (Shahar yár)—A king, a chief.

شہرت (Shuhrat)—Reputation.

شہرت دینا (Shuhrat dená)—To give publicity to.

شہرت پیدا کرنا (Shuhrat paidá karná)—To become notorious, to acquire fame.

شہ شہ (Shahansháh)—See شاهنشاه

شہید (Shahíd)—(1) A witness. (2) One who is slain in the cause of Muhammadan religion.

شے (Shai)—A thing, an object.

شے دعویٰ (Shai i-dáwí)—A thing claimed.

شے مدعا بہا (Shai-i-mudá bahá)—The subject matter of a claim, the subject matter of a suit.

شے متنازعہ (Shai-i-mutnázfá)—The subject matter of a dispute.

شے مرہونہ (Shai-i-marhúná)—The thing or property mortgaged, the subject matter of mortgage.

شے مکفولہ (Shai-i-makfúlá)—Hypothecated property.

شے مرہوبہ (Shai-i-mohúbá)—A legacy, the subject matter of a gift.

شے مبیعہ (Shai-i-múbaiyá)—The thing sold; the subject matter of a sale.

شہیالک (Shyálak श्यालक)—A wife's brother.

شیخ (Shaiḵh)—The first of the four classes into which Mu-

hammadans are divided; an individual of that class; an old man; a man of sanctity.

شیشا (Sheshá शेषा)—The remains of flowers or other offerings made to an idol and afterwards distributed amongst the worshippers and attendants.

شیعہ (Shiyá) (Lit. followers) The followers of Ali, the first cousin of Muhammad and husband of his daughter, Fatima. The Shias maintain that Ali was the first legitimate *Imam* or successor to the Prophet, and therefore reject Abu Bakar, Umar, and Usman, the first three caliphs of the Sunni Musalmans as usurpers. They are also called the *Imamiyas*, because they believe that the Muslim religion consists in the true knowledge of the *Imams* or rightful leaders of the faithful, also the *Asna-ashariyas* or the followers of the twelve *Imams*. The Sunnis call them *Rafizis* or the forsakers of truth. The Shias strenuously maintain that they are the "orthodox" Muslims, and arrogate to themselves (as do also the Sunnis) the title of *Al moumnin* or the "True believers".

Thus Ali was according to them, the first *Imam*, his eldest son, Hasan, the second; his second son Husain, the third, and Ali, surnamed Zain-ul-Abdin, the

son of Husain, the fourth. On the death of the last named Ali, a schism took place in the sect, a part of whom adhered to one of his sons called *Zaid*, thence taking the name of *Zaydiah* sect, while the greater part of them acknowledged another of his sons, named *Muhammad Bakar*, as the fifth Imam. *Muhammad Bakar* was succeeded by his son *Jafar Sadiq*, as the sixth Imam. These two are the great heads of the *Imamiyah* sects. *Jafar Sadiq* appointed his eldest son, *Ismail*, to succeed him in the Imamatus, and on his premature death, he nominated his second son *Musa Kasim* (*Musa Razá*) to be his successor. This second appointment gave rise to another and greater division among the *Shiahs*, for part of them denying *Jafar Sadiq's* right to make it, declared in favor of the son of *Ismail*, thence taking the name of the *Ismaili* sect; while the greater number of them adhered to *Musa Kasim*, whom they acknowledged as the seventh Imam. From him the dignity descended lineally for five more generations (8th *Raza*, son of *Musa*, 9th *Mohammad al Taqi*, son of *Raza*, 10th *Ali al Naqi*, son of *Muhammad*, 11th *Hasan*, son of *Ali*, 12th *Muhammad*, son of *Hasan*, till it ended in

*Muhammad* ( *Mahdi* ) the twelfth and last Imam.)

The *Shiahs* constitute one of the two general *Muhammadan* sects, and though they are in themselves divided into sub-sects (as pointed out above) which differ from each other in several religious points, yet they collectively differ from the *Sunnis*, in the interpretation of the *Quran*, in admitting and rejecting various *Ahadis*, and in many other respects in point of faith and religious doctrines.

The *Shiah* branch of *Muhammadan* Law is applicable to all the *Muhammadans* who profess the *Muhammadan* religion. In India, the *Nawabs* and their relatives (with a very few exceptions) are *Shiahs*.

The *Musulmans* in the Province of *Oudh* are for the most part *Shiahs*. In *Marshidabad* too the greater part of the *Muslims* profess the same religion. With the exception of these, the *Sunni* is the prevailing sect of the *Muhammadans* in India. Of all the *Shiah* books on Civil and Criminal law, those that are commonly referred to in India are the following:—The *Shara-ul-Islam*, *Rouzat-ul-Ahkám*, *Sharah-i-Lama*, *Mafateh*, *Tahir*, and *Irshad-ul-Azhan*.

The chief points of difference between the civil laws of the



Shiahs and Sunnis may be summarised as follow:—

(1) Marriage.—According to the Shiahs, the contract may be either temporary or for life, and it is not necessary that the slave should be the actual property of the man; for it is sufficient if the usufruct of her person be temporarily surrendered to him. To a relation established in any of these ways they give the name of *Nikah* or marriage, but, according to the Hanafiyas the contract must be for the lives of the parties, and it is only to a relation founded on contract for life that they give the name of *Nikah*. While the Hanafis regard the presence of witnesses as essential to a valid contract of marriage, the Shiahs do not deem it to be in anywise necessary. The causes of prohibition correspond, to some extent, in both schools; but there is this difference between them, that the Hanafiyas include a difference of nationality, among the causes of prohibition, and exclude *lian* (imprecation) from among them; while the Shiahs exclude the former and include the latter. There is also some difference between them as to conditions and restrictions under which fosterage becomes a ground of prohibition.

(2) Divorce.—Both the sects are agreed that marriage may be dissolved by the husband at any time at his pleasure, but there are some important differences between the repudiations of the two sects. Thus, while the Hanafiyas recognise two forms, the Sunni (سني q. v.) and Badai (بدعي q. v.) or regular, and irregular, as being equally efficacious, and subdivide the regular into two other forms, *Hasan* and *Ahsan* (q. v.) The Shiahs reject these distinctions altogether, recognizing only one form, *e. i.*, Sunni or regular, so also as to the expressions by which repudiation may be constituted. The Hanafiyas do not require intention when express words are used; so that, though a man is actually compelled to use them, the repudiation is valid according to them. Nor do they require the presence of witnesses as necessary in any case to the validity of a repudiation; while according to the Shiahs, both intention and presence of two witnesses in all cases is essential. Both sects agree that repudiation may be either absolute or revocable, and that a repudiation given three times cannot be revoked; but according to the Hanafiyas, repudiations may be made irrevocable by an aggravation of the terms, and three repud

tions may be given in immediate succession, or even *unico contentu*, in one expression; while, according to the Shiah, on the other hand, the irrevocability of a repudiation is dependant on the state in which the woman may be at the time that it is given, and three repudiations, to have their full effect, must have two intervening revocations. Besides the "absolute" and 'revocable' repudiations common to both sects, the Shiah add one peculiar to themselves (*Tilaq-ul-iddat*), which has the effect of rendering the repudiated woman for ever unlawful to the husband.

(3) Parentage.—According to Hanafiyas an invalid marriage, or even one that is positively unlawful, is sufficient for the establishment of paternity to a child; but according to Shiah, the marriage must in all cases be lawful, except where there is error on the part of both or either of the parents.

(4) Pre-emption.—According to Hanafiyas; the right of pre-emption may be claimed, 1stly, by a partner in the thing itself; 2ndly, by a partner in its appendages as rights of water and way; and 3rdly, by a neighbour. According to the Shiah, the right belongs only

to the first of these, with some slight exception in favor of the second. The claim of the third is rejected altogether.

(5) Gift.—The principal difference between the schools is, that a gift of an undivided share of a thing, which is rejected by the Hanafiyas, is quite lawful, according to the Shias.

(6) Wills.—In wills the leading difference seems to be that, while according to Hanafiyas, a bequest in favor of an heir is positively illegal, it is quite unobjectionable according to the Shiah.

(7) Inheritance.—In respect of inheritance, there are many and important differences between the two sects, but they admit of being reduced to a few leading principles:—The impediments to inheritance are four in number, according to the Hanafiyas, *viz*, slavery, homicide, difference of religion, and difference of country. Of these the Shiah recognise the first, the second also with some modifications. They require that the homicide be intentional, in other words murder, while with the Hanafiyas it operates equally as an impediment to inheritance, though accidental. For difference of religion the Shiah, substitute infidelity, and difference of country they reject en-

tirely. Exclusion from the whole inheritance, according to the Hanafiyas, is founded upon and regulated by two principles. The one is that a person, who is related to the deceased through another has no interest in the succession during the life of that other with the exception of half brothers and sisters by the mother who are not excluded by her. The other principle is that the nearer relative excludes the more remote. The former of these principles is not expressly mentioned by the Shiahs, but it is included without any exception in the second, which is adopted by them, and extended so as to postpone a more remote residuary to a nearer sharer—an effect which is not given to it by the Hanafiyas.

With regard to partial exclusion or the diminution of a share, there is also some difference between the sects. According to the Hanafiyas, a child or the child of a son how low soever, reduces the shares of a husband, a wife and a mother, from the highest to the lowest appointed for them; while according to the Shiahs, the reduction is affected by any child, whether male or female, in any stage of descent from the de-

ceased. Further, when the deceased has left a husband or wife, and both parents, the share of the mother is reduced, according to the Hanafiyas, from a third of the whole estate to a third of the remainder, in order that the male may have double the share of the female; but, according to the Shiahs, there is no reduction of mother's third share in these circumstances, though when the deceased has left a husband, the share of the father can only be a sixth. The shares and the sharers (See ذرى الفردوس) being fixed in the Quran, the two schools only differ as to the relatives who are not sharers. They are divided by the Hanafiyas into residuaries (See عصبه) and distant kindred (See ذرى الارحام). The residuaries in their own right they define as every male in whose line of relation to the deceased no female enters, and the distant kindred as all relatives who are neither sharers nor residuaries. The residuaries not only take any surplus that may remain after the shares have been satisfied, but also the whole estate when there is no sharer to the entire exclusion of the distant kindred, though these may, in fact, be much nearer in blood to the deceased. This preference to the residuary is rejected with

peculiar abhorrence by the Shi-  
ahs, who, instead of the triple  
division of the Hanafiyas, mix  
up the rights of all relatives to-  
gether, and then separate them  
into three classes, according to  
the proximity to the deceased,  
each of whom in its order is  
preferred to that which follows;  
so that where there is a single  
individual, even a female, of a  
prior class, there is no room of  
succession for any of the others.  
Within the classes operation  
is given to the doctrine of the  
return (See د) by the Shi-  
ahs nearly in the same way as by  
the Hanafiyas; that is, if there  
is a surplus over the shares, it  
reverts to the sharers, with the  
exception of husband or wife,  
and is proportionately divided  
among them. According to  
the Hanafiyas, this surplus is  
always intercepted by the resi-  
duary, and it is only when there  
is no residuary that there is  
with them any room for the  
doctrine of return. When the  
shares exceed the whole estate  
the deficiency is distributed by  
the Hanafiyas over all the  
shares by raising the extractor  
of the case (See عرل). This is  
also rejected by the Shi-  
ahs, who make the deficiency fall

exclusively among them whose  
relationship to the deceased is  
on the father's side. (Baillie's  
Digest of Muhammadan Law).

شیر (Shaiva शैव)—Name of one of  
the three great divisions of  
modern Hindu sects (the other  
two being Vaishnavas and  
Shaktas.)

شیریت (Shevait or Shebait)—A  
priest attached to the temple of  
Shiva.

شیرع (Shayú) (M. Law) Confusion.

A confusion arises when a gift  
is made of an undivided pro-  
perty. It may arise in three  
ways:—(1) A person having  
the whole of a thing may give  
an undivided half or other share  
in it to another. Here there is  
confusion on both sides, and the  
gift is unlawful. (2) A person  
having a whole of the thing  
may give it entirely to two or  
more persons undivided. Here  
is confusion on the side of the  
donee only, it is lawful accord-  
ing to some. And (3) two or  
more persons having a thing in  
undivided shares may combine  
in making a gift of it entirely to  
one person. Here the confu-  
sion is only on the side of the  
donor and the gift is valid.  
مشاع

صاحب (Sáhib)—(1) A possessor,  
an owner. (2) A comrade. (3) A  
title of respect; esquire.

صاحب اختیار (Sáhib-i-ikhtiyár) —  
One invested with authority  
or power.

صاحب بندوبست (Sáhib i-bando-bast) — A settlement officer.

صاحب جايداد (Sáhib-i-já'dád) — A land-holder.

صاحب حیثیت (Sáhib-i haisfiyat) — A man of property or substance.

صاحب خانه (Sáhib-i-ḵháná) — The master or head of a house

صاحب سلامت (Sáhib salámat) — Salutation ; acquaintance.

صاحب ضلع (Sáhib-i-zilá) — The district officer; a deputy commissioner.

صاحب عدالت (Sáhib-i-a'dálat) — An administrator of justice, any official who works in court.

صاحب النصب (Sáhib-un-nisab) — (M. Law) One possessed of a certain estate upon which *zakat* (ذکات) must be paid. The possessor of 200 dirhems or five camels, is held to be a *sahib-un-nisab*.

صاحبان (Sáhibán) — Gentlemen.

صادر کرنا (Sádir karná) — To issue, to pass (an order or sentence.)

صادر کنندہ (Sádir kunandá) — One who issues an order.

صادر ہونا (Sádir honá) — To be issued; to be passed; to issue; to proceed from; to be committed by.

صادق آقا (Sádiq áná) — To come or prove true (in the case of), to apply to; to be verified in.

صاف چھوٹنا (Sáf chhuṭná) — To get clean off; to be acquitted; to escape unscathed.

صاف کرنا (Sáf karná) — (1) To cleanse, to purify. (2) To practise (the hand.) (3) To make a fair copy of. (4) To clear a jungle.

صاف ہو جانا (Sáf hojáná) — To be cleared (as a road or jungle); to be settled (as a dispute or difference); to be removed as an obstacle.

صافہ (Sáfa) — A turban.

صافی (Sáfí) — A wiper, a duster.

صافی نامہ (Sáfí náma) — A release, a general discharge from an obligation.

صالح (Sálah) — See اقرار صالح

صایب (Sáyab) — Just, right, (as an opinion), accurate.

صبی (Sabí) — (M. Law) A minor or youth.

صبیہ (Sibíya) — A girl, a daughter.

صبح (Subah) — Morning.

صاع (S'á) — A certain measure (four times the quantity of corn that fills two hands of a man of moderate size) for measuring corn upon which depends the decisions of Muslims relating to measures of capacity.

صحابی (Sahábí) — An associate; one of the companions of Muhammad.

صعایف (Saháyef) — Volumes; books; pages.

صحبت کرنا (Subbat karná)—To keep company with; to cohabit with.

صحت (Sehat)—Soundness, health, validity, correctness, authenticity.

کسی فیصلہ کی صحت میں اعتراض کرنا (Kísí faisla kí sehat men aitiráz karná)—To question the correctness or validity of a judgment.

صحت نامہ (Sehat námá)—(1) A certificate of health. (2) *Corrigenda*; a table of corrections.

صحت کرنا (Sehat karná)—To correct; to ascertain.

صحیح (Sahíh)—True, genuine, accurate, correct, just, proper, authentic.

صحیح العقل (Sahíh-ul-aql)—In a sound state of mind, sane.

صحیح النسب (Sahíh-ul-nasab)—Legitimate.

صحیح البخاری (Sahíh-ul-bukhárí)—The title of the first of the six correct books of traditions received by the Sunnis. It was compiled by Abu Abdullāh Muḥammad ibn Ismā'il Bukhārī.

صحیح مسلم (Sahíh-i-muslim)—The title of the second of the six correct books of traditions received by the Sunnis. It was compiled by Abu Ḥasan Muslim, son of Hajaj al Qashairī, who was born at Naishapur A. H. 204.

صحیح قرار دینا (Sahíh qarār dená)—To determine as valid, to receive as genuine.

صحیح کرنا (Sahíh karná)—To rectify, to verify, to adjust.

صحیفہ (Sahífa)—A writing, a letter, a book, a volume.

صدارت (Sadárat)—The office of prime-minister or chief justice.

صداقت (Sadáqat)—Authenticity, truth, veracity.

صدر (Sadar)—(1) The first place or seat in an assembly. (2) The seat of government. (3) The presidency (as opposed to the moffasil.) (4) The head-quarters of a district, a military cantonment. (5) The chief judge. (Under the Muḥammadan rule he was especially charged with the settlement of religious grants and the appointment of law officers.)

صدر اعلیٰ (Sadar-i álá)—A subordinate judge.

صدر امین (Sadar amín)—A subordinate judge (lower than *Sadar álá*, this office has been abolished).

صدر بورڈ (Sadar boird)—The Board of Revenue; the highest revenue court.

صدر جمع (Sadar jam'á)—The sum total of revenue payable to government direct, exclusive of the charges of collection.

صدر ديواني عدالت (Sadar dīwānī adālat)—The Highest Court of Judicature for civil suits.

صدر سرشته (Sadar sarishta)—The Collector's office.

صدر صدور (Sadar sudūr) A principal sadar amin.

صدر عدالت (Sadar adālat)—The chief court of justice. The Company's Supreme Court, and court of final appeal in India.

صدر فوجداري عدالت (Sadar fanjdārī adālat)—The chief criminal court.

صدر قانوگر (Sadar qanúngo)—The chief native registrar or accountant of a district or collectorate.

صدر مالگزار (Sadar málguzár)—The chief revenue payer, one who pays it either into the government treasury, or to the collector of a district, directly, and not through any other agency; the headman or representative of a joint tenancy village, who engages for and pays the revenue due from the community to the government.

صدر مقام (Sadar muqám)—Head-quarters.

صدر نظامت (Sadar nizámat)—The chief criminal court.

صدر نشين (Sadar nashín)—A president.

صدقه (Sadqá)—(1) Alms, property dedicated to pious uses; voluntary alms in distinction to those imposed by law. (2) A sacrifice.

صدقه فرض (Sadqá-i-farz)—(M. Law.) Ordained or obligatory alms.

صدقه نظر (Sadqá-i-fitr)—Alms bestowed upon the poor by law.

صدقه نفل (Sadqa-i-nafl)—Voluntary alms, not imposed by law.

صدمه (Sadma) A blow, a shock, an injury.

صدمه جسماني (Sadma-i-jismánī)—Bodily hurt; personal violence.

صدور (Sudūr)—Passing, issuing.

صدي (Sadī)—Century.

صراحت كرنا (Sarāhat karná)—To make clear, to specify, to describe.

صراحتاً (Sarāhtan)—Expressly, publicly, plainly.

صراف (Sarráf)—A money-changer, a banker, a shroff.

صرافه (Sarráfá)—The place where bankers transact their business; a bank, the exchange, a money-market.

صرافي (Sarráfī)—(1) Money-changing. (2) The commercial character used by sarrafs, mahajni.

صرافي کي کوٺي (Sarráfī kí koṭhī)—A banking firm.

صرافي چٿهي (Sarráfi chit̤hí)—A bank bill, a cheque or draft.

صرف (Sarḥ)—(M. Law) A kind of sale—See بيع

صرف (Sarḥ)—Expenditure, cost.

صرف كرنا (Sarḥ karná)—To disburse, to spend.

صرف دستخط (Sirī dastkhat)—A blank endorsement, *carte blanche*.

صریح (Sarḥ)—(1) Evident, manifest, plain, palpable, gross. (2) In M. Law used for that which is express in contra distinction to that which is *kinaya* or implied. For example, the *Tilaq-i-sarih* is an explicit form of divorce, while *Tilaq-i-kinaya* is an implied form of divorce, as when a man says to his wife, Thou art free.

صریحاً (Sarḥan)—Clearly, evidently.

صریحی یا معنوی (Sarḥí yá mánwí)—Expressly or impliedly.

صعب (Sáb)—(1) Disobedient, stubborn, perverse. (2) Difficult, grave.

صعودی (Sa'odí) Ascendant.

صغیر (Sagír)—Junior, inferior, minor.

جرم صغیرہ (Jurm-i-sagírá)—Minor offence.

صغیر سن (Sagír sin)—A minor, a child.

صغیر سنی (Sagír sinní)—Minority.

صف (Saf)—Line, row, rank, file, a company of men standing in a rank.

صف بستہ (Saf basta)—Drawn up in a line or row.

صفائی کرنا (Safái karná)—See صفا کرنا

صدر (Safdar)—The name of Ali.

صفر (Safar)—The second month of the Muhammadan year.

صفاتیہ (Sifátiya)—A school of thought, rather than a sect of Islam (as given by Mr. Sale). The orthodox Sunni claims to be a Sifátiya or attributist (as opposed to *mutzalahs* who reject the idea of God's attributes being eternal).

صلا (Salá)—Proclamation.

صلاح (Saláh)—Advice, counsel, good advice.

صلاح سے (Saláh se)—After consultation with.

صلاح کار ریاست (Saláh kár-i-riyásat) A councillor of state.

صلاحیت باہی (Saláhiyat bahí)—(1) A diary kept in police and revenue offices for the purpose of reporting the condition or prosperity of a district. (2) A register in which certain particulars regarding the travellers who put up in the inns are entered.

صلب (Salb) Vertebrate.

صلبی (Salbí)—Legitimate.



صلبي بيتا (Salbī betā)—A legitimate son.

صلح (Sulah)—Compromise, reconciliation, peace, truce.

صلح چند روز (Sulah chand rozā)—Armistice.

صلح كل (Sulah kul)—Peaceful, the name of the angel Gabriel

صلح نامه (Sulah námá)—A deed of compromise, a treaty of peace.

صلوات (Salwát)—Prayers.

صلواتين سنانا (Salwáteng sunáná)—To abuse roundly.

صلة (Sila)—Reward, recompense, present, gift.

صندوق (Sandúq)—A coffer, a case, a coffin.

صواب (Sawáb)—A just or true advice.

صوابدید (Sawábdí) —Advisability, expediency.

صوبه (Subah)—(1) A province (one of the large divisions of the Moghal empire. (2) A governor, a magistrate.

صوبه دار (Súbahdár)—(1) The chief governor of a province. (2) The magistrate and collector of a district (in Native States). (3) A non-commissioned military officer in native regiments.

صورت حال (Súrat-i-hál)—The facts and circumstances of a case, a representation or report of

the facts and circumstances of a transaction; a coroner's report.

در صورت (Dar súrat)—In case of; provided that.

صيد (Said)—Hunting game, the animal pursued. A compact (between pigeon-fanciers) by which one may capture and keep as many of the other's pigeons as he can.

صيغة (Sígħa)—(1) Department, line, office, side, jurisdiction. (2) A form of words used in (Muhammadan) marriage ceremonies.

صيغة آبكاري (Sigha i-ábkarí)—Excise department.

صيغة پرمات (Sigha-i-parmat)—Customs department.

صيغة ديواني (Sigha-i-díwání)—Civil department, civil side, civil jurisdiction.

صيغة فوجداري (Sígħa-i-faujdárf)—Criminal department, criminal side.

صيغة مال (Sígħa-i-mál)—Revenue or Financial department.

صيغة پڑھنا (Sígħa parháná)—To make one repeat the form of words prescribed in a marriage ceremony; to marry.

صيغة ميربحري (Sigha-i-mir-bahrí)—Admiralty jurisdiction.

صيغة كليسة (Sígħa-i-kalísá)—Ecclesiastical jurisdiction.

## ض

ضابطگی (Zábtgí)—Conformity to law or rule.

بے ضابطگی (Be zábtgí)—Irregularity.

ضابطہ (Zábta)—Established practice, law, regulation, judicial usage, procedure.

ضابطہ دیرانی (Zábtá-i-díwání)—Civil Procedure.

ضابطہ فرجدارہ (Zábta-i-faujdárá)—Criminal Procedure.

ضابطہ عدالت (Zábta-i-adálat)—Judicial usage.

ضابطہ عدالت کے خلاف (Zábta-i-adálat ke khiláf)—Opposed to judicial usage; contrary to judicial practice

ضابطہ دان (Zábta dán)—A person acquainted with the procedure of courts.

ضابطہ کی رو سے (Zábta kí rú se) }  
حسب ضابطہ (Hasb zábta) }  
According to rule or practice; in due course.

ضابطہ مال (Zábta-i-mál)—A body of instructions for revenue officers.

با ضابطہ (Bá zábta)—Duly, regularly, formally, *en regle*, in due course.

ضامن (Zámin)—A surety, a security.

ضامن دینا (Zámin dená)—To give (some one as) a surety.

ضامن ہونا (Zámin honá)—To stand bail for, to be surety for; to guarantee; to engage for.

حاضر ضامن (Házir-zámin)—Security for personal appearance.

مال ضامن (Mál zámin)—A security for the discharge of a debt.

ضامنی (Zámni)—Security, surety, bail, pledge.

ضامنی پر چھڑنا (Zámni par chhorna)—To release on bail, to admit to bail.

ضامنی قبول کرنا (Zámni qabúl karna)—To accept the security or bail.

ضایع کرنا (Záyá karná)—To lose, to waste, to destroy.

ضبط (Zabt)—(1) Control. (2) Resumed, under resumption.

ضبط کرنا (Zabt karná)—(1) To confiscate, to seize; to resume. (2) To control (as غصہ ضبط کرنا)

ضبطی (Zabti)—Resumption, confiscation, forfeiture.

ضبطی چایداد (Zabti-i-jáedád)—Forfeiture of property.

ضبطی معافی (Zabti-i-muáfi)—Resumption of rent-free grant or tenures.

ضبطی ضمانت (Zabti-i-zamánat)—Forfeiture of the bond or security.

ضبطی کے لایق (Zabti-i-ke láiq)—Liable to seizure or confiscation; contraband; resumable.

ضراب (Zaráb)—A stamper of coin, a mint-master.

ضرب (Zarb)—A blow; coining money, stamp, impression on coin.

ضرورت (Zarúrat)—Necessity.

گر ضرورت بود روا باشد (Gar zarúrat bowad rawá báshad)—Necessity knows no law.

ضرورتاً (Zarúratán)—Necessarily.

ضرر (Zarar)—Injury; hurt.

ضرر پہونچنا (Zarar pahuncháná)—To cause harm or injury, to hurt.

بالارادة ضرر پہونچنا (Bil iráda zarar pahuncháná)—Voluntarily causing hurt.

ضرر شديد (Zarar-i-shadíd)—Grievous hurt.

ضرر رسائي (Zarar-rasánf)—Causing injury or annoyance.

ضعف (Zo'f)—(1) Weakness, infirmity. (2) Weak point.

ضعيف (Za'if)—Weak, feeble.

ضعيف العقل (Za'if ul aql)—Of weak or unsound mind; imbecile.

ضلع (Zilá)—(1) District. (2) A side.

ضلع دار (Ziládár)—An officer in the canal department who supervises measurements and distribution of water; an officer who makes advances to cultivators and collects rents.

ضمان (Zamán)—Surety, bail, security, (either for person or property). According to Shiahs the term is restricted to "security for property, whilst kifalat is applied to personal bail.

ضمان به عہدت الساماني (Zamán ba ah-dat ul samánf)—(M. Law) Security for the fulfilment of a

bargain of sales on the part of the vendor.

ضمان بالدرک (Zamán bildark)—(M. Law) Bail for accidents for any contingency, or for any undefined amount, indemnity.

ضمانت (Zamánat)—Bail, security.

ضمانت حفظ امن (Zamánat-i-hifz-i-aman)—Security for keeping the peace.

ضمانت نيك چالني (Zamánat-i-nek chalní)—Security for good behaviour.

ضمانت کے قابل (Zamánat ke qábil) }  
قابل ضمانت (Qábil zamánat)— }  
Bailable.

ضمانت نامہ (Zamánat náma)—Bail bond, security-bond, deed of suretyship.

ضمانتاً (Zamánatan)—By way of security.

ضمانت پر رها کرنا (Zamánat par rihá karná)—To discharge on bail, to hold to bail.

ضمانت داخل کرنا (Zamánat dákhil karná)—To furnish security, to give bail.

ضمانت جدید داخل کرنا (Zamánat jadíd dákhil karná)—To give a fresh security.

ضمون (Zaman)—Clause, anything comprehended or inserted.

ضمناً (Zamnan)—By implication, indirectly.

ضماني (Zamní)—Collateral, incidental, corroborative (as evidence).

ضميمة (Zamíma)—A schedule, an appendix, a supplement.	ضيف (Zaif)—A guest.
قواعد (Zawábat)—Rules, procedure.	ضيافة (Ziyáfat)—An entertainment.

ط

طائفة (Táifá)—A people, a tribe, a band, a gang, a company of dancing girls and musicians.	طرز جديد (Tarz-i-jadíd)—A new fashion or style.
طبابت (Tibábat)—The medical art.	طرز و انداز (Tarz o-andáz)—De-meanour.
طبع کرنا (Tabá karná)—To print.	طرف (Tarf)—Direction; side; a division of a village or estate.
طبعی (Tabáí)—Natural, constitutional.	طرف بانٹ (Tarf bánt)—The holding of several separate divisions of village lands by different branches of the community, the co-parceners of one taraf having no interest in the other, although included in the same village.
طبقہ (Tabqá)—(1) Order, class. (2) Stratum.	طرف سانی (Taraf sání)—An opposite party, an opponent, a defendant.
طبقہ ازم (Tabqá-i-inám)—A community, people.	طرفدار (Tarafdár)—A partisan, an ally, partial.
طبلک (Tablak)—A bundle of papers, an open end cover.	طرفداری (Tarafdárf)—Partiality, party spirit.
طرز (Tarz)—Mode, manner, style.	طرفداری کرنا (Tarafdárf karná)—To take the side of, to show favor or partiality.
طرز تحقیقات (Tarz-i-tabqiqát)—The manner in which investigation or inquiry is conducted.	طرف سے (Tarf se)—On the part of, on behalf of.
طرز تقسیم (Tarz-i-taqśim)—Mode of distribution or division.	طرف کرنا (Bar taraf karná)—To dismiss (from office), to get rid of, to remove.
روکار طریقه تقسیم (Robkár-i tarfá-i-taqśim)—A proceeding containing the conditions and provisions of partition, and showing the mode in which it is to be effected.	طرفین (Tarfen)—Both sides, both parties.
طرز جوابدہی (Tarz-i-jawáb dihí)—Line of defence.	طریقه باطوار (Taríqa-i-baṭwára)—Mode of partition.
طرز زراعت (Tarz-i-zaráit)—Mode of cultivation.	
طرز عبارت (Tarz-i-ibárat)—Style, construction of a sentence, context.	

طريقة حساب (Taríqa-i-hisáb)—

System of accounts, the way of calculation, the mode in which the account is to be taken.

طريقة عملدارآمد (Taríqá-i-amaldar-ámad)—Procedure.

طريقة مقررة قانون (Taríqa-i-muqarrirra qánún)—The mode prescribed by law.

طفل (Tifl)—A child.

طفل صحيح النسب (Tifl sahíh ul nasab)—A legitimate child.

طفل غير صحيح النسب (Tifl i-ğairsahíh ul-nasab)—An illegitimate child.

طفل غير صحيح النسب کسی کی اولاد (Tifl-ğair-sahíh-ul-nasab kisí kí aulád nahín hai)—A bastard child is *filius nullius*.

طلاق (Tiláq)—Divorce; repudiation. Divorce may be given either in the present time, or may be referred to some future period. It may be pronounced by the husband either before or after the consummation of marriage. It may be either given in writing or verbally. The words by which divorce can be given are of two kinds:—*Sarih* and *kinayah* (كنایا q. v.)

Divorce is divided into *Talaq-us-sunnah*, or that which is according to the Quran and the traditions, and *Talaq-ul-badai*, or a novel or heterodox divorce which, although it is considered

lawful, is not considered religious. *Talaq us-sunnah* is either the *Ahsan* (احسن) the most landable or *Hasan* laudable. The former is when the husband once expressly pronounces to his enjoyed but unpregnant wife the sentence, "Thou art divorced!" when she is in *Tuhr* (طهر q. v.), and then leaves her to complete the prescribed period of *iddat* (عدت q. v.) or 3 months or after child-birth. Until the expiration of the *iddat*, the divorce is revocable; but after the period is complete, it is irreversible; and if the husband wishes to take his wife back, they must go through the ceremony of marriage. But it must be observed that after the *Talaq-us-ahsan* one is not, as in other kinds of divorce, compelled to marry another man, all that is required is a re-marriage.

The *Taláq-ul-hasan* (طلاق الحسن), is when the husband repudiates an enjoyed wife by three sentences of divorce, either *Sarih* or *Kinayah*, giving one sentence in each *tuhr* or period of purity.

The *Talaq-ul-badai* or irregular form of divorce, is when the husband repudiates his wife by three sentences given one at a time.

In both these kinds of divorce *badai* and *hasan*, the divorce is revocable (رجعي) *rajai* after the first and second sentences, but it is irrevocable (بين) *bain* after the third sentence. After both these divorces, the divorced wife cannot, under any circumstances, return to her husband until she has been married and enjoyed and divorced by another husband. A husband may divorce his wife without any misbehaviour on her part, or without assigning any cause. Repudiation by a husband who is sane and adult is effective, whether he be free, or a slave, willing or acting under compulsion; and even though it were uttered in sport or jest, or by a mere slip of the tongue.

An agent or agents may be appointed by a husband to divorce his wife (See تقرير) *taqrir*

In addition to the will and caprice of the husband, there are also certain causes for divorce; such as,

- (1) جب (Jubb) That is, when the husband has been, by any cause, deprived of his organ of generation. In this case the wife can obtain instant divorce if the defect occurred before marriage. Cases of evident madness and leprosy are treated in the same way.

- (2) عنف (Unnah) or Impotence. In cases of impotency in either husband or wife a year of probation can be granted by the judge.

- (3) Inequality of race or tribe. A woman cannot be compelled to marry a man who belongs to an inferior tribe; and, in case of such a marriage, the elders of the superior tribe can demand a divorce.

- (4) Insufficient dower.—If the stipulated dower is not given, when demanded, divorce takes place.

- (5) Refusal of Islam.—If one of the parties embrace Islam, the judge must offer it to the other, three distinct times, and if he or she refuse to embrace the faith, divorce takes place.

- (6) Lian (لعن q. v.) or Imprecation.

- (7) Ila or vow.—When a husband makes a vow not to have carnal intercourse with his wife for no less than four months, and keeps it inviolate, an irreversible divorce takes place.

- (8) Reason of property.—If a husband become the proprietor of his wife (a slave) or the wife, the proprietor of her husband, divorce takes place.

- (9) An invalid marriage of any kind, arising from incomplete marriage ceremony or from affinity or consanguinity.

(10) Difference of country.—For example, if a husband flee from a non-Muslim country, and his wife refuse to perform *hijrah* or flight and to accompany him, she is divorced.

(11) *Irtidād* or Apostacy from Islam (See ارتداد)

In addition to these forms of divorce, there are three others of a peculiar nature, called *Khulá* (خلع), *Mubarát* (مبارات) and *Zehár* (ظهار) which see.

See also divorce under شيعه

طلب (Talab)—(1) Pay, wages, salary. (2) Summons (3) (M. Law) Demand.

The right of pre-emption is confirmed by *talab* or demand, and *ishhád* or invocation. The demand is of three kinds:—*talab-i-muwábat*, *talab-i-tuqrir*, also styled *talab-i-ishhád*, and *talab-i-tamlík* also known as *talab-i-khusomat*.

طلب مراءب (Talab-i-muwábat)—

Is when a person who is entitled to pre-emption hears of a sale, he ought to claim his right immediately; and when he remains silent without claiming the right, it is lost.

طلب اشهاد (Talab-i-ishhád)—

Demand with invocation of witnesses is when a person calls upon witnesses to attest his "immediate demand." The invocation of witnesses is not required to give validity to that demand, but only in order that

the pre-emptor may be provided with proof, in case the purchaser should deny the demand.

طلب تملیک (Talab-i-tamlík)—

Demand of possession. It is made by bringing the matter before a court that it may decree the property to the claimant by virtue of his right of pre-emption. According to M. Law if the claimant should neglect to sue for a month without a sufficient excuse, his right is annulled, but now the Indian legislature has prescribed one year's time as the period of limitation for such a suit.

طلب کرنا (Ta'ab karná)—To send for, to summon, to demand, to claim.

طلبانة (Talbána)—Money paid into court for serving process &c., issued at the instance of the party making the payment, process fee, the fee payable to a witness.

طمانچه (Tamáncha)—A slap on the face.

طمانچه (Tamancha)—A pistol.

تانز (Tanz)—Ridicule, sneer, sarcasm.

تانزا (Tanzan)—Sneeringly.

طوال (Tawálat)—Prolixity.

طور (Taur)—Manner, mode, ways, conduct.

با طور خود (Ba taur-i-khud)—Of itself, of themselves, personally.

طو، ړ، ړه (Tauan wa karhan)— Willingly or unwillingly, <i>nolens volens</i> .	طو، ړه (Túl tawfí)—Very long, prolix, diffuse.
طو، ړه بانده (Tufán bándhná)— To defame, to calumniate, to exaggerate.	طو، ړه (Túmár)—A roll, a scroll, a volume; an account book.
طو، ړه (Tauq)—A collar {of gold} for ornament, or of iron &c. for punishment, or worn as a badge of servitude.	طو، ړه جامع (Túmár jamá)—The account of produce or collec- tions of land recorded in govern- ment books.
طو، ړه (Túl)—Length, prolixity, lasting long.	طو، ړه (Tihárat)—Purity.
طو، ړه كلام (Túl-i-kalám)—Prolixity, length of discourse.	طو، ړه (Tihar)—(M. Law) The pe- riod of purity in a woman.
	طو، ړه (Tai karná)—To bring to a conclusion, to dispose of, to pass or cross over, to traverse, to travel.
	طو، ړه (Tínat)—Disposition.

## ظ

ظالم (Zálim)—A tyrant.	ظافر (Zafar)—Victory.
ظاهر (Záhir)—Evident, manifest, apparent, overt, ostensible, the external appearance.	ظال الهي (Zil-i-iláhi)—Shadow of God; king.
ظاهري (Záhirá)—Apparently, os- tensibly, openly, to all appear- ance; <i>prima facie</i> .	ظالم (Zulm)—Oppression, tyranny, injustice, injury, hardship.
ظاهرداري (Záhir dári)—Formality, ostentation.	ظالم رسیده (Zulm rasidah)—Op- pressed, a victim of tyranny.
ظاهرداري برتن (Záhirdárf bartná) —To affect, to assume, to pass off (for).	ظان (Zan)—(M. Law) (1) Presump- tion that a charge is well found- ed, although the evidence is not conclusive. (2) Suspicion, evil opinion.
ظاهر کړنا (Záhir karná)—To show, to manifest, to disclose, to dis- cover, to reveal, to expose, to affect, to make a show of.	ظان غالب (Zan-i-gálib)—Strong presumption (of the truth of a charge.)
ظاهر میں (Záhir men)—Evidently, openly, in public.	ظهار (Zihár)—(M. Law) A kind of divorce which is effect- ed by a husband's likening his wife to any part or member of the body of any of his kins-
ظاهري (Záhirí)—External.	
ظرافت (Zaráftan)—Factitiously, in jest.	



woman within the prohibited degree. As for example if he were to say to his wife the words *Anti alaiya ka zahri um-mi* (thou art to me like the back of my mother). The motive of the husband in saying so must be examined, and if it appear that he meant divorce, his wife is not lawful to him until he has made expiation.

ظہر (Zahúr)—Discovering, coming to pass.

ظہر میں آنا (Zahúr men-áná)—To come to pass, to present itself, to happen.

ظہر (Zuhur)—Back.

عہدت ظہری (Ibárat-i-zuhrí)—Indorsement.

تحریر ظہری (Tahrír-i-zuhrí)—Anything written on the back of a document.

## (ع)

عادتاً (Ádtan)—Habitual.

عادل (Ádil)—Just, right, upright.

عادی (Ádí)—Habitual, accustomed.

مجرم عادی (Mujrim-i-ádí)—Habitual offender.

عارض (Áriz)—(1) Bar. (2) Bar-ring, preventing. (3) A petitioner, one who makes a prayer. عارض نامہ (Áriz náma)—Particulars of receipts of revenue; casualty list.

عارض ہونا (Áriz honá)—To prove an obstacle to, to bar.

عارضہ (Árzá)—(1) An obstacle, an impediment. (2) An affection, a disorder, a disease, an accident.

عارضہ حد سہامت لاحق ہونا (Árza-i-had-samáat láhaq honá)—To be barred by lapse of time, to be barred by the law of limitation.

عارضہ قانونی (Árza-i-qánúní)—A legal disability.

عارضی (Árзі)—Casual; accidental, not inherent; temporary.

عاریت (Áriat)—(M. Law) Commo-date loan. In *Ariat* what is given to the donee is merely the income or usufruct of a limited interest for a limited duration.

See عہدہ

عاریت لینا (Áriat lená)—To take a loan of, to borrow for temporary use.

عارفانہ (Árfatan)—Borrowed on loan.

عازم (Ázim)—Bound for a place.

عاصمہ (Ásma)—A chaste woman.

عاصی (Ásí)—A criminal, a sinner.

عافیت (Áfiyat)—Safety, security.

عاق کرنا (Áq karná)—To disinherit, to cut off from hereditary right.

عاق نامہ (Áq náma)—A deed of disinheritance.

عاقب (Áqib)—A successor or deputy.

عقلاء (Āqla)—(M. Law) The relatives who pay the expiatory mulct for man-slaughter, or any other legal fine. They must be relatives descended from one common father.

عالم (Ālim)—(M. Law) A learned man. The term usually includes all religious teachers, such as Imams, Qazis, Muftis and Maulvis &c.

عالمانہ (Ālimāna)—Learned.

عالی (Ālī)—Exalted, noble.

عالي تبار (Āli tabār)—Of high descent, of noble lineage.

عالي جاه (Āli jāh)—Of exalted dignity.

عالي جناب (Āli janāb)—Your highness, your honour.

عام (Ām)—(1) Common, general, public, popular, ordinary, comprehensive. (2) The common people, the mass,

عام اس سے کہ (Ām is se ki)—Whether.

عام میں (Ām mein)—In public.

عام وجه الاستحقاق (Ām wajah-i-istahqāq)—A common ground of right.

عامرہ (Āmra)—Royal, imperial, public.

عامل (Āmil)—A governor, an administrator, an intendant of finance; a collector of revenues; an official, a functionary; an agent.

عامل نیلام (Āmil-i-nflām)—An officer conducting a sale.

عاید ہونا (Āyad honā)—To be liable to; to come upon; to be inflicted, to be imposed.

مبادت گاہ (Ibādat gāh)—Place of worship.

عبارت (Ibārat)—A word, an expression, a clause, a writing, a test.

ایکت عبارت عامہ (Ekt-i-ibārat-i-āmma)—The General Clauses Act.

عبارت تصدیق (Ibārat-i-tasdīq)—Verification.

عبارت ظہری (Ibārat-i-zuhrī)—An endorsement.

عبارت ظہری بلا نام (Ibārat-i-zuhrī bilā nām)—A blank endorsement.

عبارت ظہری خاص (Ibārat-i-zuhrī-i-khās)—A special indorsement.

عبارت ظہری لکھنا (Ibārat-i-zuhrī likhnā)—To endorse over.

خالی عبارت ظہری لکھنا (Khāli ibārat i-zuhrī likhnā)—To endorse in blank.

بذریعہ عبارت ظہری منتقل کرنا (Bazariya ibārat-i-zuhrī muntaqil karnā)—To endorse over, or transfer by endorsement.

عبد (Abad)—A slave, a bondsman (with ال i. e. العبد it signifies signature.)

عبرانی (Ibrānī)—A Hebrew, a Jew; Hebrew language.

عبرت (Ibrat)—Admonition, warning, example.

عبرت هونا (Ibrat honá)—To be or prove a warning, or example to.

عبر (Abúr)—(1) Transportation. (2) Extensive reading or study, mastery of a subject.

عبر دریا شور (Abúr-i-darya-i shor)—Transportation.

عتاب کرتا (Itáb karná)—To pronounce censure on, to rebuke, to be angry with.

عتاق (Itáq)—(M. Law) The act of the owner of a slave (either male or female) giving immediate and unconditional freedom to his slave. That act is lawful when it proceeds from a person who is free, sane and adult, and the actual owner of the slave in question.

عتق (Itq)—(M. Law) Manumission of slaves.—It is performed under the Muhammadan Law under the following forms.

(1) عتاق—See above.

(2) كتابة (Katábah)—It signifies a bond of freedom granted to a slave, in return for money paid. The slave thus ransomed is called *mukatib*, until the ransom is fully paid. During the interval between the promise of freedom and the payment of the money the *mukatib* enjoys a certain degree

of freedom, but is nevertheless placed under certain restrictions, *e. g.*, he is free to move from place to place, but he cannot marry or bestow alms or become a bail &c. without the permission of his master.

(3) تدبیر (Tadbír)—It means a declaration of freedom made to a slave to take effect after the master's death.

(4) استیلاء (Istí'lád)—Signifies a man having a child born to him of a female slave, which he claims and acknowledges as his own, which acknowledgment, becomes *ipso facto* the cause of the freedom of the female slave. The woman is then called *umm-ul-walad*, (the mother of offspring) and stands in relation to her master as his wife, the child being also free.

(5) In addition to the above forms of emancipation, it is also established that the manumission of slaves is the legal penalty or expiation for certain sins.

عدالت (Adálat)—A court, a court of justice, assize, tribunal.

عدالت میں آیکسا منصب رکھنا (Adálat men áne ká mansab rakhná)—To have a *locus standi*, to have a right to come to court.

خارج از عدالت هونا (Khárij az adálat honá)—To be out of court; to have no *locus standi*.

عدالت دیوانی (Adálat-i-diwání)—  
Civil court.

عدالت مطالبات خفیفه (Adálat-i-ma-  
tálbát-i-khaífá)—Small Cause  
Court.

عدالت فوجداری (Adálat-i-faujdárf)—  
—The Criminal Court.

عدالت مال (Adálat-i-mál)—The  
Revenue Court.

عدالت مراتع اولی (Adálat-i-maraf'a  
-i-o'lá)—The court of first  
instance.

عدالت اپیل اول (Adálat-i-apíl-i-  
awwal)—The court of first ap-  
peal.

عدالت بحری (Adálat-i-bahrí)—The  
Admiralty Court.

عدالت ضلع (Adálat-i-zila)—The  
District Court.

عدالت مفصل (Adálat-i-mufassil)—  
The Mofassil Court.

عدالت عالیہ (Adálat-i-áliya)—The  
High Court.

عدالت شاہی (Adálat-i-sháhf)—  
The King's bench, the Chan-  
cery Court; the High Court.

عدالت فوجی (Adálat-i-faují)—A  
Military Court.

عدالتی (Adálatí)—Judicial, legal.  
عدالتی کارروائی (Adálatí-i-kárrawáf)  
Judicial proceeding.

عدالت مسائل (Adálat-masáil)—  
A court of law.

مسائل عدالتی (Masáil-i-adálatí)—  
Maxims.

عداوت (Adáwat)—Enmity, ill  
will, malice.

عداوت سے Adáwat se } Out of en-  
عداوتنا Adáwatan } mity; mali-  
ciously.

عداوت بالقصد (Adáwat-i-bilqasd)—  
Malice *prepense*.

عداوت نكالنا (Adáwat nikálná)—  
To gratify one's resentment.

عداوتی (Adáwatí)—Malicious.

عدت (Iddat)—(M. Law) The term  
of probation incumbent upon  
a woman in consequence of a  
dissolution of marriage, either  
by divorce or the death of her  
husband. After divorce the  
period is 3 months, and after  
the death of her husband, four  
months and 10 days.

عدل (Adl)—Equity; justice.

عدل گستری (Adl gustarf)—Admi-  
nistration of justice.

عدم (Adam)—Want, default, non-  
existence; non-performance.

عدم اختیار سماعت (Adam akhtiyár  
samáat)—Want of jurisdic-  
tion.

عدم ادا (Adam adá)—Non-pay-  
ment, default in payment.

عدم اقرار (Adam-iqrár)—Non-  
existence of a promise. *Non  
assumpsit*.

عدم اندراج (Adam indráj)—Non-  
entry.

عدم پیروی (Adam pairawí)—De-  
fault of prosecution.

عدم پيروي مٿي مقدمه ڏسڻ هون ٿا  
(Adam pairawí men muqad-  
dama d̥imis honá)—The dis-  
missed case in default.

عدم تعميل (Adam t'amíl)—Non-  
performance; non-service; non-  
execution.

بصورت عدم تعميل (Ba s̥urut adam  
t'amíl)—In case of default, or  
breach of contract.

عدم حوالگي (Adam hawálgí)—  
Non-delivery.

عدم قابليت (Adam qáblíyat)—Dis-  
qualification.

عدم قابليت ذاتي (Adam qáblíyat-i-  
zátí)—Personal disqualifica-  
tion.

عدم قابليت شرعي (Adam qáblíyat-i-  
shar'áf)—Legal disqualifica-  
tion.

عدم استطاعت (Adam istat'áat)—  
Insolvency; bankruptcy; want  
of means.

عدم حڪمي (Udul hukmí)—Dis-  
obedience of orders; resistance  
of a legal process.

عدم حڪمي ڪرڻا (Udul hukmí kar-  
ná)—To disobey orders, to re-  
fuse to obey.

عذر (Uzr)—A plea, an objection,  
a pretext, an apology, an ex-  
cuse.

عذر باقي نه رڳهڻا (Uzr báqí na rakh-  
ná)—To leave no objection un-  
answered or undisposed.

عذر پذير (Uzr pizír)—Excusable;  
admissible (a plea).

عذر پيش ڪرڻا (Uzr pesh karná)—  
To take objection, to urge, ad-  
vance or set up a plea; to offer  
an excuse or an apology.

عذر خراهي ڪرڻا (Uzr k̥hwáhí karná)  
To apologise.

عذر تسليم ڪرڻا (Uzr taslím karná)  
—To admit or allow a plea or  
an objection.

عذر ڪرڻا (Uzr karná)—To take ex-  
ception to, to contest, to apo-  
logize.

عذر نا منظور ڪرڻا (Uzr ná manzúr  
karná)—To overrule an objec-  
tion or plea.

عذر اختيار سماعت (Uzr ak̥htiyár  
samáat)—Plea of want of juris-  
diction.

عذر برات (Uzr-i-bar-at)—Plea of  
exemption.

عذر برات سابق (Uzr-i-barat-i-sábíq)  
—Autrefois acquit.

عذر بيباقي (Uzr i-bebáqí)—Plea of  
payment in full.

عذر بيضابطگي (Uzr-i-bezábtgí)—  
Plea of irregularity or want of  
formality in a proceeding.

عذر تمهيدى (Uzr-i-tamhídí)—A  
preliminary plea or objection.

عذر تمادي } Uzr i-tamádí  
عذر حد سماعت } Uzr-i-had samáat }  
Plea of limitation.

عذر مجرائي (Uzr-mujráí)—Plea  
of set-off.

عذر زباني (Uzr-i-zabání)—Verbal  
plea.

عذر عام (Uzr-i-ám)—A general  
plea.

عذر غلطی (Uzr-i galtī)—Plea of mistake.

عذر قانونی (Uzr qánúnī)—A legal objection.

عذر قوی (Uzr-i qawī)—A valid objection; a strong plea or objection.

عذر نا قابل سماعت (Uzr-i-náqábil samáat)—An untenable plea.

عذر ثبوت جرم سابق (Uzr-i-sabút-i-jurm-i-sábiq)—*Autrefois convict*. A "plea of previous conviction" can only be pleaded in bar of any subsequent indictment for the same offence.

عذر دار (Uzr dár)—An objector, an intervener.

عذر داری (Uzr dárī)—Defence, a statement of objections, a *caveat*.

عذر داری کرنا (Uzr dárī karná)—To object, to intervene as an objector, to bring forward an objection.

عرس کرنا (Urs karná)—To celebrate the obsequies of.

عرصہ (Arsa)—Period, time, interval.

اس عرصہ میں (Is arse men)—In the meantime, *ad interim*.

عرض (Arz)—(1) Address, petition, request. (2) Length (as opposed to breadth.)

عرض ارسال (Arz-irsál)—A report, a return, an invoice; particulars of the deposit of revenue.

عرض بیگی (Arz begī)—An officer who, under the Moghal Government, was appointed to receive and present petitions; an usher.

عرضداشت (Arzdásht)—A written petition, a memorial, an address.

عرض کرنا (Arz karná)—To represent, to submit, to report, to memorialize, to make an application for, to request, to beg, to urge.

عرض معروض (Arz márúz)—The purport of a petition, request.

عرضی (Arzī)—A representation, a petition, a memorial, a letter from an inferior to a superior.

عرضی دعوی (Arzī-dáwá)—A plaint.

مراتب مندرجہ عرضی دعوی (Marátib mundarja arzī dāwī)—The particulars stated in the plaint.

عرضی دعوی سے بناے دعوی ظاہر نہیں ہوتا (Arzī dāwī se biná-i-dāwī zāhir nahin hotī)—The plaint does not show a cause of action.

عرضی دعوی داخل کرنا (Arzī dāwī dākhil karná)—To file, to present or lodge a plaint.

عرضی نویس (Arzī navīs)—One who writes petitions for suitors, a scrivener, a petition-writer.

عرف (Urf)—Alias; repute.

عرضہ (Aríza)—A humble petition, a letter from an inferior.

عریہ (Ariyah)—(M. Law) A kind of sale, when a person computes what quantity of fruit there is

on a tree and sells it before it is plucked.

عزت (Izzat)—Reputation, good name.

عزت اُتارنا Izzat utárná } To dis-  
عزت بگاڑنا Izzat bigārná } honour.

عزت لینا (Izzat lená)—To dishonour, to insult, to destroy the reputation of, to violate, to ravish.

عزت کے پیچھے پڑنا (Izzat ke píchhe parná)—To be bent on the disgrace of.

عزل (Uzl)—Removal from office, retirement.

عزل و نسب کرنا (Uzl-o-nasab karná)—To make promotions and reductions.

عزم (Azmat)—To swear, to conjure.

عزیز القدر (Azíz-ul-qadar)—My worthy friend, my dear, (a form of address to subordinate officers in official or private correspondence.)

عشر شرعی (Ashr-i-shara'í)—The tithes prescribed by divine law.

عشر (Ashra)—The first ten days of Moharram.

عصا بردار (Asá bardár)—A mace-bearer.

عصا و بالہ (Asá wa ballam)—The royal insignia.

عصیہ (Asba)—Residuaries. (M. Law) Agnates. Usbat are all persons for whom no share has been appointed, and who take the residue after the sharers

have been satisfied, or the whole estate when there are none. They are of two kinds, residuaries by *nasab* or kindred to the deceased, and residuaries for special cause. Of the former there are three classes, residuaries by themselves or in their own right, and residuaries by another. The residuary by himself or in his own right is every male into whose line of relation no female enters. The residuary by another is every female who becomes or is made a residuary by a male who is parallel to her. These are, a daughter, a son's daughter, a full sister and a half sister. The "residuary with another" is every female who becomes a residuary with another female; as full sisters or half sisters by the father, who become residuaries with daughters and son's daughters.

See also شیعہ (Inheritance).

عصبیت (Asbat)—(M. Law) (1) Affinity entitling to a share of inheritance. (2) Party spirit, *spirit de corps*.

عصمت (Asmat)—Chastity.

عصر (Azau)—Limb, joint, organ.

عطا (Atá)—A gift, a bounty, an endowment.

عطا کرنا (Atá kunanda)—A grant-  
or.

عطا کرنا (Atá karná)—To grant, to bestow, to confer, to assign.



عطاية (Atíya)—A grant, an assignment, a stipend, an allowance.

دار عطاية (Atiya dár)—A grantee, an assignee.

عطاية درامي (Atiya-i-dawámí)—Perpetual grant.

عطاية سرکار (Atiya-i-sarkár)—A government grant.

عظمت (Azmat)—Dignity.

عفت (Iffat)—Chastity, continence.

عفو (Afú)—Pardon, remission of sins.

عقار (Aqár)—(M. Law) Immovable property. Property in respect of which pre-emption can be claimed.

عقاید (Aqáyad)—(M. Law) The articles of belief.

عقینة Aqinat } (M. Law) Punishments institut-  
عقوبات Uqúbat } ed in the Quran and Traditions,  
viz.—(1) Qisas —Retaliation.

(2) *Hadd-ul-surquh*. — Punishment for theft, the loss of hand.

(3) *Hadd ul-ziná*. — Punishment for fornication and adultery, stoning for a married person, and one hundred lashes for an unmarried person.

(4) *Hadd-ul-qazf*. — Punishment of 80 lashes for slander.

(5) *Hadd-ul-riddah*. — Punishment by death for apostasy.

(6) *Hadd-ul-shurb*. — Punishment with eighty lashes for wine drinking.

عقد (Aqd)—A tie, a bond, a promise.

عقد النكاح (Aqd-un-nikáh)—Marriage contract.

عقیقة (Aqíqa)—(M. Law) A sacrifice which is incumbent upon a Muslim father at the ceremony *Aqíqa*, which is celebrated on either the 7th, 14th, 21st or 28th or 35th day after birth, when the hair is first shaved and its weight in silver given to the poor.

عقلاً (Aqlan)—Reasonable by inference, by guess.

عقلی (Aqlí)—Rational, judicious, deduced by reason.

عقیم (Aqim)—Barren, having no children.

عقیبة (Aqíma)—A barren woman, a woman past child bearing.

عکس (Aks)—(1) The converse or the contrary of. (2) Reflection, picture.

عکس لینا (Aks lená)—To take a photo of.

بر عکس (Bar aks)—Contrary to; in opposition to.

بر عکس اسکے (Bar aks iske)—*Vice versa*.

عکسی (Aksí)—Photographic.

علاج (Iláj)—Remedy.

علاج پذیر (Iláj pizír)—Remediable, curable.

علاقہ (Iláqah)—(1) A dependency, a province; a tenure; an estate,



a manor ; jurisdiction. (2) Relation, affinity, concern. (3) Relevancy, bearing to.

علاقہ حکومت (Ilāqah-i-hukūmat)—Jurisdiction.

علاقہ عدالت (Ilāqah-i-adālat)—The jurisdiction of a court.

علاقہ سے باہر (Ilāqah se báhar)—Beyond the jurisdiction or limits of.

علاقہ میں (Ilāqah men)—Within the limits or jurisdiction.

علاقہ دار (Ilāqahdār)—A holder of an ilāqa; the person who becomes responsible for the payments of revenue &c. of a village or district.

علامہ (Alāmat)—A mark, a symptom, a sign, a badge; a coat of arms.

علامت دستخط (Alāmat dastkhāt)—A mark in place of signature usually made by one who is unable to write.

علامت بلوغ (Alāmat-i-bulūḡ)—Signs of puberty.

علانیہ (Alāniya)—Openly, publicly, aloud.

علاوہ اسکے (Alāwa iske)—In addition to this; moreover, notwithstanding that, further.

علی (Ilāt)—The ground of a charge, or accusation, head of a charge, reason.

علم (Ilm)—Knowledge; art, science.

علم (Ilm-i-bahas)—The science of logic, the art of reasoning.

علم بلاغت (Ilm-i-balāḡat)—Rhetoric.

علم فروض (Ilm-i-faruz)—The law of inheritance.

See—فرائض

علم مجرمات (Ilm-i-mujrimāna)—Criminal knowledge.

علم بردار (Alām-bardār)—A standard-bearer.

عارفہ (Ulūfa)—Rations, provisions, stipend, salary.

علی (Alī)—The name of Muḥammad's son-in-law. He was according to the Sunni sect the fourth *caliph* or successor to Muhammad; but the Shias make him the direct successor not acknowledging the three other *caliphs* (Abu Bakr, Umar and Usman). He reigned from A. H. 35 to A. H. 40.

علی الاتصال (Ala-'l-itsāl)—Continually, consecutively, in series, *seriatim*.

علی الایمال (Ala-'l-ijmāl)—Jointly.

علی الاطلاق (Ala-il-itlāq)—Absolutely; solely.

علی الانفراذ (Ala-'l-infrād)—Severally.

علی التواتر (Ala-'l-tawātar)—In succession.

علی الحساب (Ala-il-hisāb)—On account, a suspense account.

- علي الحساب ديننا (Ala-il-hisáb dená) —To make payments on account, to pay money in advance.
- علي التناظر (Ala-il-tanázar) —According to (its) *vis-à-vis*; each according to its kind or like.
- علي الترتيب (Ala-il-tartīb) —In due order.
- علي الخصوص (Ala-'l-khusús) —Especially, particularly.
- علي الدوام (Ala-ul-dawám) —Perpetually, permanently.
- علي العموم (Ala-ul-umúm) —Commonly, generally.
- علي القدر (Ala-ul-qadr) —According to the power or dignity.
- علي قدر مراتب (Ala-qadr marátab) —According to rank or degree.
- علي هذا القياس (Ala-háza-ul-qiyás) —In like manner, similarly.
- علي سبيل البديل (Ala sabíl-ul-badl) —Alternative.
- عليهده (Alehda) —Separate, apart, distinct.
- عليهده (Alehdgi) —Separation.
- عليهده كرنأ (Alehda karná) —To part with, to get rid of, to dispose of.
- مال كر عليهده كرنأ (Mál ko alehda karná) —To dispose of or part with property.
- عليهده هونا (Alehda 'honá) —To separate oneself from.
- عم (Um) —Uncle, father's brother.
- عم زادة (Um-záda) —Uncle's son.
- عمارت (Imárat) —A building.
- عمال (Ammál) —Agents, governors, collectors of revenue, officials.
- عمامة (Ammáma) —A turban.
- عمداً (Amadan) —Wilfully, deliberately, with malice, *prepense*.
- عمدة المالك (Umdat-ul-mulk) —Pillars of state, a title bestowed on officers of high rank.
- عمر (Umr) —Age.
- عمر بهر كا (Umr bhar ká) —Life-long, sufficient for a life-time.
- عمر و زید (Umr-o-zaid) —Umar, zaid fictitious (like John and Doe) names used largely in Muhammadan legal reports.
- عمرة (Umra) —A man visiting his newly married wife in the abode of her family.
- عمري (Umrí) —(M. Law) A life-grant or interest in any thing.
- عمق (Umq) —Depth.
- عمل (Amal) —Action, operation, execution, rule, jurisdiction, procedure, process.
- عمل پخته (Amal paṭṭá) —A deed appointing an agent or manager; a warrant authorizing a person to collect the rents of an estate.
- عمل جراحي (Amal-i-jarráhi) —A surgical operation.
- عمل دستك (Amal dastak) —A written order from the proper authority to enable the purchas-

er of an estate at a public sale, to obtain possession of it; a certificate of title; an authority to collect the rents of an estate.  
 عمل دار (Amal dár)—An administrative officer.

عملداری (Amaldárf)—Government, rule, administration, limits of jurisdiction, the district governed.

عملدرآمد (Amal darámad)—Practice.

عملدرآمد قانونی (Amal darámad-i-qánúní)—Legal practice, legal usage.

عمل قانونی کے ذریعہ سے (Amal-i-qánúní ke zariye se)—By operation of law, by due course of law.

عمل کرنا (Amal karná)—To act or operate, to proceed upon.

عمل میں لانا (Amal men láná)—To carry into effect; to exercise; to put in execution.

عملدرآمد کرنا (Amal darámad karná)—To put in practice.

عملاً (Amallan)—Practically, in fact.

عملہ (Amla)—Ministerial or public officers (attached to a court or to an office); establishment, especially the vernacular establishment, of an office as distinguished from the English department.

عملی (Amlí)—Practical.

عموماً (Amúman)—Commonly, generally.

عمیم (Amím)—All-comprehensive.

عنایت کرنا (Ináyat karná)—To show favor to; to present, to vouchsafe; to grant.

عندالتجویز (Ind-ul-tajwíz)—Under consideration, pending trial or inquiry before the court.

عندالتحقیقات (Ind-ul-tahqíqát)—During investigation, upon inquiry.

عندالتداری (Ind-ul-tadárúk)—On the disposing of a case (in a court of justice.)

عندالثبوت (Ind-ul-sabút)—On proof, on conviction.

عندالضرورت (Ind-ul-zarárat)—In time of need, when required.

عندالطلب (Ind-ul-talab)—On demand.

عندالوقت (Ind-ul-waqt)—In the critical juncture.

عندالوقوع (Ind-ul-waq'ú)—On the occurrence of the event; in such an event.

عنوان (Unwán)—Superscription, title or title-page (of a book &c.), preface; heading.

عنین (Anín)—Impotent; an impotent man. See—طالق

عوام (Awám)—The common people; the public.

عرد (Aúd)—Return, reversion.

وارث عربی (Waris-i-aúdí)—Reversioner.

عود کونا (Aúd karná)—To return; to revert.

عورت (Aurat)—A woman, a wife.

کسی عورت کو لے اُڑانا یا پھسلا لیجانا  
(Kisí aurat ko le uráná yá phuslá lejáná)—To take or entice away a woman.

کسی عورت کے خاوت میں گھس جانا  
(Kisí aurat kí khilwat men ghus jáná)—To intrude upon the privacy of a woman.

کسی عورت کی نسبت بے عفتی کا اتہام لگانا  
(Kisí aurat kí nisbat be-ifati ká itehám lagáná)—To impute unchastity to a woman.

عورت حاملہ (Aurat-i-hámila)—A pregnant woman.

عرض (Ewaz)—A recompense, a compensation, an amends; an exchange; a substitute, a *locum tenens*.

عرض میں } In lieu of,  
بعض Ba ewaz } instead of,  
in place of, in return for.

عرض لینا (Ewaz lená)—To take satisfaction or revenge.

عرضی (Ewazí)—A substitute, a *locum tenens*.

عرضی دینا (Ewazí dená)—To give or provide a substitute.

عرضی کرنا (Ewazí karná)—To act as a substitute, to officiate for.

عول (Aul)—(M. Law) The doctrine of increase. The distribution of a fractional proportion of inherited property more than the amount of the legal

shares of the respective heirs; thus if a deceased woman have left a husband and two sisters, the first is entitled by law to a half or  $\frac{3}{6}$  ths of her wealth, and the two last to  $\frac{2}{6}$  ths each; making, therefore,  $\frac{7}{6}$  ths, or one sixth more than the whole. In such cases the denominator of the fraction is made equal to that of all the shares, or to 7, and the numerator remains unaltered, forming the fractions  $\frac{3}{7}$ ,  $\frac{2}{7}$ ,  $\frac{2}{7}$ , or giving to the sisters  $\frac{2}{7}$  each and to husband  $\frac{3}{7}$ .

This method of distribution is not adopted by the Shiaks. See—شیعہ

عہد (Ahad)—(1) Compact, contract, agreement, obligation; promise; league, treaty. (2) Life time; reign of a king.

عہد شکنی (Ahad-shikní)—A breach of contract or agreement.

عہد نامہ (Ahad námá)—An agreement; a treaty, a convention, a diploma.

عہد و پیمان کرنا (Ahad-o-paimán karná)—To contract with; to enter into a convention; to make terms or conditions with.

عہدہ (Uhda)—An office, a post, employment, an appointment.

باعتبار عہدہ (Bá-atibár-i-ohda)—By virtue of office, *ex-officio*.

- کسی عہدہ کے حیلہ سے (Kisí uhde ke hile se)—Under color of an office.
- عہدہ پر مامور کرنا Uhde par māmúr karná } To ap-  
عہدہ پر مقرر کرنا Uhde par muqarrar karná } point.
- عہدہ دار (Uhda dár)—An official, an officer, a civil or military authority.
- عہدہ دار سرکاری (Uhde dár-i-sarká-rí)—A government official; a public officer.
- عیار (Ayár)—Test.
- عیاشی (Aiyáshí)—Debauchery, licentiousness.
- عیال و اطفال (Ayál-o-atfál)—Family, children.
- عیال دار (Ayál dár)—A man having a large family.
- عیاں (Ayán)—Evident, clear.
- عیاں کرنا (Ayán karná)—To elucidate.
- عیب (Aib)—A defect, a flaw.
- عیب جسمانی (Aib-i-jismání)—Bodily defect.
- عیب عقائی (Aib-i-aqlí)—Mental defect.
- عیب جو (Aib jo)—Censorious, a carper, a hypocritic.
- عیب لگانا (Aib lagáná)—To find fault with, to pick holes in.
- عید البقر (Idul-baqr)—The festival of victims or sacrifices held on the 10th of the month of *Zil hijja*.
- عیسوی (Iswí)—The Christian era; A. D.
- عین (Ain)—The very precise moment, in the very nick of time

## ( غ )

- غارت جانا (Ġárat jáná)—To be plundered, to be destroyed, to be spoiled.
- غارت کرنا (Ġárat karná)—To plunder, to lay waste, to spoil.
- غارتگر (Ġárat gar)—A plunderer.
- غارتگری (Ġáratgarí)—Depredation, plunder.
- غازی (Ġází)—One who fights against infidels.
- غافلہ (Ġáfil)—Negligent.
- غالب (Ġálib)—Predominant, prevalent; most probable.
- حقیقت غالب (Haqíyat-i-Ġálib)—Dominant, tenement.
- غالب ہے (Ġálib hai)—It is most probable.
- غایب ہو جانا (Ġáyab ho jáná)—To disappear.
- غایب کرنا (Ġáyab karná)—To make away with.
- غبن (Ġaban)—Misappropriation; embezzlement.
- غبن کرنا (Ġaban karná)—To defraud, to embezzle.
- غدڑ (Ġadar)—Mutiny, rebellion.
- غدڑ مچانا (Ġadar macháná) } To  
— غدڑ کرنا (Ġadar karná) } create a disturbance, to raise a riot, to mutiny, to rebel.
- غرابت (Ġurbat)—Emigration, misery, humility.

غرض (Garaz)—Object, purpose, business, meaning, interest, concern, motive.

غرض رکھنا (Garaz rakhná)—To be interested in; to busy or concern oneself with.

غرض نیکالنا (Garaz nikálná)—To gain one's end, to accomplish one's object.

بے غرض (Be garaz)—Disinterested.

غرض مشترک (Garaz i-mushtarak)—Common object.

غریہ (Gurrah)—(M. Law.) A fine of 500 dirhams. A slave of that value. It is a fine for a person striking a woman so as to occasion miscarriage.

غریب پرور (Garīb parwar)—Cherisher of the poor.

غریب نواز (Garīb niwáz)—One who is kind to the poor.

غش (Gash)—Adultration, alloy, coating of base metal on silver or gold.

غش آنا (Gash áná)—To faint.

غصب (Gasab)—Usurpation (M. Law) It signifies the taking of the property of another which is valuable and sacred, without the consent of the proprietor, in such a manner as to destroy the proprietor's possession of it.

غفلت (Gaflat)—Negligence.

غفلت شدید (Gaflat-i-shadíd)—Gross negligence.

غفلت خفیف (Gaflat-i-khaff) —Slight negligence.

غفلت امدادی (Gaflat-i-imdádí)—Contributory negligence.

غلام (Ghulám)—Slave.

غلام آزاد شدہ (Gulám ázád shuda)—An emancipated slave.

غلاموں کا کاروبار (Gulámon ká kár-o-bár)—Slave-trade.

غلاموں کا کاروبار کرنا (Gulámon ká kár-o bár karná)—To deal in slaves.

غلامی (Gulámí)—Slavery, servitude.

غلط (Galat)—Wrong, erroneous, inaccurate.

غلط ٹھہرانا (Galat thairáná)—To show the fallacy of, to expose the error of.

غلط فہمی (Galat fahmí)—Misconception, misapprehension.

غلط فہمی قانونی (Galat fahmí-i-qá-núní)—A misconception of law.

غلطی قانونی (Galtí-i-qánúní)—A mistake of law.

غلطی قانونی کرئی عذر نہیں ہے (Gal-tí-i-qánúní koí uzr nahín hai)—Mistake of law is no excuse.

کسی غلط فہمی کی وجہ سے عمل کرنا (Kisí galat fahmí kí wajah se amal karná)—To act under a misconception.

غلط خبر دینا (Galat khabar dená)—To misinform.

غاطی سے (Galtí se) — By an oversight, by a mistake.

غاطی کرنا (Galtí karná) — To make a mistake, to make a slip, to overlook.

غلہ (Galla) — Grain, corn.

غلہ بھرنہ (Galla bharná) — To store up grain.

غلہ فروش (Galla farosh) — A grain-merchant, a dealer in grain.

غلول (Galol) — (M. Law) Defrauding or purloining any part of the lawful plunder in a *jihad* or religious war.

غمی (Gaimí) — Mourning.

غور (Gaur) — Deliberation, consideration.

عدالت نے مقدمہ کو وابستہ غور کے ملتوی کیا (Adálat ne muqaddama ko wáste gaur ke multawí kiyá) — *Curia advisari vult post.*

غور کرنا (Gaur karná) — To consider, to deliberate upon.

غور کر کے (Gaur karke) — After due consideration, advisedly.

غوطہ دینا (Gota dená) — To plunge into water; to baptize; to deceive.

غوطہ کھانا (Gota kháná) — To dive, to be deceived, to lose one's way,

غوغا (Gogá) — Tumult, disturbance, brawl, noise, rumour.

غول (Gol) — Multitude, crowd, gang.

غیبت (Gíbat) — (M. Law) Slander, calumny. Anything whispered of an absent person to his detriment, although it be true (in contradistinction to *Buhtun* which means false accusation).

غیر (Gair) — (1) A stranger; a rival, (2) Save, but, other than, different from.

غیر آباد (Gair ábád) — Uncultivated, uninhabited.

غیر اختیار (Gair akhtiyári) — Involuntary.

غیر بندوبست (Gair bandobast) — Not settled (applied to land not included in the revenue settlement.)

غیر تقسیم (Gair taqsimí) — Undivided; unpartitioned.

غیر حاضر (Gair házir) — Absent.

غیر حاضری (Gair házrí) — Non-appearance, default in appearance, absence.

غیر خرچ (Gair kharch) — Extras, contingencies, miscellaneous expenses.

غیر شخص (Gair shakhs.) — A stranger, a third person.

غیر شرعی (Gair sharái) — Contrary to the *shara* or Mahammadan law.

غیر علاقہ } Foreign  
Iláqa-i-gair, } territory;  
beyond the limits of one's jurisdiction.

غير كافي (Ğair káfi)—Insufficient, inadequate.

غير متاثر (Ğair-mutásir) Ineffective, ineffective.

غير متعهد (Ğair mut'ahad)—Uncovenanted (service).

غير متعلق (Ğair mut'alliq)—Irrelevant.

غير محدود (Ğair mahdúd)—Unlimited, undefined.

غير مجاز (Ğair majáz)—Incompetent, unauthorized.

غير مزروعة (Ğair mazrúa)—Uncultivated (land).

غير مساوي (Ğair masáwí)—Unequal.

غير مشخص (Ğair mushakhkhas)  
(1) Unappropriated, undefined, indiscriminate. (2) Unassessed.

غير معمولي (Ğair mámúli)—Unusual, informal.

غير معين (Ğair mu'aiyan)—Unsettled, undefined, unstable, fluctuating.

غير مقبوضة (Ğair maqbúza)—Unappropriated, not held by any one, not in possession.

غير مكمل (Ğair mukammal)—Imperfect.

بثواره غير مكمل (Batwára i-ğhair mukammal)—See بثواره

غير ممكن الترديد (Ğair-mumkin-ultardíd)—Irreversible, irrevocable, incontrovertible, unsailable.

غير ممكن التقسيم (Ğair-mumkin-ul-taqśim)—Not liable to partition, impartible, indivisible.

غير ممكن الوصول (Ğair mumkin-ul-wasúl)—Irrecoverable.

غير منقولة (Ğair manqúla)—Immovable.

جايداد غير منقولة (Jáedád-i-ğair-manqúla)—Immovable property, real property.

غير موروثي (Ğair-maurúsi)—Not heritable, not holding by hereditary descent; not inherited, without the right of occupancy.

غير نافذ (Ğair-náfiz)—Inoperative, ineffectual, not in force.

غير واجب (Ğair wájib)—Improper, unreasonable, not due.

## ف

فاحشة (Fahesha)—A lewd or unchaste woman.

فارسي (Fársí)—Persian, the Persian language.

فارغ البالي (Fárig-ul-báfi)—Easy circumstances.

فارغ خطي (Fárigkhatí)—A deed of release or discharge, an acquit-

فاسد (Fásid)—(1) Improper, wrong, dishonest. (2) Impure.

جد فاسد (Jad-i-fásid)—(M. Law) A false grand-father.

فاسد كرنا (Fásid karná)—To invalidate, to vitiate.



فاسق (Fásiq)—Vicious, immoral, an adulterer.

فاسھ (Fásh)—Gross, palpable.

فاسھ کرنا (Fásh karná)—To divulge, to expose.

فاصل (Fásil)—Dividing two things.

حد فاصل (Had-i-fásil)—Boundary.

فاصلہ (Fásla)—Distance, gap.

فاضل (Fázil)—(1) Redundant, in excess. (2) Learned, erudite. (3) Residue, remainder, surplus, receipt in excess of revenue.

فاضل باقی (Fázil báqí)—A surplus.

فاضل نکالنا (Fázil nikálná)—To show a surplus.

فاضل نکالنا (Fázil nikálná)—To exceed the amount at credit, to prove in excess.

فاضل وصول (Fázil wasúl)—Extra or additional collection.

فاضلات (Fázlát)—Balances.

فاطمہ (Fátimá)—The daughter of the prophet Muhammad, and wife of Khalifa Ali.

فاعل (Fa'il)—(1) Doer; operator. (2) Nominative.

فایدہ (Fáida)—Profit, advantage, utility, benefit, value, result.

فایدہ اٹھانا (Fáida uṭháná)—To take the advantage of; to turn to account, to utilize; to enjoy.

کسی سے فایدہ ناجائز اٹھانا (Kisí-se fáidá nájáyaz uṭháná)—To take undue advantage of.

فایدہ مند (Fáida mand)—Profitable, advantageous.

فایدہ ضمنی (Fáida-i-zamní)—An incidental advantage.

فتق (Fitq)—Rupture, hernia.

فتور ڈالنا (Fitúr ḍálná)—To create a disturbance.

فتور عقل (Fitúr-i-aql)—Unsoundness of mind.

فتویٰ (Fatwá)—A judicial opinion, a judicial decree, usually applied to the written opinion of the Muhammadan law officers of a court respecting a certain case. (This word is also applied to the opinions of Pandits respecting any point of Hindu Law)

فتویٰ دینا (Fatwá dená)—To notify the decision of law in or respecting a case.

فتویٰ لینا (Fatwá lená)—To seek or demand of a Qazi or a Pandit the opinion as to law in or respecting a question; to take a legal opinion in respect of the lawfulness of an act.

فتاویٰ (Fatáwá)—(M. Law) A collection or digest of judicial decisions, several of which are current in Hindustan, especially the *Fatawa-i-Alamgiri* compiled by order of Aurangzeb.

فہش (Fuhash)—

فہش کتاب (F'hashh kitáb)—An obscene book.

فديت (Fadiat)—(M. Law) A redemption or redemptionary atonement for what would else be forfeited; ransom or redemptionary fine paid by a master for his slave who has committed some fault, which would make him the slave of the injured party.

فدوي (Fidwí)—A servant, a slave, your humble servant, (used as a term of humility in speaking of one's-self).

فرار ہونا (Farár honá)—To abscond.

فراري (Farárf)—Absconded, fugitive.

فراري مجرم (Farárf mujrim)—An escaped convict.

فرامين (Farámín)—Mandates, orders, charters.

فرايض (Faráyez)—(M. Law) Inheritances. The law of inheritance; the shares of legal sharers. The property of a deceased Muhammadan is applicable, in the first place, to the payment of his funeral expenses; secondly, to the discharge of his debt; and thirdly to the payment of legacies as far as one-third of the residue. The remaining two-thirds with so much of the third as is not absorbed by legacies is to be divided among the heirs. Among

the heirs the first are persons for whom the law has provided certain specific shares or portions, and who are thence designated as *Zawi-ul-faruz* (فردى الغرض). In most cases there must be a residue after the shares have been satisfied; and this passes to another class of persons who from that circumstance may be termed *Residuaries* or *Asba* (عصبه—See).

It can seldom happen that the deceased should have no individual who would fall under any of these two classes; but to guard against this possible contingency, the law has provided another class of persons, who, though many of them may be nearly related to the deceased, by reason of their remote position with respect to the inheritance have been designated *Zawi-ul-arham* or distant kindred.

Muhammadan lawyers have recognised four causes of exclusion from inheritance, viz., slavery, homicide, difference of religion and difference of country. The above four causes are the only impediments to inheritance. Mental derangement or any description of insanity or blindness is no bar to succession.

فرد (Fard)—(1) A single person, a single thing or article. (2) A written list or statement, a roll, a catalogue, a sheet of paper.

- فرد باقیات (Fard-i-baqi'át)—A balance sheet.
- فرد تشخیص (Fard-i-tashkíhís)—An assessment record.
- فرد تقریق (Fard i-tafríq)—A paper or deed of partition or apportionment.
- فرد جرم (Fard-i-jurm)—A calendar of crime.
- فرد حقوق (Fard-i-huqúq)—A record of rights.
- فرد جمع بندی (Fard-i jam'abandí)—A rent-roll.
- فرد شرایط شراکت (Fard-i-shar'áyat-i-shirákát)—Article of association.
- فرد قرار داد جرم (Fard i-qarár dád jurm)—A charge-sheet.
- فرد مکمل (Fard i-mukammál)—A complete record.
- فرد میں نام چڑھانا (Fard men nám chāḥáná)—To register the name of, to enrol.
- فرداً فرداً (Fardan fardan)—Singly, severally.
- فردی (Fardí)—A roll, a catalogue.
- دو فردی (Dufardí)—A double statement of account.
- فرزند (Farzand)—An offspring, a child, a son, a daughter.
- فرزندی میں لینا (Farzandí men lená)—To adopt as a son, to acknowledge as a son.
- فرض (Farz)—(M. Law) (1) Those rules and ordinances of religion which are said to have

- been established and enjoined by God, as distinguished from those which are established upon the precept or practice of the Prophet, and which are called *Sunnat*. (2) A definite payment or portion, inheritance, share or portion of inheritance due to an heir. (3) A widow's furniture or her share in her husband's property. (4) Duty, obligation.
- فرض عین (Farz-i-ain)—(M. Law) An absolute obligation.
- فرض کفایہ (Farz i-kifáyat)—The sufficiency of a religious obligation, as fulfilled by one person of a party, association or township, on behalf of the whole.
- بالفرض (Bil farz)—On the supposition, granted that, assuming.
- فرض ادا کرنا (Farz adá karná)—To discharge a duty, to fulfil an obligation.
- فرض کرنا (Farz karná)—To grant, to admit.
- فرض ہونا (Farz honá)—To be incumbent on, to devolve on
- فرزند (Farzan)—(M. Law) (1) Conformably to the special right of inheritance. (2) Supposing the case, hypothetically.
- فرضا و فرداً (Farzan wa raddan)—Conformably to direct or special claim, and also to an indirect or reversionary claim, as coming back from failure of nearer heirs.

فرضي (Farzī)—(1) Fictitious. (2)

A suit or purchase conducted or effected under an assumed or fictitious name.

فرضي مدعي (Farzī muddái)—A

fictitious plaintiff or prosecutor, a person put forward in that character.

فروض (Farúz)—(M. Law) Shares,

portions. The proportions in which property is divided among those entitled to inherit.

فرق (Farq)—Distinction, difference, distance.

فرق آنا Farq áná } A difference  
فرق پونا Farq paṇná } or misunder-  
standing to arise; a discrepan-  
cy to occur (in an account).

فرق عظيم (Farq-i-azím)—A broad distinction.

فرقت (Firqat)—(M. Law) Separation.

A *firqat* is a separation which comes from the side of the wife without any cause for it on the part of the husband, or more generally, every separation of a wife from her husband for a cause not originating in him, is a cancellation of marriage. Cancellations (*Fir-gat*) differ from divorces (*Ta-laq*) in so far that, if a cancellation takes place before the marriage has been consummated, the wife is not entitled to any part of the dower; whereas if divorce should take

place before consummation, she is entitled to a half of the specified dower, or a present if none is specified.

فرقه (Firqa)—A sect, a tribe, a class of community.

فرمان بردار (Farmánbardár)—A subject, a servant, an attendant, a vassal.

فرمایش (Farmáyash)—Order for goods; a commission.

فرمایشي (Farmáyashí)—Made to order; excellent.

فرنگي (Firangí)—A European, an Englishman.

فرد كرنا (Faro karná)—To put down, to suppress.

فروخت (Farokht)—Selling, sale.

فروخت كرنا (Farokht karná)—To sell.

فرو شنده (Faroshinda)—A seller, a vendor.

خورده فروش (Khurda farosh)—A retail vendor.

فرو شنده مجاز (Faroshinda-i-majáz)—A licensed vendor.

فروع (Farú)—The derivative institutes of the law, fundamental doctrines or principles of law or religion.

فروعي (Faru'i)—Additional income.

فردغ (Farog)—Fame, glory.

فرد گذاشت (Farogznásht)—Omission, neglect, remissness.

فر گذاشت کرنا (Faroguzásht karná) — To omit, to overlook, to neglect.

فریاد (Faryád) — A complaint, a cry for help.

فریادرس (Faryád ras) — A redresser of grievances, a dispenser of justice.

فریاد رسی (Faryád rasí) — Redress of grievances.

فریاد کرنا (Faryád karná) — To complain, to bring an action or suit against.

فریادی (Faryádí) — A complainant.

فریب (Fareb) — Fraud.

فریباً (Fareban) — Fraudulently.

فریب دینا (Fareb dená) — To defraud, to impose upon, to deceive.

فریبی (Farebí) — Fraudulent.

فریب میں آنا (Fareb men áná) — To be deceived, to be taken in, to be cheated by.

فریق (Faríq) — A party.

فریق اول (Faríq-i-awwal) — The principal or first party in a law suit.

فریق ابتدائی (Faríq-i-ibtadái) — Original party.

فریق ثانی (Faríq-i-sání) — The opposite or adverse party, the defendant.

فریق بنانا (Faríq banáná) — To add a party; to make one a party to a suit or proceeding.

فریقین (Fariqen) — Both parties.

فریقین منازعت (Fariqen-i-munáziat) — The parties concerned (in a law-suit), the litigating parties

فساد (Fisád) — Disturbance; sedition.

فسادی (Fisádí) — Turbulent, quarrelsome. seditions.

فسخ کرنا (Fisḵh karná) — To annul, to cancel, to invalidate, to dissolve.

فصاحت (Fasáhāt) — Eloquence, fluency of speech.

فسد کھانا (Fasd khulwáná) — To have or get one bled.

فصل (Fasl) — (1) A separation, division, partition (2) One of the four divisions or seasons of the year (3) Harvest. (4) Crop or crops. (5) A chapter.

فصل استاده (Fasl-i-istáda) — A standing crop.

فصل ربیع (Fasl-i-rabí) — The spring harvest.

فصل خریف (Fasl-i-ḵharíf) — Autumnal harvest. (The seed is sown at the commencement of the rainy season, and the crop is reaped about October and November).

فصلی (Faslí) — The revenue year, the agricultural year. The revenue or harvest year was instituted by the Emperor Akbar. It began on the tenth of September 1055. it then agreed with the Hijra; but as the Fasli years are solar

it falls behind the latter era at the rate of 3 years per century. There are however different epochs of revenue year in various parts of India In the United Provinces this year commences from 1st July and ends on 30th June.

نقرواي (Fizhí) — (M Law) (1) Any thing unauthorized (2) An unauthorized agent.

نكاح نقرواي (Nikáh-fizúl) — A marriage contracted by an unauthorized agent

نقرواي (Fizúl) — Superfluous, needless, extravagant.

نقصيهت كرتا (Fazíhat karná) — To disgrace, to expose the faults or vices of.

نعل (Fel) — An act, action, work, operation.

نعل جاييز (Fel i jáyaz) — A lawful act.

نعل شانيعة (Fel-i-shani'a) — Adultery, prostitution.

نعل كرتا (Fel' karná) — To have carnal intercourse (with).

نعل ناجاييز (Fel-i-nájáyaz) — An illegal act.

نقرا (Fiqra) — A sentence, a paragraph.

نقرا (Faqat) — End, finish, solely, empty.

نقرا (Fiqh) — Knowledge, especially of law; Muhammadan jurisprudence.

نقرا (Faqlh) — A lawyer, a theologian.

فك (Fak) — Redemption, liquidation.

فك الرهن (Fak-ul-raham) — Redemption of a mortgage; liquidation of a debt for which property has been pledged.

فكر مېں رھنا (Fikr men rahná) — To harbour designs against; to be constantly thinking, to be anxious.

فلان (Falán) — Such and such, a certain man.

فوت بلا وصيت (Faut bilá wasiat) — Intestacy.

فوتی فراري (Fautí farárf) — A list of cultivators who have either died or have deserted their cultivation or their homestead.

فوتی نامہ (Fautí náma) — A document reporting the death of an incumbent, with the name of his heir or heirs; a certificate of death.

فوجدار (Faujdár) — A criminal judge or magistrate under the Muhammadan government, an officer of the police so called.

فوجداري (Faujdárf) — Criminal, a criminal case; assault, breach of the peace, &c.

فوجداري عدالت (Faujdárf adálat) — A criminal court.

فوجداري سپرد كرتا (Faujdárf supurd karná) — To commit a person for trial, to prosecute.

فوجداری کرنا (Faujdārī karná)—  
To commit a criminal offence,  
to be a party to an affray.

فوجداری میں ماخوذ کرنا (Faujdārī  
men mā khūz karná)—To pro-  
secute criminally, to bring a  
criminal charge.

فہرست (Fahrist)—A list, an in-  
ventory, a schedule.

اضلاع مندرجہ فہرست (Azlá-i mun-  
darja-i-fahrist)—The scheduled  
districts.

فہرست مالکین (Fahrist-i-málikána)  
—A list of persons to whom  
*malikana* allowance is given.

فہرست مقدمات باقیات (Fahrist-i-  
muqaddamat-i-báqiyát)—A  
list of pending cases.

فہرست باقیات سے خارج کرنا (Fahrist-i-  
báqiyát se khárij karná)—To  
strike a case off the file.

فہمایش (Fahmá'yash)—Admoni-  
tion, warning.

فی (Fí)—In, into, among, con-  
cerning, for each, *per*.

فی الجملہ (Fí jumla)—Upon the  
whole, in brief.

فی الحال (Fí hál)—Presently, ac-  
tually, for the present.

فی الحقیقت (Fí haqíqat)—Really,  
in fact, in truth, indeed.

فی الفور (Fí faur)—Immediately,  
directly.

فی الواقع (Fí-wáqa'i)—In fact,  
certainly.

فی زمانہ (Fí zamáná)—Now-a-  
days, at this day.

فی سال (Fí-sál)—Per annum,  
yearly.

فی صد (Fí-sad)—Per centum.

فی قلمہ (Fí-qit'a)—Per plot, per  
sheet.

فی نفسہ (Fí-nafsihí)—Per se, by  
itself.

فی یوم (Fí-yaum)—A day, *per  
diem*.

فیصلہ (Faisla)—Decision, judg-  
ment, an adjustment, a settle-  
ment, an award.

فیصلہ باہمی (Faisla-i-báhmí)—  
Compromise.

فیصلہ متعلق فریقین (Faisla mutaa'l-  
liq faríqain)—Judgment inter  
parties, judgment in personam.

فیصلہ متعلق شے (Faisla mutallaq-i-  
shai)—Judgment *in rem*.

فیصل کرنا (Faisal karná)—To de-  
cide, to adjust, to settle.

فیصل نامہ (Faisalnámá)—A decree,  
an award.

فیصلہ آخر (Faisla-i-ákhir)—A final  
decision, adjustment or judg-  
ment.

فیصلہ ثالثی (Faisla-i-sálsí)—An  
arbitration award.

فیصلہ زیر اپیل (Faisla-i-zer apíl)—  
Judgment under appeal.

فیصلہ کا مراجعہ اپیل کرنا (Faisla ká  
maraf'a apíl karná)—To appeal  
against a decision.

فیصلجات (Faisaljât)—Decisions.  
 فیصلجات غیر رپورت شدہ (Faisaljât-i-gair riport-shuda)—Unreported decisions.  
 فی مابین فریقین (Fí mábain faríqain)

—Between the parties, *inter partes*.  
 فی سبیل اللہ (Fí sabíl illah)—(M. Law) In the service of God. A gift made *fi sabil illah* is a valid gift.

## ق

- قابض (Qábiz)—An holder, an occupant, a possessor.  
 قابض حال (Qábiz-i-hál)—The present possessor.  
 قابض حین حیاتی (Qábiz-i-hín hayáti)—A life tenant.  
 قابض شکی (Qábiz i shikmí)—An under tenant.  
 قابض ہو جائنا Qábiz ho jáná }  
 قابض ہو بیٹھنا Qábiz ho baiṭhná }  
 To seize on, to take possession of, to settle (upon another's land.)  
 قابل (Qábil)—(1) Capable of, liable to. (2) Able, clever, fit.  
 قابل اپیل (Qábil-i-apíl)—Appealable, open to appeal.  
 قابل ادا (Qábil-i-adá)—Payable (a bill &c.), due, liable for payment.  
 قابل اضافہ لگان (Qábil-i-izáfa lagán)—Liable to enhancement of rent.  
 قابل اطلاق (Qábil-i-itláq)—Applicable.  
 قابل اطمینان (Qábil-i-itmínán)—Satisfactory.  
 قابل اعتراض (Qábil-i-etiráz)—Open to objection, objectionable.  
 قابل انتقال (Qábil-i-intiqál)—Transferable, allowable.  
 قابل بیع و شری (Qábil ba'i washirá)—Negotiable.  
 قابل پذیرائی (Qábil piziráf)—Admissible, relevant.  
 قابل تردید (Qábil-i-tardíd)—Liable to be contested, controversial, refutable.  
 قابل توریت (Qábil-i-taurís)—Heritable.  
 قابل دست اندازی پولیس (Qábil dast andázi pulís)—Cognizable.  
 قابل راضی نامہ (Qábil rází náma)—Compoundable.  
 قابل سامعہ (Qábil samá'at)—Cong-nizable, capable of being entertained.  
 قابل سزا (Qábil sazá)—Culpable, punishable.  
 قابل منظوری (Qábil-i-manzúrf)—Admissible, allowable.  
 قابل منسوخی (Qábil mansúkhí)—Avoidable, voidable, reversible.  
 قابل ہوتا (Qábil honá)—To be competent.  
 قابلا (Qábla)—A midwife.  
 قابو (Qábú)—Hold, control, command, power.



قابر میں لانا (Qábú men láná)—  
To bring under control; to  
bring under one's possession,  
to secure.

قاتل (Qátíl)—An assassin, a mur-  
derer.

قارن (Qáriq)—A distrainer, an  
officer who makes an attach-  
ment.

قاصد (Qásid)—A messenger.

قاصر (Qásir)—(1) Failing, want-  
ing. (2) Defaulter, one who has  
failed.

قاصر رهنہ (Qásir rahná)—To make  
a default.

قاضی (Qázi)—A Muhammadan  
judge or magistrate who passes  
sentences in cases civil, crimin-  
al and ecclesiastical.

قاضی القضاة (Qází-ul-quzzát)—  
The head qázi (under the Bri-  
tish Govt., the office has now  
been abolished.)

قاطع (Qát'e)—Decisive, conclu-  
sive.

قاعدة (Qai'da)—A rule, law, bye-  
law, regulation, principle,  
practice, manner, custom.

قاعدة مقرّر کرنا (Qái'da muqarrar  
karná)—To make a rule of, to  
prescribe; to establish a cus-  
tom.

قاعدة بتراری (Qáida batwára)—Rules  
of partition.

قاعدة ذیلی (Qáida-i zailí)—Bye-  
law.

قاعدة وراثت (Qáeda-i-wirásat)—  
Rule of succession.

قاعدة کلی (Qáeda-i-kullí)—A gene-  
ral rule.

قانون (Qánún)—Law, ordinance.

قانون بحری (Qánún-i-bahrí)—  
Maritime law.

قانون تجارت (Qánún-i-tijárat)—  
The merchant law.

قانون دیوانی (Qánún-i-diwání)—  
Civil law.

قانون شفیع (Qánún-i-shufá)—Law  
of pre-emption.

قانون ضابطہ (Qánún i-zábta)—Ad-  
jective law.

قانون فوجداری (Qánún-i-faujdárf)—  
Criminal Law.

قانون قطعی (Qánún-i-qata'i)—A  
positive law.

قانون ملک غیر (Qánún-i-mulk-i-  
gair)—The law of a foreign  
country.

قانون مختص الامر (Qánún-i-mukh-  
tas ul-amr) Special law.

قانون مختص المقام (Qánún-i-mukh-  
tas ul-muqám)—A local law.

قانون ملک روم (Qánún-i-mulk-i-  
rúm)—Roman law, the civil  
law.

قانوناً (Qánúnan)—Legally, by  
law.

قانوناً و انصافاً (Qánúnan wa insá-  
fian)—Both in law and justice.

قانونگر (Qánúngo)—Registrar of  
a pargana. An officer in each  
district acquainted with its cus-  
toms, the nature of the tenure  
of the lands &c. A superinten-  
ent of village

قانونی (Qánúní)—Legal ; having the sanction or authority of law.

نقۃ قانونی ( Wáq'a-i-qánúní )—Point of law.

تقیح قانونی (Tanqih-i-qánúní)—An issue of law.

قایل کرنا ( Qáil karná )—To convince.

قائم مقام ( Qáim muqám )—Officiating ; a *locum tenens* ; a representative, an assignee.

قائم مقام جایز ( Qáim muqám-i-jáiz )—A legal representative.

قائم مقامی (Qáim muqámí)—Representation, succession.

قبحا (Qabáhat)—Inconvenience, impropriety.

قبالة ( Qabála )—A title-deed ; a bill of sale, a conveyance.

قبالة نیلامی (Qibála-i-nilámí)—An auction sale-deed, a certificate of sale.

قبالة نویس ( Qibála navís )—A conveyancer, a scribe.

قبایل (Qabáil)—Family (wife and children.)

قبضه (Qabza)—Possession, tenure, tenancy.

قبضه اٹھانا ( Qabza uṭháná )—To oust (from.)

قبضه پانا (Qabza páná)—To obtain possession.

قبضه دانا (Qabza diláná)—To put one in possession ; to deliver possession—ناش بغرض دلا دانی

قبضه (Nálísh. bagaraz dilá páne

qabza)—Suit for recovery of possession.

قبضه میں آنا (Qabze meg áná) To come into possession.

قبضه تعبدی (Qabza i tábírf)—Constructive possession.

قبضه جداگانہ (Qabza i judágáná) Separate possession.

قبضه جداگانہ بلا شرکت غیرے (Qabza i judágána bilá shírkát i gairai) —Exclusive separate possession.

قبضه حین حیات (Qabza i hín hayátí)—A life tenancy.

قبضه علامتی (Qabza i alámatí)—Symbolical possession.

قبضه متصرفانہ (Qabza-i-mutasariffána)—Beneficial possession.

قبضه مخالفانہ (Qabza i mukhálifána)—An adverse possession.

قبضه مستأجرانہ (Qabza-i-mustájjirána)—A farming tenure.

قبضه موروثی ( Qabza-i-maurúsí )—Hereditary possession.

قبضه واقعی و نفس الامری (Qabza-i-wá-qáf-wa-nafsul amri)—Actual and tangible possession.

قبضه مالکانه (Qabza i málíkána)—Proprietary possession.

قبضه قانونی (Qabza i qánúní)—Judicial possession.

قبل (Qabl)—Before that, *ante quam*, prior to (M. Law).

قبول (Qabúl)—Acceptance.

قبول کرنا (Qabúl karná)—To accept, to confess, to enterta

(as a petition); to own, to acknowledge; to admit.

قبرليت (Qubúliyat)—The counterpart of a lease.

قتل عمد (Qatlumd)—Murder.

قتل انسان مستلزم السزا (Qatl insán mustalzim ul sazá)—Culpable homicide.

قتل انسان مستلزم السزا جو قتل عمد نهي (Qatl-i-insán mustalzim ul sazá jo qatl amd ke had tak na pahunche)—Culpable homicide not amounting to murder.

Homicide of which Mahammadan Law takes cognisance is of five kinds:—(1) Qatl-ul-amd (قتل العمد) (2) Qatl shabah-ul-amd (قتل شبه العمد) or a semblance of wilful murder. It is when the perpetrator strike a man with something which is neither a weapon nor serves as such. (3) Qatl-ul-khatá (قتل الخطا) or homicide by misadventure. (4) Qatl qáim-muqám-ul-khatá (قتل قائم مقام الخطا) or homicide of a similar nature, to homicide by misadventure, (as when a person walking in his sleep falls upon another so as to kill him by the fall. (5) Qatl ba-sabab (قتل بسبب)—or homicide by intermediate cause as when a man digs a well and another falls into the well and dies—In this case a fine must be paid, but unlike other forms, it does

not exclude from inheritance, nor does it require expiation.

قحط (Qaht)—Famine.

قداמת (Qadámat)—Prescription, priority, precedence, of long standing.

قدر دان { Qadr dán } A just  
قدر شناس { Qadr shanás } appreciator, a patron.

بقدر (Ba-qadr)—*Ad valorem*, at the rate, according to, in proportion of.

قدرتي (Qudratí)—Natural.

قدرتي علامات (Qudratí a'lámát)—Natural features, symbols or symptoms.

قدم جمانا (Qadam jamáná)—To secure one's footing.

قدمبوسى (Qadamboší)—Obeisance, homaga.

قدما (Qudmá)—The ancients.

قديم (Qadím)—Old, ancient, eternal.

قديم سے (Qadím se)—From ancient times, from time immemorial.

قديمى (Qadímfí)—One holding by hereditary descent.

قذف (Qazaf)—(M. Law)—Accusing a virtuous man or woman of adultery, the punishment for which is 80 lashes.

قرايت (Qarábat)—Nearness, kinship, consanguinity, affinity, alliance.

قرايت دار (Qarábatdár)—A relative, a relation (by blood or marriage.)

قربانیت دار قریبی (Qarābatdār qarfbí)  
Near relation.

قربانیت داری (Qarābat dārí)—Rela-  
tionship.

قربانیت طر فی (Qarābat tarfí)—Colla-  
teral consanguinity.

قربانیت مستقیمه (Qarābat i mustaqí-  
ma)—Lineal consanguinity.

قربانیت نسبی (Qarābat nasbí)—Con-  
sanguinity.

قرار (Qarár)—An agreement, an  
engagement.

قرار پانا (Qarár páná)—To be ag-  
reed upon, to be determined or  
decided, to be laid down or  
ruled, to be held.

قراردار (Qarárdár)—(1) Bargain,  
anything stipulated to be given  
by the father or guardian of  
a bride to the parents of a  
bridegroom. (2) Formal charge  
of crime.

قرار دینا (Qarár dená)—To deter-  
mine, to decide, to lay down,  
to receive, to admit (as correct,  
e.g., مصدق قرار دینا).

قرار کرنا (Qarár karná)—To settle,  
to confirm, to ratify ; to con-  
clude a bargain, to stipulate.

قرار واقعی (Qarár wáqáí)—Posi-  
tively.

کوشش قرار واقعی (Koṣhish-i-qarár  
wáqáí)—Due diligence.

قرآن (Qurán)—The sacred book  
of the Muhammadans, the pri-  
mary source of Muhammadan

قرآن (Qurán uṭháná)—To  
take an oath on the Qurán.

قرائن (Qaráen)—Circumstances,  
presumptions.

قرائن حالات سے (Qaraen hálát se)—  
From the circumstances of the  
case.

شہادت قرائنی (Shahádat-i qarái-  
ní)—Circumstantial evidence.

قربانی (Qurbání)—A sacrifice.

قرض (Qarz)—(1) A debt, a loan  
of money borrowed at interest,  
(2) (M. Law)—In Muhamma-  
dan law beside the general  
sense, it implies a loan to be  
paid by something dissimilar,  
but of equal value. It is op-  
posed to Á'riyat (عاریت) which  
implies the return of  
identical thing borrowed.

قرضہ اقبالی (Qarza-i-iqbálí)—An  
admitted debt.

قرضہ تمسکی (Qarza-i-tamassuki)—  
A bond debt.

قرضہ حسابی (Qarza-i-hisábí)—An  
account debt.

قرضہ حسن (Qarza i-hasan)—Mo-  
ney lent (or loan obtained)  
without interest, and to be re-  
paid at the pleasure of the bor-  
rower.

قرضہ موروثی (Qarza-i-maurúsí)—  
An ancestral debt.

قرضہ یافتنی (Qarza-i-yáftaní)—An  
outstanding debt.

قرض اوتارنا } Qarz utárná, } To  
قرض ادا کرنا } Qarz adá karná, } dis-  
charge or pay off a debt.

قرض دینا (Qarz dená)—To lend at interest, to supply on credit.

قرض رکھنا (Qarz rakhná)—To owe.

قرض لینا (Qarz lená) } — To  
قرض کا رونا (Qarz kárhna) } take a  
loan, to borrow at interest,  
to run up an account or bill.

قرض سے چھڑانا (Qarz se chhuráná)—To redeem.

قرعہ (Qura)—A lot.

قرعہ ڈالنا (Qura' dálná)—To cast lots.

قرق تحصیل (Qurq tahsíl)—Sequestration of profits; attachment.

قرق امین (Qurq amín)—An attaching officer.

قرقی (Qurqí)—Attachment.

قرقی اٹھانا } Qurqí uṭháná,  
قرقی ہارکھنا } Qurqí harkhást  
قرقی برکھنا } karná,

To withdraw an attachment or dstraint, to remove an attachment.

قرقی بیٹھانا (Qurqí baiṭháná)—To set a guard over distrained or attached property.

قرقی بیجا (Qurqí bejá)—An illegal dstraint.

قرقی بھیجنا (Qurqí bhejná)—To send an officer to execute an attachment.

قرقی عام (Qurqí á'm)—A general attachment.

قرقی قبل فیصلہ (Qurqí qabl faisla)—An attachment before judgment.

قریب المرگ (Qarīb-ul-marg)—Dying, on the point of death.

قریب الوقوع (Qarīb-ul-waqú)—Imminent, impending, about to occur.

قرینہ (Qarína) Presumption.

قرینہ سے (Qarína se)—(1) From the general tenor, by analogy.

(2) In order.

قزاق (Qazzáq)—A robber, a brigand.

قسط (Qist)—Instalment; the amount paid as an instalment; as a revenue term it denotes the portion of the annual assessment to be paid at specified periods in the course of the year.

قسط بندی (Qist bandí)—Settling for payment (of the revenue or taxes or a debt) by instalments; a revenue demand roll; a document relating to fixed periodical payments of the revenue or of a debt.

قسط وار (Qistwár)—By instalments.

قسط باندھنا (Qist bándhná)—To arrange to pay a debt by instalment, to pay by instalments.

قسم (Qism)—Class, kind.

قسم وار (Qism wár)—According to the sort or kind of, according to the quality, according to classification.

قسم وار جمع بندی (Qismwár jama' bandí)—A statement of r

nue assessed at certain rates, according to the quality of the soil &c.

قسم (Qusum)—(M. Law.) Partition. When a man has two wives who are free women, he must be just and equal in dividing his attention among them. The measure of partition, that is, how long he is to abide with each wife, is left to the husband's discretion; for though each is entitled to an equal share, it is not in any precise manner. With regard to wives, equality must be observed between the old and the new, the virgin, and the *sayabah*, the healthy and the sick—the women in her courses, and one who is purified, the pregnant and the girl unfit for matrimonial converse, the pilgrim and the wife under *eela* or *zihár*.

If a man should marry two women on condition of remaining longer with one than with the other; or if a woman should give her husband property, or make some abatement from her dower with the same view, the condition and gift would be void and she might retract and re-claim her property.

(Baillie's Digest.)

قصاص (Qasás)—(M. Law)—The law of retaliation; retaliation is the punishment which

although fixed by the law, can be remitted by the person offended against, or in case of murdered persons, by his heirs, *qasas* is the *lex talionis* of the Moses.

قصبه (Qasba)—A town.

قصد (Qasd)—Attempt.

قصد کرنا (Qasd karná)—To attempt to make (a thing or person) one's object or aim.

قصداً (Qasdan)—Voluntarily, deliberately.

قصور (Qusúr)—(1) Failure, default; shortcoming, fault, guilt. (2) The allowance or premium on the exchange of rupees (in contradistinction to *batta* or discount.)

قصوروار (Qusúrwár)—Guilty.

قضا (Qazá)—(M. Law)—Decree, mandate or judgment of a Muhammadan judge.

قضیه (Qazíya)—(In logic)—(1) A syllogism. (2) A dispute, a debate, a law-suit.

قضیه چکانا (Qaziya chukáná)—To settle or put an end to a dispute.

قطعه الطریق (Qita'-ul-taríq)—High-way robbery.

قطعه کلام کرنا (Qita' kalám karná)—To interrupt the speech of, to put in a word.

قطعه تعاق (Qitu' taa'lluq)—Separation, abandonment.

(Qita' nazar)—Irrespective of the fact, without reference to, besides ; at any rate.  
 (Qita'an)—Never, not at all, positively, finally.  
 (Qita')—A patch or plot of ground.  
 (Qata'í)—Final, absolute.  
 (Hukm i qata'í)—Order absolute, final order.  
 (Qufi torná)—To break open a lock, to force open the door of a house.  
 (Qata'í karná)—To make (an order) absolute.  
 (Qalb, sáz)—A coiner, a counterfeit coiner.  
 (Qalba rání)—Ploughing.  
 (Qalbí)—Counterfeit, base (as coin.)  
 (Qala'í khulná)—To be exposed or unmasked.  
 (Qàlam band karná)—To take down, to record.  
 (Qimár báz)—A gambler.  
 (Qimár bází)—Gaming.  
 (By way of speculation ; wagering).  
 (Qimár bází-i-majma'-i-'am)—Public gambling.  
 (Qimár kháná)—A gambling house.  
 (Qawá'id)—Rules, regulations, principles ; bye-laws.

(Qawá'd-i-'ámma wirásat)—The ordinary rules of devolution of property.  
 (Qawá'id lená)—To drill.  
 (Qawánín)—Laws, ordinances, statutes.  
 (Qawá'd mura-tibah i-government)—Rules framed by government.  
 (Qaul)—(1) A saying, a text (especially of the ancient writers.)  
 (2) Promise, an agreement, a contract.  
 (Qaul qarár karná)—To make an agreement or compact with ; to make terms with.  
 (Qaul karná)—To pledge one's word.  
 (baqaul)—According to the saying or dictum of.  
 (Qaum)—Race, family ; a number of persons.  
 (Qawí-dalíl)—Strong argument.  
 (ba-dalíl qawí tar)—*A fortiori*.  
 (Qiyás)—(1) Reasoning, analogy, Presumptive (proof) theory. (2) (M. Law.) The analogical reasoning of the learned with regard to the teaching of the Qurán, *Hadís* and *Ijmá'*. *Qiyás* is of two kinds :—*Qiyás-i-Jálí*—or evident, and *Qiyás-i-Khafí* or hidden.

قیاس قانونی (Qiyás-i-qánúnf)—  
Presumption of law.

قیاس واقعائی (Qiyás-i-waqe'átí)—  
Presumption of fact.

قیاس قطعی (Qiyás-i-qata'í)—Con-  
clusive presumption, conclu-  
sive evidence.

قیاس قابل تردید (Qiyás qábil tardíd)—  
Rebuttable presumption.

قیام (Qiyám)—Residence, appoint-  
ment to a charge; stay, halt.

قید (Qaid)—(1) Limit, restriction,  
restraint. (2) Imprisonment,  
confinement.

قید تنہائی (Qaid tanháí)—Solitary  
imprisonment.

قید سخت (Qaid sakht)—Rigorous  
imprisonment.

قید محض (Qaid mahaz)—Simple  
imprisonment.

قید بھارنا } Qaid bharná } To  
قید کاٹنا } Qaid káṭná } undergo  
a term of imprisonment.

قید لگانا (Qaid lagáná)—To put  
restrictions, to limit, to make  
conditional on, to qualify.

قید خانہ (Qaid kháná)—Prison,  
Jail.

قیدی (Qaidí)—A prisoner, a con-  
vict.

قیصر ہند (Qaisar-i-Hind)—Em-  
peror or Empress of India.

قیمت (Qímat)—Price, value, con-  
sideration.

قیمت تخمینہ (Qímat-i takhmíní)—  
Estimated value.

قیمت رسدی (Qímat-i-rasdí)—Pro-  
portionate or rateable value.

قیمت لگانا (Qímat lagáná)—To  
fix the value of; to make an  
offer.

قیمتی (Qímtí)—Valuable; of the  
value of, valued.

## (ک)

کایون (Kábín)—Jointure, dower.

کایون نامہ (Kábín-námah)—A deed  
of dower.

کاتب (Kátib)—A scribe, a writer,  
a clerk, an executant, a drawer.

کاتب دستہ ریز (Kátib-i-dastávez)—  
A writer of a bond, a convey-  
ancer.

کت قبالہ - خط قبالہ (Kat-qibála or  
khat qibála)—A deed of con-  
ditional sale, stipulating that  
if the purchase price be not  
returned within a given period,  
the sale would become absolute.

کاٹنا (Káṭná)—(1) To interrupt a  
speech; to refute, to rebut.  
(2) To cut (3) To corrode, to  
eat away (a bank).

کاجا (Kájá काजा)—A feast (esp.  
one given on the death of an  
old person)

کاذب (Kázib)—(1) False. (2) A  
liar.

کار آزمودہ (Kár ázmúdah)—Prac-  
ticed, experienced.

کار آمد (Kár ámad)—Useful, pro-  
fitable; available.

کار و بار (Kár-o-bár)—Business,  
affair, transactions.



کار باری (Kár bārī)—A transactor of business, a manager or officer.

کار بردار (Kár bardār)—A manager, a factor an agent or *employe*.

کار خانه (Kár khānah)—A workshop, a factory, an office, a place of business.

کار خانه تجارت (Kár khānah-i-tijārat)—A trade house, a manufactory.

کار دان (Kárdān)—Experienced in business, skilful, expert.

کارروائی (Kárrawái)—Proceeding, management, conduct, execution.

کارروائی نیلام (Kárrawái-i-nīlām)—Sale proceedings.

کارروائی ملتوی و کھنا (Kárrawái-mul-tawí rakhná)—To stay proceedings.

کارروائی عدالتی (Kárrawái 'adāltī)—Judicial proceeding.

کارروائی کرنا (Kárrawái karná)—  
(1) To institute proceeding.  
(2) To take under-hand proceedings.

کارروائیات (Kárrawáiyát)—Proceedings.

کار کن (Kár kun)—Manager, an officer whose duty it is to keep records, a manager of a minor's estate ; an agent.

کار گذاری (Kár guzarī)—Service, good service, zeal.

کاراگر (Kárágár कारागार)—Prison, jail.

کار تک (Kártik कार्तिक)—The seventh month of the Hindús (October-November.)

کارج (Kárj कार्य कार्य)—(1) Profession ; object, motive, cause.  
(2) Ceremony.

کارنده (Kárandah)—A manager, an agent.

کاری (Kári)—Mortal (as a wound).

کاریز (Kárez)—A canal or water-course.

کاریگر (Kárigar)—An artificer, a manufacturer.

کاریا کرتا (Káryá kartá कार्य करता)—A manager, an agent, a negotiator, a representative.

کارهنا (Kārhná काटना)—(1) To take up money, to draw, to borrow. (2) To pull out, to clear land.

کاشت (Kásht)—Cultivation, tillage, holding, tenure (of land).  
خود کاشت (Khud kásht)—Land cultivated by the proprietor himself. It becomes the sîr of the proprietor after he has cultivated it for 12 years.

کاشتکار (Káshtkár)—A cultivator, an agriculturist, a tenant.

کاشتکار جدید (Káshtkár-i-jadíd)—A cultivator newly settled in a village.

کاشتکار پاهی (Káshtkár páhī)—A non-resident tenant.

کاشتکار قدیم (Káshtkár-i-qadīm)—A hereditary cultivator.

کاشت کرانا (Kásht karáná)—To have or get (land) cultivated, to farm out land.

کاشت میں لانا (Kásht men láuá)—  
To bring into cultivation, to  
reclaim land.

کاغذ (Kágaz)—A paper, a docu-  
ment, a deed, a note of hand,  
an exhibit. (Exhibit N. کاغذ  
(نشان حروف ن))

کاغذ بٹوارا (Kágaz-i-baṭwára)—  
Partition paper.

کاغذ سرکاری (Kágaz-i-sarkárf)—  
Government paper, a currency  
note, a registered or stamped  
paper.

کاغذ لکھوا لینا (Kágaz likhwá lená)  
—To take a bond or note of  
hand (from).

کاغذ میلانا (Kágaz miláná)—To  
compare paper, to examine or  
check accounts.

پکا کاغذ (Pakká kágaz)—Stamp-  
ed paper.

کاغذات (Kágzát)—Papers, docu-  
ments, records.

کاغذات ہندوبست (Kágzát-i-hando-  
bast)—Settlement records.

The settlement records con-  
sist of:—(1) The maps and in-  
dexes; (2) The records of the  
revenue engagement; and (3)  
The records of rights, as  
follows:—

1. تہاکی بست —Or boundary  
maps and proceedings showing  
how the boundaries were set-  
tled.

2. شجرہ (Shajra)—Or-village  
map.

3. خبیرہ (Khasrah)—Or index  
register to the map. It is a  
list showing by numbers all  
the fields and their areas by  
measurement, who owns, what  
cultivator he employs, what  
crops are raised, the nature of  
soil, the trees on the land &c.  
(Neither the Punjab, nor the  
United Provinces now require  
an abstract of the document  
called a *Terij* (تیرج) or *muta-  
khib asúmiwár*; but in the  
earlier settlements of these  
provinces, and also the Punjab,  
the Central Provinces and  
Oudh, this abstract was pre-  
pared. It showed the owners  
and the field each held, group-  
ed together according to name.

4. کیفیت موضع (Kaiffiyat-i-  
mauza)—Or the village state-  
ment. These show concisely  
all the facts and details ascer-  
tained by the settlement officer  
and noted in his "Pargana-  
note-book" as bearing on the  
assessments.

5. درخاست مالگزاری (Darkh-  
wást-i-málguzárf)—Or engage-  
ment to pay revenue.

6. کھیوت (Khewat)—This  
document is a record of the  
shares and of revenue respon-  
sibility of each owner or  
member of the proprietary  
body. (In the U. P., tenants  
have no place in this; their  
holdings and the rent they

pay are shown by the جمع بندی (No. 7.) In former days, besides *khewat*, a *khatauni* was used, which was in fact, another abstract of the *Khasra*, grouped according to holdings, but having a column, (and herein lay its usefulness) showing how each holding was cultivated, whether by tenants, and if so, whether he had occupancy rights or not.

In the United Provinces at present the *khatauni* is not maintained, as information is contained in the *Jama bandi*. In the Punjab, a combined form, of *Khewat khatauni*, is used, which shows both owners and tenants, and is a record of occupancy and liabilities.

(7) جمع بندی (Jama' bandi)—Showing the occupancy and rents of tenants. (This is not used in the Punjab, as here the combined *Khewat-khatauni* is employed.

(8) واجب العرض (Wájib-ul-urz) This is the village administration paper; it contains a specification of village customs, rules of management, and everything affecting the government of the estate, the distribution of profits, irrigation, and rights in the waste.

(9) روبکار آخر (Robkár-i-ákhir) —An abstract of the proceed-

ings of settlement. (It gives a brief narrative of the settlement operations, the period occupied by each stage of them, explains what officers carried them out, the year when the assessment took effect, the year for which the *khewat* was prepared, and the date on which the *Settlement mist* was complete.

(10) رپورٹ بندوبست The English settlement report for the whole district (Baden Powell's Manual of Land revenue system of British India).

کافی تصور کرنا (Káfi tasuwwar karná)—To deem sufficient.

کالا پانی (Kálá pání काला पानी)—Beyond the sea, transportation across the sea.

کالعدم (Kál'adam)—Null and void.

کالعدم کرنا (Kál'adam karná)—To make null and void.

کالی لگانا (Kálak lagáná कालक लगाना)—To stain or sully the reputation of, to brand, to stigmatize.

کام بڑھانا (Kám barháná)—To increase the work of; to give over work.

کام بگاڑنا (Kám bigáṛnā)—To spoil or mar the work of; to baffle; to ruin one's reputation or credit.

کام پر ہونا (Kám par honá)—To be engaged in work, to have a post or employment.

کام پر لگانا (Kám par lagáná)—To give one an employment, to take into service.

کام تمام کرنا (Kám tamám karná)—To finish a work or business, to settle the business of, to despatch, to kill.

کام سپرد کرنا (Kám supurd karná) To make over charge or office to.

کام کرنا (Kám karná) To act.

کسی کی طرف سے کام کرنا (Kisí kī taraf se kám karná)—To act in a person's behalf.

کام نیکالنا (Kám nikálná)—To effect one's purpose (by means of); to get one's work done.

کامیاب (Kámyáb)—Successful.

کامل (Kámil)—Whole, complete, absolute.

کانام (Kánam)—(1) An advance to or deposit of money with a proprietor of lands or gardens on receiving the land or garden from him at a stipulated rent upon lease for a given term of years; the deposit bears interest, which the tenant sets-off against the rent; the principal is returned when the lease expires. (2) A loan upon a mortgage of land.

کانام دار (Kánam dár)—The lease holder.

کان بھارنا (Kán bharná कान भरना) —To poison the mind of, to excite dissension by tale-bearing, to backbite.

کان پاکڑنا (Kán pakarṇá कान पकड़ना) —To express contrition; to vow never to do a thing again.

کان کا کچھا (Kán ká kachchá कान का कच्चा)—A soft or credulous person.

کان کھولنا (Kán kholná कान खोलना) —To caution, to warn.

کان (Kán)—A mine, a quarry.

کایتھی (Káyathí कायथी)—A modified form of the Devnāgrī character which is used by Hindú scribes (especially in or about Patna).

کایستھ (Káyastha कायस्थ)—The writer caste. The descendants of sri Chitrugupt.

کابیستہ (Kabísa)—Intercalary.

سال کابیستہ (Sál-i-kabísa)—Leap year.

کپاس (Kapás कपास)—The cotton-plant.

کپال کرنا (Kapál kiryá कपाल क्रिया) The ceremony of breaking the skull of a corpse (when a dead-body is burning and nearly reduced to ashes, the son or the nearest relation breaks the skull with the stroke of a bamboo and pours melted butter into the cavity).

کُپُتْر (Kuputr कुपुत्र)—An undutiful son.

کَپَٹ لیکھیا (Kapaṭ lekhyā कपट लेख्य)—A forged document.

کِتاب پر چارہا (Kitāb par charhānā)—To book, to register, to note down.

کِتابہ (Kitābah)—(M. L.) A bond of freedom granted to a slave in return for money paid.

کِتابی (Kitābī)—The people of the book, as Jews or Christians.

کِتابیا (Kitābya)—A female of the *Ahl-i-kitāb* or a Jewess or Christian woman.

کِتابت (Kitābat)—A writing, an inscription; the profession of a copyist.

کُتْبہ (Kutba)—Inscription, epitaph.

کاتکھدا (Katkhudā)—A married man.

کاتکھدائی (Katkhudāī)—State of a householder; marriage.

کاتوائی (Kātwāī कतवाई)—Price paid for spinning.

کاتھک (Kathak कथक)—A dancing boy.

کاتھن (Kathan कथन)—Relation account, explanation.

کات قبالہ (Kaṭ qibāla)—See کات قبالہ

کاتار (Kaṭār कटार)—Poniard.

کاتاو (Kaṭāo कटाव)—The erosion of the bank of a river; the action of a river.

کاتائی (Kaṭāī)—Reaping; reaping season; price paid for cutting, reaping.

کاترا (Kaṭrā कटरा)—A place or land which is enclosed and peopled; suburbs.

کاتری (Kaṭrī कटरी)—Land recovered from or left by large rivers.

کاتکنا (Kaṭkana कटकना)—An under-farm, a sub-lease.

کاتکنا دار (Kaṭkana dār)—An under-lessee, a sub-tenant.

کاتکنا دینا (Kaṭkana denā)—To sub-let, to let in farm.

کاتمب (Kaṭumbī कुटुंबी)—Belonging to a household or family; a householder; a member of a family.

کاتنی (Kaṭnī कुटनी)—A procuress.

کاتوان (Kaṭwān कटवां)—Simple interest.

کاتواہا (Kaṭwāhā कटवाहा)—The man who guides and draws out the (leather) bucket from the well.

کاتانتی (Kaṭantī कटौती)—Discount, exchange.

کاتھا (Kaṭhā कट्ठा)—A measure of land, the twentieth part of a bighā of 1600 sq. yds.; a corn measure of 5 seers.

کاترات رائے (Kasrat rāi)—Majority of votes.

کاترات سے (Kasrat se)—In plenty; abundantly; abundant.

کاتیرالزدرجی (Kasir-ul-izdewājī)—Polygmy.

کاتیرالاعیال (Kasir-ul-aiyāl)—Having a numerous family.

کجائی (Kujáí कुजाति)—An out caste ; meanness of origin or birth.

کچا بیگہ (Kachcha bighá कचा बीघा)  
—Two fifths of a *pukka* bighá.  
See—بیگہ

کچھی اسمی (Kachchí asámí कच्ची असामी)—A temporary cultivator, a contractor or tenant disqualified by bankruptcy or deficient means ; a temporary post or appointment.

کچھی باہی (Kachchí bahí कच्ची बाही)  
Rough-book.

کچھی پشی (Kachchí peshí कच्ची पेशी)  
The primary hearing of a case.

کچھی آمدنی (Kachchí ámdaní कच्ची आमदनी)—Gross receipts.

کچائی نیکالنا (Kachái nikálná कचाई निकालना)—To beat or punish severely ; to make up a deficiency.

کچلا (Kuchlá कुचला)—Strychnine, nux vomica.

کچوانسی (Kachwánsí)—A minute division of surface in land-measure, the twentieth part of a *biswánsí*.

کچھار (Kachhár कछार)—The sloping bank of a river and the adjoining alluvial soil.

کچھری (Kachehrí कचेहरी)—A court of justice, tribunal, a public office ; a village office.

کچھری برخاست کرنا (Kachehrí bar-khást karná)—To close or adjourn a court.

کچھری کرنا (Kachehrí karná कचेहरी करना)—To hold a court ; to carry on official work.

کچھوا (Kachhwá कछवा)—An uneven tract of land partially flooded or having pools of water on it.

کچھو کا ساہا (Kachhwe ká sájhá कछवे का साभा)—A partner who provides half the team of cattle needed for ploughing.

کچیانہ (Kachyáná कच्याना)—A field or bed of vegetables.

کد خدہ (Kad-khudá)—See کد خدہ

کد و کارش (Kad-wa-káwash)—Diligent search, inquiry, examination.

کراو (Karáo करार)—The marriage of a widow with the brother (generally the younger brother) of her deceased husband (the custom prevails among the *Jats*, *Gujars*, *Ahirs*, and other inferior tribes).

کراو کرنا (Karáo karná करार करना)—To marry a widow, to take a concubine.

کرایہ (Kiráyá)—Hire.

کرایہ دار (Kiráyá dár)—A tenant.

کرایہ زمین (Kiráyá zamín)—Ground rent.

کرایہ دہندہ (Kiráyá dihandah)—One who lets on hire.

کرایہ نامہ (Kiráyá námah)—Lease (of a house) ; agreement for rent.

کرایہ کی گاڑی (Kirāya kī gārī)—  
A stage-carriage; a hackney  
coach.

کرتا (Kartā कर्ता)—The manager  
of a joint Hindu family.

کرتا پتر (Kartā putr)—A son who  
performs the father's obsequies,  
and is therefore considered  
entitled to inheritance.

کرتیم پتر (Kritimā putra कृतिमः  
पुत्र)—A son made; an adopted  
son.

کرتیم (Kritimā कृतिमः)—It is a form  
of adoption which resembles  
"Adrogatio" of Romans.  
The peculiarity is that it is  
necessary that the adopted son  
should be a consenting party.  
No ceremonies or sacrifices are  
necessary to the validity of a  
*kritima* adoption. The widow  
acts as an independent agent  
in adopting a boy in such form.  
The *kritima* son loses no right  
of inheritance in his natural  
family. He takes the inheri-  
tance of his adoptive father,  
but not of that of father's  
father or collateral relation.  
Nor do his sons &c. take any  
interest in the property of the  
adoptive father, the relation-  
ship between adopter and adop-  
tee being limited to contract-  
ing parties themselves and not  
extending further on either  
side.

کُری (Kurī)—(Malabār.) An as-  
sociation in which a number  
of persons contribute monthly  
for a given sum a certain sum  
or quantity of grain each; at  
the end of the term a lottery  
takes place and the whole  
accumulation becomes the prize  
of one of the contributors.

کرتک (Kritaku कृतक)—Adopted  
(as a son).

کودا (Kardā कर्दा)—Deduction  
from value to make up a defi-  
ciency in the quality of goods;  
the difference between the price  
of new things and old given  
in exchange.

کُرسی نامہ (Kursī nāmāh)—A  
genealogical table.

کُشن پاکش (Krishna paksh कृष्ण पक्ष)  
—The dark half of the month;  
the 15 days during which the  
moon is on the wane.

کرم کار (Karm kār कर्म कार)—Ar-  
tisan, mechanic, blacksmith.

کرم کاڈ (Karm kāṇḍ कर्म कांड)—  
The body of religious cere-  
monies commanded by Hindu  
law or established by custom.

کرم کرتا (Karm kartā कर्म करता)—  
An agent; an attorney; a *locum-  
tenens*, a Hindu priest.

کراور پتی (Kāṇor patī काँवर पत्नी)—  
A millionaire.

کریا کرم (Kriyā karm क्रिया कर्म)—  
Religious service or duty; fune-  
ral ceremonies.

کریا کارنا (Kriyā karnā क्रिया करना)  
—To perform the obsequies.

کڑاھی کرنا (Karāhī karnā कढ़ाई करना)—To offer sweetmeats or cakes to a goddess.

کڑاھی میں ہاتھ ڈالنا (Karāhī men hāth dālnā कढ़ाही में हाथ डालना)—To put the hand in a pan of boiling oil as an ordeal (an accused person is required to take out a piece of gold which has been dropped in the pan of boiling oil; if he can do this without being scalded, he is held innocent).

کسان (Kisān किसान)—Peasant, cultivator, farmer.

کسب (Kasb)—Industry, trade, profession; art.

کسب کرنا (Kasab karnā)—To practise prostitution.

کسبی (Kasbī)—A prostitute.

کسر (Kasr)—A fraction; something wrong or something wanting; loss, damage.

کسر بیشی (Kasr beshī)—A fraction more.

کسرے زاید (Kasre-zāyad)—Something more; and odd.

کسر نکالنا (Kasar nikālnā कसर निकालना)—To make up a loss or deficiency; to be revenged for; to pay one (for).

کسنائی (Kasnaī कसनई)—Husbandry, agriculture.

کسوانا (Kaswānā कसवाना)—To have a thing tested or proved.

کسوتی (Kasautī कसौटी)—A touchstone.

کسوتی پر چڑھانا (Kasautī par chāḥānā कसौटी पर चढ़ाना)—To prove, to test.

کسی (Kassī कस्सी)—A measure equal to two paces, each pace being 36 fingers in breadth.

کُسید (Kusīd कुसीद)—Any loan or thing lent to be repaid with interest; usury; the profession of usury.

کُسیدا (Kusīdā कुसीदा)—Money-lender, usurer.

کسیرا (Kaserā कसेरा)—A pewterer, a brazier, a plumber, a copper-smith.

کسیر ہٹا (Kaser haṭṭa कसेर हटा)—Brazier's quarter.

کُشا (Kushā कुशा)—A sort of grass (considered sacred).

کُشادریتی (Kushaviritī कुशवृत्ति)—(Bengāl) An under tenure, land granted at a quit rent, or rent free, for the support of a Brahman or religious person. (In Kumaon) the absolute gift of a land to a Brahman on some solemn occasion.

کشت کار (Kisht kār)—An agriculturist.

کشت کاری (Kisht kārī)—Agriculture, cultivation.

کشت وار (Kisht wār)—Having the field's marked out; according to the fields or crops.



کشتري (Kshatriya क्षत्रिय)—The second or military caste of Hindus; a member of the military or regal caste.

کشف (Kashf)—An explanation; a manifestation; revelation.

کشمندى (Kushmāndī कुष्माण्डी)—A certain rite performed as penance or expiation.

کشپک (Kashīpak क्षेपक)—Interpolation, a spurious or interpolated passage introduced in a text; addendum.

کشیتر سیم (Kshetra-sīma क्षेत्र सीमा)—The boundaries of a field or a sacred place.

کعبیتن (Ka'bten)—Two dice, a game with two dice.

کُفار (Kuffār)—Infidels.

There are several words used for those in a state of infidelity.

1.—کانر (Kāfir)—One who hides or denies the truth.

2.—مشرک (Mushrik)—One who gives companions to God.

3.—ملحد (Mulhad)—One who has deviated from the truth.

4.—زندیق (Zandīq)—An infidel or zend-worshipper.

5.—مُرتد (Murtid)—An apostate from Islām.

6.—منافق (Munāfiq)—One who secretly disbelieves in the mission of Mohammad.

7.—دهوي (Daharī)—An atheist.

8.—وثنى (Wasnay)—A pagan or idolator (Hughes Dictionary of Islām).

کُف (Kafāf)—Pittance.

کُفالت (Kifālat)—Charge, security, (M. Law.) Bail—is of two kinds.

کُفالت با نفس (Kifālat-bin-nafs)—Or security for the person; and

کُفالت بالمال (Kifālat-bil-māl)—Or security for property. In the English courts in India, bail for the person is called حاضر ضامن and bail for property ضمانت

کُفالت اموال (Kifālat-ul-māl)—Valuable security.

کُفالت جهاز (Kifālat-i-jahāz)—Bottomry.

کُفالت نامه (Kifālat-nāmā)—Bail-bond.

کُفالت نامجات سرکاری (Kifālat nām-jāt sarkārī)—Government securities.

کُفالت دار (Kifālat dār)—Incumberancer.

کُفالت رهن (Kifālat-i-raban)—A mortgage.

کُفالت یکجائی (Kifālat-i-yakjāf)—A consolidating security.

کفر کا فتویٰ دینا (Kufr kā fatwā denā)—To condemn one as an infidel.

کفن (Kafn)—Shroud.

کفیل (Kafīl)—A surety; hostage.

- 1 कफिल कार (Kaffil kár)—A responsible agent.
- 2 कफिल होना (Kaffil honá)—To be a security or bail for.
- 3 कका (Kakká कका)—A paternal uncle.
- 4 कक्याली (Kakhyáli कखियाली)—A bundle of sheaves of corn (as much as can be carried under the arm) given to each reaper and village servant.
- 5 कल (Kal कल)—A machine, or contrivance or a part of a machine.
- 6 कलदर (Kaldár)—A coin with a milled edge, a rupee.
- 7 कुल (Kul कुल)—Family, house, lineage, pedigree.
- 8 कुल अचार (Kul achár कुलाचार)—The family custom.
- 9 कुल अचारिया (Kul achárya कुल आचारियाँ)—A family priest.
- 10 कुल पुज (Kul puj कुल पुज)—A household god; a family priest.
- 11 कुल देव (Kul dev कुल देव)—Family goddess, any female deity worshipped in particular by a family through successive generations; a deity.
- 12 कुल का (Kul ká कुल का)—Of or relating to a caste or family, in respect of caste or family.
- 13 कुल नाम (Kul nám कुल नाम)—Family name, surname.
- 14 कुलवती (Kulvantí कुलवती)—A virtuous woman.

- 15 कलार (Kallár कलार)—A class of Hindús whose profession originally was distilling spirits; an individual of that class; a distiller, a wine-merchant, a tavern-keeper.
- 16 कलारी (Kalárf कलारी)—A liquor shop; a distillery.
- 17 कलाल जमा (Kalál jama' कलाल जमा)—Revenue from the excise duty on spirituous liquors.
- 18 कलाम (Kalám)—(1) Discourse; anything said against, objection, question. (2) Qurán.
- 19 कलाम कर्ना (Kalám karná)—To argue, to dispute.
- 20 कल्प (Kalp कल्प)—Sacred precept, law, ordinance; rite, ceremony, practice prescribed by the vedas a sacred book of the Hindús. (2) A resolve, a determination.
- 21 कल्पना (Kalpaná कल्पना)—(1) Inference, supposition; conception, conjecture. (2) Ardent desire, trouble.
- 22 कल्पना कारी (Kalpná kárf कल्पना कारी)—Fabricator, forger.
- 23 कलार कलर (Kallar कलर)—Saline (land or soil), land which produces saltpetre or *reh*.
- 24 कलार लगना (Kallar lagná कलार लगना)—To be impregnated with alkali or *reh*, to become barren (land).
- 25 कलम (Kalmah)—The Mohamadan confession of faith.
- 26 कलम पारहाना (Kalmah parháná)—To convert one to Mohammadanism.

کالندرا (Kalindra)—A calendar (of crimes).

کالانک لگانا (Kalank lagáná कलंक लगाना) — To stigmatize, to defame, to accuse.

کالوار (Kalwár कलवार)—A vendor of spirituous liquors.

کالکرنی (Kalkarní कुलकरनी)—(Marahatta). The village registrar and accountant, (whose duty it is to keep accounts between the cultivators and government).

کالاکٹر (Kalakṭar)—Collector (of revenue), the chief revenue officer of a district.

کالاکٹری (Kalakṭrī)—A collectorate, collector's office.

کال لیکھنام (Kulalekhnām कुल लेखनं) A family record; especially a horoscope of different members of a family.

کولن (Kulín कुलौन)—Of a good family; it is applied especially to designate a class of Brahmans who takes precedence of all others.

کالاس استھاپن (Kalas isthāpan कलश स्थापन)—Setting up a water jar as an object of worship; part of the marriage ceremony in which offerings are made to the planets.

کالیش مچانا (Kalesh macháná कलेश मचाना)—To stir up strife, to create dissensions.

کم اصل (Kam aṣṭ)—Vile, mean, low-bred.

کم و بیش (Kam-o-besh)—More or less.

کم سوچہ (Kam sújhí)—Inadvertance, carelessness.

کم حیثیت (Kam haisíyat)—Vulgar, mean.

کم سن (Kam sin)—Young, of tender years.

کم فرصتی (Kam fursatí)—Want of leisure, want of opportunity.

کم کرنا (Kam karná)—To diminish, to lessen, to remit, to modify.

کمار (Kumár कुमार)—A child, a boy, an unmarried youth; the son of a Rájá, heir-apparent.

کماری (Kumárí कुमारी)—A young girl (one from ten to twelve years old, which is regarded as a marriageable age), maiden, virgin.

کمالیت (Kamáliyat)—Perfection, excellence.

کماؤ (Kamáu कमाऊ)—Labourer, bread winner.

کماؤ پوت (Kamáu pút कमाऊ पुत)—A son who earns living.

کماؤ دھن (Kamáu dhan कमाऊ धन)—Male issue; property by which one earns a living.

کماؤئی (Kamáu कमाऊ)—Earnings, profits.

کمپاس لگانا (Kampás lagáná) To set up a compass or theodolite; to make a survey.

کمپنی (Kampaní)—A company.  
The East India Company.

کمترین (Kamtrín)—Your humble  
servant (an expression used  
for oneself as a token of humi-  
lity).

کمٹی بڑھتی (Kamtí bharhtí कसती  
बढ़ती)—Decrease and rise, fall  
and rise (of prices); more or  
less.

کمٹا (Kamtá कसटा)—A bow made  
of a bamboo.

کمر بندی کرنا (Kamar bandí karná)  
To prepare, to arm.

کامیشنر (Kamishuar)—A commis-  
sioner.

کامیشنری (Kamishnarí)—Office of  
a commissioner; A commis-  
sionership, the jurisdiction of  
a commissioner.

کھار (Kumbhár कुम्हार)—A potter.

کمی (Kamí)—Deficiency, deficit,  
decrease, reduction, fall of  
prices; remission; loss.

کمی بیشی (Kamí beshí)—(In reve-  
nue). An abstract account of  
the increase and decrease of  
the rental of each cultivator in  
a village; excess and deficien-  
cy; fall and rise; fluctuation;  
profit and loss.

کمیٹی (Kamēṭí)—Committee:  
چنگی کی کمیٹی (Chungí kí ka-  
meṭí)—The municipal meeting.

کامیشن (Kamishan)—(1) Commis-  
sion. (2) Discount.

کامیشن جاری کرنا (Kamishan járf  
karná)—To issue a commission.

کامیشن کے بموجب اظہار لینا (Kamf-  
shan ke bamújib izhár lená)  
To examine a person under a  
commission.

کامیشن کی تعمیل کرنا (Kamíshan kí  
ta'míl karná)—To execute a  
commission.

کامیشن کی کیفیت (Kamf-  
shan kí ta'míl kí kaifíyat)—  
The return to a commission.

کامیشن دینا (Kamíshan dená)—To  
allow a commission or discount  
(to a person for a thing).

اہل کامیشن (Ahl-i-kamíshan)—  
A commissioner, one to whom  
commission is issued.

کامینہ (Kamína)—Low, vulgar,  
a mean person.

کاناگت (Kanágat कनागत)—(1) The  
dark half of the month of *Asár*  
or *Kuár*. (2) A *Saradh* or  
religious ceremony performed  
daily by the Hindús during  
the dark half of the month  
of *Kuár* in honor of deceased  
ancestors.

کناہ کش ہونا (Kinára kash honá)—  
To retire, to withdraw; to  
abstain from; to hold oneself  
aloof.

کناہ (Kináya)—Allusion, meta-  
phor. (M. Law.) A word used  
in the science of exegesis, *e. g.*  
"Thou art separated by which  
may be meant thou art divorce-

ed " which is called *Tilāq-ul-kināya* or a divorce in metaphor.

کِنَايَت (Kināyatan)—Indirectly ; impliedly ; by way of allusion.

کُنْبَا (Kunbā कुम्बा)—Family.

کُنْبَا پَرُو (Kunbā parwar)—The supporter of a family.

کَنْجَرَا (Kanjra कंजड़)—Name of a caste (among Hindūs) whose business is to sell vegetable, fruits &c ; a green grocer.

کَن کِهْدَن (Kan kihedan कन छेदन)  
The ceremony of boring a child's ears.

کَنْز (Kanz)—Treasure.

کَنْدِهَا دِنَا (Kandhā denā कनधा देना)  
—To assist in carrying a corpse.

کَنْدِی کِهَر کِهَرَانَا (Kundī khar kharānā)  
To knock at the door.

کَنْوَار مَنڈَلَا (Kunwar mandla कुवर मंडला)—The last day of the sowings (in Benāres and the Doāb ; it is observed as a holiday, and the residue of the seed-corn is made into cakes which is partaken in the field and in part distributed to beggars).

کَنْیَشْتِهَا (Kanishthā कनिष्ठा)—Junior, subordinate, younger brother.

کَنْیَشْتِهَا (Kanishthā कनिष्ठा)—The younger sister.

کَنْکُوت (Kankūt कंकूत)—Appraisement, estimate of produce of land before harvest. In

places where rents are paid in money (نقدی) the usual method is to determine the equivalent in money, for the landholder by the process of *Nazar andāzī* (نظر اندازی) or by means of *Kankūt* (کَنْکُوت) the difference being, that in the former, the estimate is made by eye-survey only, while, in the latter, the out-turn of a field is determined by the actual examination of the produce of a specific portion.

کَنْوَال (Kangāl कंगाल)—Indigent, a pauper ; famine-stricken.

کَنْگَن کِهْلَنَا (Kangan kholnā कंगन खोलना)—The marriage ceremony of untying the kangan (the bride untying the bride groom's and *vice versa*).

کَنْوَارَا نَاتَا (Kunwārā nātā कुवारा नाता)—Relationship after betrothal and before marriage.

کَنْوَارِی (Kunwārī कुवारी)—An unmarried girl.

کَنْهَا (Kanhā कनहा)—An appraiser or valuer of a standing crop.

کَنْهَائِی (Kanhāī कनहाई)—Same as कَنْकُوت (q. v.)

کَنْیَا (Kanyā कनया)—A girl (not above ten years of age), a maiden.

کَنْیَا پَانِی گِرَاهَن (Kanyā pānī grahan कन्या पानी ग्रहण)—The bridegrooms taking the hand of the bride at the marriage ceremony.

کنیا پتر (Kanyá putr कन्या पुत्र)—The son of an unmarried girl.

کنیا دان (Kanyá dán कन्या दान)—  
(1) The giving of a girl in marriage. (2) A gift to a girl upon her marriage.

کنیا وارن (Kanyá varan कन्या वरण)—  
Rehearsing the genealogy of the contracting parties at marriages.

کنیت (Kunít कुनीत)—Bad policy or government.

کنیز (Kaníz)—A maid servant, slave-girl.

کوار پتی (Kuár patí कुआर पती)—  
Maidenhood, virginity.

کواں (Kúán कुआं)—Well.

کواں پوجنا (Kuán pújñá कुआं पूजना)—  
The ceremony of worshipping a well on the birth of a son.

کواں ٹوٹنا (Kuán tūtñá कुआं टूटना)—  
The water of a well to fail, a well the water of which is exhausted.

کواں چلانا (Kuán chaláná कुआं चलाना)—To work at a well.

کوت (Kút कूत)—Appraisal, valuation.

See—کورت

کوتاهی کارنا (Kotáhí karná)—To fail, to fall short of, to be lacking in.

کوتنا (Kútñá कूतना)—To appraise.

کوتوال (Kotwál कीतवाल)—The chief officer of the police of a city or town; a kotwál.

کوتوالی (Kotwál कीतवाली)—The chief police station in a city.

کوٹھی (Koṭhí कीठी)—A factory; a mercantile house or firm, a bank; a treasury, a circular piece of wood placed at the bottom of a well to prevent the sand from moving, or as a foundation for masonry lining, the inside shaft of a well; a bin.

کوٹھی ہائیٹ جانا (Koṭhí haith jáná कीठी बैठ जाना)—A mercantile house or bank to fail.

کوٹھی کھولنا (Koṭhí kholná कीठी खोलना)—To set up or start a factory or a mercantile business; to open a bank.

کوٹھی گالانا (Koṭhí galáná कीठी गलाना)—To sink a shaft or a court (in a well).

کوٹھی وال (Koṭhí wál कीठी वाल)—A banker, a warehouse keeper; a wholesale merchant.

کوحہ سر بندی (Kúcha sar bandí)—Marking off the boundaries of a lane.

کور کسر (Kor kasr)—A slight deficiency or defect.

کورا (Korá कीरा)—Blank (paper), poor, penniless; simple.

کورا رکھنا (Korá rakhná कीरा रखना)—To keep one without payment, to disappoint.

کورا بندی (Korá bandí कीरा बन्दी)—A new arrangement or settlement; a list of villages or fields to be registered according to a new allotment.

کوری (Korí کوری)—Assessment under four heads, viz., per plough, per head, per hearth, per cattle.

کوری (Kurí کوری)—A house-tax.

کوری کامین (Kurí kamín)—A tax on each non-cultivator householder.

کوری (Korhí کوری)—A leper.

کوری (Korí کوری)—A score.

کوری (Kaurí کوری)—A courie.

کوری کوری ادا کرنا یا چکانا (Kaurí kaurí adá karná ya chukáná کوری ۲ ادا کرنا یا چکانا)—To pay in full, to pay the last farthing.

کوری کوری بھر پانا (Kaurí kaurí bhar páná کوری ۲ بھر پانا)—To be paid in full.

کوری کو تنگ ہونا (Kaurí ko tang honá کوری کو تنگ ہونا)—To be in a state of abject penury, to be reduced to beggary.

کوری کے کام کا نہ ہونا (Kaurí ke kám ká nahín)—Good for nothing.

کوری کی عزت درنا (Do kaurí kí izzat karná)—To disgrace; to degrade oneself.

کوس (Kos کوس)—A measure of distance equal to about 2 English miles (but varying in different parts of India).

کوس کڑا (Kará kos کڑا کوس)—A two miles stiff, a distance of more than two miles.

کوس گڑ (Gaú kos گڑ کوس)—A short kos.

کوسنا (Kosná کوسنا)—To curse, to abuse; to vituperate.

کوش (Kosh کوش)—(1) A treasury, a repository, a magazine. (2) Trial by ordeal, especially thrice sipping water with which an idol has been bathed whilst invoking the divinity. (3) A lexicon.

کولک (Kaulak کولک)—Customary in a family; hereditary.

کولہ (Kolbú کولہ)—An oil press, a sugar mill.

کولہ میں پیلوانا (Kolhú men pilwáná کولہ میں پیلوانا)—To crush in a mill, to destroy utterly.

کولیا (Kauliyá کولیا)—A bundle or sheaf of corn given as a perquisite to a reaper or village servant.

کومہل دینا (Kumhal dená کومہل دینا)—To commit burglary.

کونسل (Konsil)—Council, counsel.

کھا سنا (Kahá suná کھا سنا)—Pleading, solicitation; improper speech, harsh language.

کھات } Khát  
کھاد } Khád खाद } Manure.

کھاد دینا (Khád dená खाद देना)—To manure.

کھاتا پیٹا (Khátá pítá खाता पीता)—In easy circumstance, well off.

کھاتا (Khátá खाता)—Ledger or day book; account-book, account current.

کھاتا باہی (Khátá bahí खाता बाही)—The book framed from the day-

- book containing the distinct account of individuals.
- कहात खाता (Khátá dálná खाता डालना)—To open an account with.
- कहात करना (Khátá karná खाता करना)—To enter or post an account ; to adjust accounts.
- कहात बाकी (Khátá báqí खाता बाकी)—Balance of an account.
- कहात पड़ना (Khátá parná खाता पड़ना)—To be entered in an account or in a ledger.
- कहात गल (Gal khátá)—Irrecoverable balance.
- कहात कहत (Khátá khatola)—Beds and baggage, goods and chattels.
- कहात (Khádar खादर)—Low alluvial land fit for cultivation.
- कहात (Khátrí खाद्री)—A crop raised in the sand, on the banks of a river, by force of manure and hand watering. Only a nominal rent is paid for such sowings.
- कहात (Kahár कहार)—A caste of Hindús whose business it is to carry palanquins and the like, and to draw water &c.
- कहात मिट्टी (Khárf mīṭṭī)—Saline soil.
- कहात उपाख (Khál upáṅ खात उपाख)—One who is exacting in money matters.
- कहात (Khán खान)—A mine, a quarry; a heap, a thing in abundance.

- कहात पान } Khán pán खान पान }  
 कहात कपड़ा } Kháná kaprá खाना कपड़ा }  
 Maintenance ; allowance of food.
- कहात (Khánchá खांचा)—A loss (in trade) ; discrepancy (in an account).
- कहात साल (Khánd sál खांड साल)—A sugar manufactory.
- कहात गलाना (Khánd galáná खांड गलाना)—To crystallize sugar.
- कहात (Kháú खाऊ)—One who takes or receives bribes.
- कहात (Khípat खिपत)—Requirement, demand, sale, market.
- कहात (Khatauní खतावनी)—Ledger, account book. The register or paper on which are entered under distinct heads the several items entered in a day book or a field book. An account made up from the *khassra*.
- See—कहात बंदोस्त
- कहात (Khatauní)—See above.
- कहात (Khattí खत्ती)—A subterranean granary.
- कहात (Khatyáná खतयाना)—To enter in an account-book.
- कहात में दालना (Khaṭáí men dálná खटाई में डालना)—To keep in a state of suspense, to lay aside, to shilly shally with.
- कहात लाना (Khaṭká lagná)—To have a misgiving, to be apprehensive, to fear.



ਖਾਟਕਾ ਲੈਨਾ (Khaṭkā lenā ਖਟਕਾ ਲੈਨਾ) —To listen for the sound of footsteps.

ਖਾਟਕਨਾ (Khaṭaknā ਖਟਕਨਾ) —To feel doubt or misgiving; to excite doubt or misgiving in one, to rankle in, to be an eye sore to, to break with.

ਖਾਟਲਾ (Khaṭlā ਖਟਲਾ) —Belongings, wife and family, household goods; a troublesome or intricate business or affair.

ਖੁਦਾਫ਼ (Khudāf ਖੁਦਾਫ਼) —Digging, engraving, carving; price or pay for digging, or cost of or charge for engraving.

ਖਾਦੇਰਨਾ (Khaderṇā ਖਦੇਰਨਾ) —To chase, to pursue, to drive away.

ਖਰ (Khar ਖਰ) —Coarse long grass (for thatching).

ਖਰਾ (Kharā ਖਰਾ) —Just, right, exact; standard (as weight &c.); valid, (as a bargain &c.); genuine.

ਖਰਾ ਕਰਨਾ (Kharā karnā ਖਰਾ ਕਰਨਾ) —To separate good (money &c.) from bad.

ਖਰਾ ਖੋਟਾ (Kharā khoṭā ਖਰਾ ਖੋਟਾ) —The good and the bad.

ਖਰਾ ਅਸਾਮੀ (Khara asāmī ਖਰਾ ਅਸਾਮੀ) —A good pay master, one who pays cash, a trustworthy person.

ਖਰੇ ਦਾਮ (Khare dām ਖਰੇ ਦਾਮ) —Net without commission.

ਖਰਾ (Kharrā ਖਰਾ) —Rough draft of a letter, rough account.

ਖੁਰਪੀ (Khurpī ਖੁਰਪੀ) —A small hoe or weeding knife, a scraper.

ਖੁਰਜਨੀ (Khurjñī ਖੁਰਜਨੀ) —An eraser.

ਖਰਾ ਕਰਨਾ (Kharā karnā ਖਰਾ ਕਰਨਾ) —To institute a case, to fabricate, to invent; to procure a fictitious person for some purpose; to raise, to rouse, to stir up.

ਖਰਾ ਕੇਤ (Kharā khet ਖਰਾ ਕੇਤ) —Standing crops.

ਖਰੇ ਬੰਦ (Khare band ਖਰੇ ਬੰਦ) —An account drawn out on a loose sheet of paper.

ਖੁਰ ਪਾਛ ਲਾਗਨਾ (Khur pañch lagānā ਖੁਰ ਪਾਛ ਲਾਗਨਾ) —To vent one's spite on, to carp, or cavil at.

ਖਸਾਨਾ (Khasānā ਖਸਾਨਾ) —To demolish, to destroy.

ਖਸਕਾਨਾ (Khaskānā ਖਸਕਾਨਾ) —To shove off or away, to put out of place; to put off, to postpone; to push towards, to step into the hands of; to decamp with.

ਖਿਸਕਨਾ (Khisaknā ਖਿਸਕਨਾ) —To slink away, to sheer off, to decamp, to abscond.

ਖਿਸ਼ੀਆ (Khisīyānā ਖਿਸ਼ੀਆ) —To be abashed, to be mortified, to look blank or foolish. (2) Mortified, abashed, humiliated.

ਖਲ (Khal ਖਲ) —The cake that remains after the oil has been pressed out of certain seeds; threshing floor; granary.

کھلے بازار (Khule bázár खुले बाजार)—

In the open market; openly; in market overt.

کھلائی پلائی (Khiláí piláí)—Charge of maintenance.

کھلیان (Khalyán खलियान)—A threshing floor; a granary; a stack of unthreshed corn.

کھلیت (Khilet खिलैत)—A gambler, a pilferer; a pickpocket; an expert in fencing.

کھندت کرنا (Khandit karná खण्डित करना)—To refute, to break, to destroy.

کھندتا (Khanditá खण्डिता)—A woman whose husband or lover has been guilty of infidelity.

کھندن کرنا (Khandan karná)—To destroy, to demolish.

کھنکھ (Khankh खंख)—Land that required to be left fallow for a year or two.

کھوپڑی گنچی کرنا (Khoprī ganjī karná)—To beat or cudgel severely.

کھوپڑی میں سوراخ کرنا (Khoprī men sūrākh karná)—To trepan.

کھوت (Khoṭ)—(Mar). A farmer of land revenue or customs; an officer exercising the duty of collecting the government revenue.

کھوٹی (Khoṭī)—The business or office of the hereditary or appointed collector, viz., *khot*.

کھوت باقی (Khoṭ bāqī)—Balance of grain &c. due from the cultivator to the landholder.

کھوٹا (Khoṭá खोटा)—Counterfeit; spurious; forged; adulterated; defective, deficient; insincere, sinister, a false or perfidious man.

کھوٹا کھرا دیکھنا (Khoṭá khará dekh-ná)—To distinguish or separate the good from the bad.

کھوٹا کھوٹا (Khoṭá khotá)—Baseness (of coin), adulteration, alloy; corruption; falseness.

کھوج لگانا (Khoj lagáná खोज लगाना)—To trace, to track, to follow up a clue, to search for.

کھوج مٹانا (Khoj miṭáná खोज मिटाना)—To wipe out all trace of, to efface the footprints of.

کھوج ملنا (Khoj milná खोज मिलना)—To obtain the track of, to get an inkling of.

کھوج مارنا (Khoj márná)—To ruin; to destroy.

کھود کھود کے پوچھنا (Khod khod ke pūchhná)—To question closely or searchingly, to cross-examine; to probe, to pump.

کھوکھا (Khokhá खोखा)—A discharged *hundi* or draft, a bill of exchange that has been paid and remains in the hands of the payer as a voucher.

کھونٹ (Khonṭ खोंट)—A share in the lands of a village, by here-

ditary descent with all the privileges and rights which it involves.

کھوت پتر (Khot patr खोट पत्र)—  
Written acknowledgment of error.

کھونت بت (Khot bat खोट बट)—  
Tenure by ancestral shares in a village.

کھونت کھت (Khot khat खोट खत)—  
A deed of mortgage by which the mortgagor parts not only with his share of *khunt bát* lands, but also with all the rights and privileges attached to them.

کھول دھار (Kholá dhar)—A person who stands surety for a stranger demanding payment of a bill of exchange.

کھپ (Khep खेप)—A load, a cargo, a shipment, a consignment, a periodical supply (of grain or merchandize).

کھت (Khet खेत)—Ground, land, soil, a field.

کھت بانٹ } Khet bant खेत बांट  
کھت بت } Khet bat खेत बट

Allotment of the lands of a co-parcenary village, field by field, among the sharers ; but in such a manner that they shall not be contiguous, or of the same quality, but so divided that each may have a due proportion of good and bad lands. This term also implies the mode in which a *Mouza* is divided

into two or more *mahals* or estates. It is commonly applied to denote the intermixture of the lands of different villages, which although known as belonging to one village, are found lying amongst those belonging to another.

کھت چٹھا (Khet chitthá खेत चिट्ठा)  
A rough field book.

کھت کھت (Khet khat)—Mortgage of a field.

کھت وار (Khet wár)—By fields, per field. Assessment made upon each separate field, according to its capacity of yielding produce, and the description of the crops grown on it.

کھت وار جمع بندی (Khetwár jama' bandí)—Amount of the revenue assessed upon each field.

کھت چھوڑنا (Khet chhorná खेत छोड़ना)—To surrender one's holding.

کھت نکالنا (Khet nikálná खेत निकालना)—To clear land.

کھت نارانا (Khet naráná)—To weed a field.

کھت } (Khet खेत)  
کھت باری } (Khetí bārí खेती बाड़ी)—Husbandry, farming.

اگیتی کھت (Agetí khetí अगिती खेती)—Early crop.

پچھتی کھت (Pichhetí khetí पिछेती खेती)—Late-crop.

کھت جوگ (Khetí jog खेती योग)—Fit for cultivation, arable.

کھیر چٹائی (Khír chaṭáí खीर चटाई)

—Giving a child *khír* to taste for the first time; the ceremony of weaning.

کھیرا (Kherá खेड़ा)—A small village or hamlet.

کھیرا ہسانا (Kherá basáná खेड़ा बसाना)—To people a village.

کھیرا پتی (Kherá patí खेड़ा पती)—The headman of a village;—a Brahman who is entitled to perform certain religious ceremonies in a village and to receive the fees appertaining thereto.

کھیس (Khís खीस)—Loss, waste.

کھینچنا (Khíṇchná खींचना)—To draw; to drag; to draw out; to pull off, to strip off (the skin); to hang on a cross or gibbet, to hold aloof, to withdraw; to draw (a sword or a bill or a line &c.); to suffer, to bear.

کھیرا (Khewá खेवा)—A boat.

کھوات (Khewat खेवट)—(1) Assigned share of revenue; a record or register of shares in which a coparcenary village is divided.

(See—کاغذات بندوبست)

کھوات کھٹونی (Khewat khatauní)—A record showing the distribution of lands and rights of the occupants.

See—کاغذات بندوبست

کھوات (Khewat खेवट)—A rower, a boatman.

کیاری (Kiyárf क्यारौ)—Bed (of a garden or field).

کیفیت (Kaiffyat)—Account, statement, report, remarks particulars, mode, nature.

کیفیت بندوبست (Kaiffyat-i-bando-bast)—Particular statement of revenue assessment, or any other settlement.

کیفیت اخراجات (Kaiffyat-i-ikhráját)—Statement or bill of charges.

کیفیت بنانا (Kaiffyat banáná)—To prepare an account or report of; to draw out a schedule of.

کیفیت بھئی (Kaiffyat bahí)—A note-book.

کیفیت طلب کرنا (Kaiffyat talab karná)—To call for an explanation or report.

کیفیت کا خانہ (Kaiffyat ká kháná)—Column of remarks.

کیفیت ناظر (Kaiffyat-i-názir)—Názir's return.

کیفیت پوری کرنا (Kaiffyat púrí karná)—To fill in the remarks.

کیمیہ بنانا (Kímíyá banáná)—To turn base metals into gold.

کیندا (Kendá केंडा)—Rough measurement, a rough plan.

کیندا کرنا (Kendá karná केंडा करना)—To take a rough measurement.

کینہ (Kína)—Hatred, malice, grudge.

کینہ سے (Kína se)—Maliciously, feloniously.

( گ )

٧٥ } Gáṭṭá गाटा } A plot, a piece  
٧٥ } of land ; a  
division of a village.

٧٥ } Gáṇṭh bandī गांठबन्दी }  
—The division of a village in  
*gatas* ; a kind of tenure in  
which the fields of individual  
proprietors are not found in  
juxtaposition, but scattered  
through many villages.

گا (Gájá गाजा)—The first rice-  
sowing in the districts at the  
foot of the hills.

گاد (Gád गाद)—Sediment, dregs,  
lees.

گاد نیل (Gád níl गाद नील)—Kid-  
ney-indigo (as opposed to cake  
indigo).

گاڑا بیٹھنا (Gáṛá baiṭhná गाड़ा बैठना)  
To be in ambush.

گاڑی (Gáṛí गाड़ी)—A cart, a carri-  
age, a railway carriage, a  
wagon.

دák gáṛí डाक गाड़ी)—  
Mail cart, mail train.

مال گáṛí माल गाड़ी)—  
Goods train.

مسافر گáṛí (Musáfir gáṛí)—  
Passenger train.

زناني گáṛí (Zanání gáṛí)—  
Female compartment.

گالی (Gálí गाली)—Abuse, foul or  
insulting language.

گالی دینا (Gálí dená गाली देना)—  
To call names, to use foul or  
insulting language, to abuse.

٧٥ } Gáṇṭh jorṇá गांठ जोड़ना }  
—To tie the nuptial knot.

٧٥ } Gáṇṭh se jáná गांठ से }  
جانا)—To be lost ; to suffer  
loss

٧٥ } Gáṇṭh ká paisá गांठ का पैसा }  
का पैसा)—One's own money.

٧٥ } Gáṇṭh káṭá गांठ काटा }  
—To pick pocket, to rob.

٧٥ } Gáṇṭh parná गांठ पड़ना }  
—To harbour inveterate enmity  
towards any one, to take um-  
brage.

٧٥ } Gáṇṭhú गांठ )—The knotted  
parts of the stalk and the ear-  
ends of straw separately piled  
on the threshing floor.

٧٥ } Gáṇṭhí dár गांठی دار )—An occu-  
pant of lands by a heritable  
tenure.

٧٥ } Gáṇṭhí गांठی } The hemp-  
plant, the  
leaves or young buds of the  
hemp plant, the fructification,  
when nearly ripe, is bruised  
and smoked for intoxication,  
the dried leaves are ground in  
water, and drunk for the same  
purpose, in this state it is call-  
ed *Bhang*.

گانو (Gáon गांव)—A village, a  
hamlet.

گانو بٹ (Gáon baṭ गांव बट)—The  
division of an estate by villages,  
or of the several additional or  
subordinate ( داخلي ) villages  
attached to the one originally  
assessed. The division of a

village by parcels or plots of land, some of which may be scattered among the fields of several other villages.

گاؤں خرچ (Gáon kharch गांव खर्च) — Village expenses.

گاؤں کی آبادی (Gáon kí ábádí) — The cultivated or inhabited portion of a village.

گاؤ چرائی (Gáo charáí गाँ चराई) — A tax levied on pasture land; pasture-ground.

گاؤ گھپ (Gáo ghap गाऊ घप) — One who embezzles.

گاؤنٹا (Gáonṭá गाँउठा) — Expense incurred in the municipal administration of a village; village charges.

گاھک (Gáhak गाहक) — A purchaser, an intending buyer, a chapman, a dealer; an appreciator.

گاھکی (Gáhki गाहकी) — Demand, sale, transaction; good will.

گاھکی پٹنا (Gáhki paṭná गाहकी पटना) — A sale to be concluded.

گاھنا (Gáhná गाहना) — To chaulk, to thresh, to tread out (corn).

گپت (Gupt गुप्त) — Hidden, concealed.

گپت آمدنی (Gupt ámdaní) — Income from a secret source (as bribes &c.)

گپت دان (Gupt dán गुप्त दान) — A secret gift or present, a hidden donation.

گپت مار (Gupt már गुप्त मार) — A beating or hurt that leaves no marks; taunt, geer.

گپت مال (Gupt mál गुप्त माल) — Hidden wealth or treasure.

گپتی (Guptí गुप्ती) — A hidden sword, a sword-stick.

گت گٹ (Gat kul गत कुल) — An emigrated family, an extinct family; a tenant that has quit ted.

گت بنانا (Gat banáná गत बनाना) — To reduce to a miserable plight, to beat to a mummy.

گٹا (Guttá गुत्ता) — Exclusive right of sale &c., monopoly; an income of variable amount sold or let for a fixed sum, a lease of land.

گٹھ بندن (Gaṭh bandun गठ बन्दन) — A ceremony attending a Hindu marriage in which skirts or mantles of the bride and bridegroom are fastened together and thus united they go to a river in procession.

گٹھ کاٹا (Gaṭṭh kaṭá) — A cut purse, a pick-pocket.

گٹھ (Gaṭṭhá गट्ठा) — A large-bundle; a knot or division (in a measuring line or chain), the twentieth part of a *jarib* (each gaṭṭhá, containing three *iláhi* gaz or 99 inches).

گٹھ وانسی (Gaṭhwánsí गठवानसी) — Twentieth part of a gaṭṭhá.

گجر (Gajar गजर) — The chimes rung at the expiration of a *pahar* or watch of the day or night (i. e., after striking the

hours of 4, 8 and 12 ; but the term is sometimes restricted to those rung at the close of the fourth watch, the word *pahar* being more commonly used for the middle chimes) ; an alarm.

گدنا (Gudná गुदना)—To get oneself tattooed.

گدھے پر چڑھانا (Gadhe par chapḥānā गधे पर चढ़ाना)—To punish by public exposure a criminal seated on an ass with his face blackened and turned towards the tail ; to disgrace.

گدھے کا ہل چلانا (Gadhe kā hal chalwānā गधे का हल चलवाना)—To have a plough drawn by asses (over the site of a demolished house &c.,) to demolish, to raze.

گدی پر بیٹھنا (Gaddī par baiṭhnā)—To ascend the throne ; to occupy the seat of honor.

گدی نشین (Gaddī-nashīn)—A prince-regent, a president.

گدّا (Gaddā गढ़ा)—A mound or bank of earth, a boundary pillar, a boundary mark.

گزار (Guzār)—Payer.

گزارش (Guzārish)—Request, representation, petition.

گزارش کرنا (Guzārish karnā)—To represent to ; to state ; to submit.

گزارنا (Guzārna)—To pass, to lay before, to exhibit, to state.

گزار (Guzāra)—(1) A ferry, a ferry boat. (2) A toll-bar ; (3) A living.

گزار کرنا (Guzāra karnā)—(1) To cross over. (2) To live, to subsist ; to eke out a living.

گزار کر کے شال نیکالنا (Guzāra kī shākal nikālṇā)—To hit on the means of living.

گزر (Guzar)—(1)—A pass, a ford, a ferry ; a toll-bar. (2) Living.

گزر عام } Guzār-i-'am } A public  
گزر گاہ } Guzār-gāh } ferry, a  
ford, a road ; a public road.

گزر کرنا (Guzar karnā)—To pass time.

حق گزر (Haq-i-guzar)—Right of way.

گزارنا (Guzrānnā)—To lay before, to present, to offer, to bring forward.

گزارنا (Guzarnā)—To befall, to pass ; to pass (before or under, or in revenue), to be presented, to be put or laid before ; to pass beyond, to pass the limits of (حد سے) ; to pass away, to die.

گزار کرنا (Guzārī lagānā)—To set up a stall.

گڑھتیا (Garbatiyā गर हत्या)—Murder by poisoning.

گرام (Girān ग्राम)—A village, a hamlet.

گرام ادهکار (Girām adhikārī ग्राम अधिकारी)—A headman of a village.

گرام سبھا (Girām sabhā ग्राम सभा)—A village court composed of the principal inhabitants, with the headman presiding.

گرمی (Girámí ग्रामी)—A peasant, a villager.

گرم (Girán)—Dear, expensive.

گرم ہونا (Girán honá)—To rise in value or price.

گرمی (Girání)—Scarcity, dearth, dearness.

گراہک (Gráhak ग्राहक)—A buyer, a purchaser; a constable, a bailiff.

گرب (Gurb गुरब)—Breaking up and pulverizing the ground in a field;—the process of ploughing through a field of *bájrā* &c., when the plant is about a foot high.

گربہج (Garbhaj गर्भज)—A son, whether begotten illegitimately or of a wife by person other than the husband under special appointment, when the child is legitimate.

گربہدان (Garbhádan गर्भादन)—A ceremony performed at the first indications of pregnancy.

See—سنسکار

گربہ پات کرنا (Garbh pát karná गर्भ पात करना)—To cause or produce abortion.

گربہ رھنا (Garbh rahná गर्भ रहना)—To conceive, to become pregnant.

گرجا (Girjá)—A church.

گردار (Girdáwar)—A superintendent or inspector of police or customs.

گردار قاننگو (Girdáwar qánúngo)—An inspecting or supervisor qánúngo.

گرداری (Girdáwarí)—Inspection; patrolling; looking after smugglers or contraband goods.

گرداری کرنا (Girdáwarí karná)—To go one's rounds, to go on an inspecting tour.

گرد نواح (Gird naváh)—Vicinity, environs, neighbourhood.

گردان (Gardán)—See—دست گردان (Gardish men áná) To fall into adversity.

گردن پر سوار ہونا (Gardan par sawár honá)—To tyrannize over, to practise violence; to supervise strictly.

گردن پھنسانا (Gardan phansáná)—To involve oneself in difficulty or trouble; to incur responsibility.

گرفت (Giraft)—An objection.

گرفت کرنا (Giraft karná)—To take exception to; to lay hold of (an act) to the detriment (of a person).

گرفتار شدہ (Giraftár shudáh)—Taken (as a captive).

گرفتار کرنا (Giraftár karná)—To arrest, to apprehend; to make a prisoner or captive; to involve a person in.

گرفتاری (Giraftárá)—Arrest, apprehension.

گرفتاری قبل فیصلہ (Giraftárá-qabl faisla)—Arrest before judgment.



گرفتاری کی درخواست کرنا (Girāftārī kī dārkhwāst karnā) — To apply for arrest.

گرجی (Gurkhāī گورکھی) — A kind of mortgage (in which the mortgagee has to pay three fourths of the revenue of the mortgaged land).

گرجا (Gurgā گورجا) — A scullion, an informer,

گرم خبر (Garm khabr گرم خبر) — Latest news, current rumour.

گرنہ (Girnā گرنہ) — To fall.

گرنٹھ (Giranth گرنٹھ) — A literary production, a code; the sacred scriptures of the Sikhs.

گرنٹھم (Girantham گرنٹھم) — A character in which, Sanskrit is written and printed in Southern India.

گرو (Giro) — A pledge; pawn, gage, deposit.

گورو (Gurū گورو) — A spiritual parent or preceptor.

گورو پتر (Gurū putr گورو پتر) — The child (natural or adopted) of a religious preceptor.

گورو دکشا (Gurū dakshā گورو دکشا) — To receive the initiary *mantra* from a guru; to become a disciple.

گورو (Giroh) — Gang.

گوروں کا گروہ (Dākūon kā giroh) — A gang of dacoits.

گروہ (Girwī) — Pawned, pledged.

گروہ پتر (Girwī patr گروہ پتر) — A deed of mortgage.

گروہ دار (Girwī dār) — The holder of a pledge or mortgage.

گروہ دھارنا } Girwī dharnā. }  
گروہ رکھنا } Girwī rakhnā. } To pledge, to pawn.  
گروہ رکھنا } گروہ رکھنا }

گروہ رکھنے والا (Girwī rakhne wālā) — A pledgor, a pawn-broker, a mortgagee.

گروہ سے چھڑانا (Girwī se chhurānā) — To redeem a pledge.

گروہ ضبطی (Girwī zabtī) — Foreclosure of a pledge.

گروہ (Girah) — One sixteenth of a gaz or yard.

گروہ پارنا (Girah parnā) — Misunderstanding between two persons.

گروہست (Girhast گروہست) — A householder, the head of a family. One who enters the second stage of life and performs the duties of a master of a house; a cultivator.

گروہ سمبندھی (Girah sambandhī) — Any member of a household (including servants).

گروہ کا (Girah kāj گروہ کا) — Household duties.

گروہستی (Girhastī گروہستی) — Family relating to house-keeping; husbandry.

گروہنی (Girahnī گروہنی) — Mistress of a house.

گرہ (Grihya गृह्य)—A book containing directions for religious rites and ceremonies to be performed by a householder.

گرہ (Girī गिरी)—A haystack; a small mound raised between heaps of corn and chaff on the threshing-floor.

گرہیز کرنا (Gurez karná)—To evade.

انصاف سے گرہیز کرنا (Insáf se gurez karná)—To evade justice.

گرہینیا (Gareníyá गरैनिया)—Land mortgaged for a time or until the loan is repaid.

گرہا باٹا (Gará baṭá गड़ा बटा)—Division of produce (or crops) without threshing, by stacking the sheaves in proportionate shares.

گرہوانا (Garwáná गड़वाना)—To cause to be buried.

گرہا ہائی (Garháí गढ़ाई)—Making jewellery; the price of making jewellery.

گرہی Garhí गढ़ी)—A village fortification of mud flanked with towers.

گرہی بند (Garhí band)—A description of mua'fí tenure in Bundelkhand, by which lands are held on paying a stipulated yearly tribute (but not one-fifth the amount which ought to be paid).

گز (Gaz)—A yard (of measure, varying formerly from about 32 to 58 English inches, and

now fixed by government at 36 inches).

See—گزی

گسائیں (Gusáín गुसाईं)—A religious mendicant, a saint or holy man.

گستخ (Gustákh)—Arrogant, presumptuous.

گستاخانہ (Gustákhána)—Arrogantly, presumptuously.

گستخی (Gustákhí)—Arrogance, insolence, audacity, rudeness, contempt of court.

گستخی معاف (Gustákhí mu'af)—Pardon my rudeness; beg your pardon.

گشت (Gasht)—Round, beat (of patrol or watch).

گشت کرنا } Gasht karná } To go  
گشت لگانا } Gasht lagáná } or to make a round, to patrol.

گشت سلامی (Gasht salámf)—A tax or toll levied on the tours made by public officers.

گشتی (Gashtí)—A present made to a revenue officer on making his tour through his district.

گشتی چٹھی (Gashtí chitṭhí)—A circular letter.

گشتیا (Gashtíyá)—A watchman, a collector of market dues.

گشت (Gusht गुष्ट)—A cable, a council; a society.

گفت و شنید (Guft wá shuníd)—Controversy, debate, dispute, altercation.

گل انداز (Gul andáz)—An embankment of earth, with a ditch for confining water on the lands, and to serve as a reservoir ; charge for making and repairing embankments.

گل کاٹنا (Galá káṭnā)—To cut the throat of, to bear hard upon, to oppress.

گل گھونٹنا } Galá ghoṭnā } To  
گل مسوسنا } Galá masosnā } throttle, to strangle.

گلے پرنا (Gale paṛnā)—To hang upon, (in entreaty) to importune ; to devolve upon (as a business) ; to be obligatory or incumbent on ; to attach itself to, to be a load or incumbrance.

گلے ڈالنا } Gale dālnā }  
ماتھ چپکنا } Máthe chapeknā }  
To lay to the charge of, to fix an accusation or slur wrongfully upon ; to fasten a thing upon one.

گلتنس (Gultans गलतंस)—Dying without issue ; one who dies without issue.

گله (Galla)—A flock, a herd.

گله بان (Galla bān)—A herdsman, a shepherd.

گله (Gilá)—Blame, accusation ; remonstrance.

گله کارنا (Gillá karnā)—To complain of.

گله گزارنا (Gillá guzārī)—Making a complaint.

گلی (Galī गली)—A narrow street, a lane, an alley.

بند گلی (Band galī)—A blind lane or alley.

گولی (Gullī गुली)—A span (measure of circumference, i. e., the circle formed by joining the ends of the thumb and forefinger.

گم راه کرنا (Gumrah karnā)—To lead astray, to seduce.

گم شده (Gum shudah)—Lost.

گم ہو جانا (Gum ho jānā)—To be or become lost or missing.

گم اشتگی (Gumāshtgi)—Delegation of a duty or charge, appointment.

گم اشتہ (Gumāshta)—An agent, a factor ; a commissary ; a correspondent.

گم اشتہ کرنا (Gumāshtah karnā)—To appoint one as an agent or manager.

گم اشتہ گری (Gumāshta garī)—The post or office of a *gumāshta*, or agent ; agency, office or business of an agent.

گمان (Gumán)—Doubt, suspicion, presumption ; probability.

گمان ہے (Gumán hai)—It is probable or likely, it is supposed.

گمن پتر (Gaman patr गमन पत्र)—A pass port.

گمن کرنا (Gaman karnā गमन करना)—To move, to pass ; to have sexual intercourse with.

گن گرهک (Gun grahak गुण ग्राहक)

One who appreciates merit or good qualities.

گنہا رکھنا (Gunáh rakhná)—To

impute crime to کسی پر گناہ رکھنا (To accuse falsely.

گنہا کرنہا (Gunáh karná)—To com-

mit a fault or sin ; to offend.

گنہا گار تہرانا (Gunahgár fhairáná)

—To coavict one of a crime or offence, to condemn.

گنہا گاری دینا (Gunahgárf dená)—

To pay a fine or penalty.

گنتی (Gintí गिन्ती)—Calculation,

reckoning ; account.

گنتی لینا (Gintí lená गिन्ती लेना)—

To take an account of ; to have things counted ; to muster.

گنٹھارا (Gantharā)—(Mar.) A

capital, stock, bank (for money).

گنج (Ganj)—Treasure ; a granary,

grain-market, mart ; a village or town which is an emporium for grain and other necessities of life.

گنجان (Gunján)—Thick, close,

compact.

گنجايش (Gunjáish)—(1) Revenue

capabilities of a village especially with reference to a proposed increase of revenue ; margin, profit, capacity.

گنجايشی (Gunjáishí)—Profitable,

lucrative.

گندا (Gandá गन्दा)—An aggregate

of four " couries " or four pice,

the number four, counting by fours.

گنداसा (Gandásá गन्दासा)—A

battle-axe ; an instrument (a kind of chopper) for cutting sugar-cane, and *jwar* stalks &c., for fodder.

گنکٹا (Gankaṭá गनकटा)—The man

employed to cut the sugar-cane into short pieces for the mill.

گنگ بارار } Gang barár } Allu-

گنگ برآمد } Gang bar ámad } vial

land recovered from a river, especially from the Ganges ; alluvion ; lands reclaimed from a river. Such formations are called in England *Innings*.  
گنگ برآمد جدید (Gang barámad jadíd)—Newly recovered lands ; fresh increments of land.

گنگ شیکست (Gang shikast)—En-

croachment of the Ganges or any other river, diluvion lands, area cut away by the action of a river.

گنگا جال اٹھانا (Gangá jal uṭháná ,

गङ्गा जल उठाना)—To take an oath by the Ganges water.

گنگا جال سپارش (Gangá jal sparsh

गङ्गा जल स्पर्श)—Touching the water of the Ganges which forms part of the ceremony of taking oath.

گنگا چمنا (Gangá Jamná गङ्गा यमना)

—A mode of adjusting an account of borrowed money, by charging interest on the amount due to the creditor until the whole debt is discharged

and, on the other hand, allowing interest to the debtor on all the instalments he may have paid.

گنگا پتر (Gangá putr गङ्गा पुत्र)—A tribe of inferior Brahmans, claiming a right to attend pilgrims and direct their ablutions at holy places on the banks of the Ganges.

گانگالا (Gangálá)—Lands subject to inundations.

گنہیر (Ganbhír गन्भीर)—A soil which is of rich quality, and attains a more than usual depth before the sub-soil is reached.

گنوار (Ganwár गवार)—A villager, a peasant, a rustic.

گنوارى بولى (Ganwárf-bolí)—Rustic language, provincial speech.

گاو کشي (Gáo kushí)—Cow-killing.

گوال (Gúál ग्वाल)—Untilled land on which cattle graze.

گواہ (Gawáh)—A witness.

گواہ بناؤ (Gawáh bauáná)—To make one a witness, to name a person as a witness.

گواہ تعلیمی (Gawáh ta'límí)—A tutored witness.

گواہ چال چال (Gawáh-i-chál chalan)—A witness of character.

گواہ حاشیہ (Gawáh háshíya)—An attesting witness.

گواہ چشم دید (Gawáh-i-chashm díd)—An eye witness.

گواہ سامعی (Gawáh-i-sama'í)—A witness who speaks from hearsay.

گواہ عقد نکاح (Gawáh-i-a'qd-i-nikáh)—A witness to a marriage-contract.

گواہ مدعی (Gawáh-i-mudda'í)—A witness for plaintiff.

گواہ مدعى عليه (Gawáh-i-mudda'áleh)—A witness for defendant.

گواہ متخالف (Gawáh-i-mukhálif)—An adverse witness, a hostile witness.

گواہ سرکار (Gawáh-i-sarkár)—The king's evidence, the queen's witness.

گواہوں کی اسم نویسی (Gawáhon kí ism navísí)—A list of witnesses.

گواہی (Gawáhi)—Testimony, evidence.

گواہی دینا (Gawáhi dená)—To give evidence, to witness to; to depose to.

گواہی کرنا (Gawáhi karná)—To witness (a document), to attest.

گوت (Got गौत)—Family, race, lineage; family name.

گوترا (Gotra गोत्र)—Race, family.

گوترا ج (Gotraj गोत्रज)—A kinsman of the same family (a *gentile*) by offering of food and water; hence it is opposed to the *bandhu* or cognate who do not partake in the offerings to the common ancestors.

گوترا ج سپند (Gotraj sipand गोत्रज सिपण्ड)—*See* سپند

گوترا ورنم (Gotra varnam गोत्र वरणम्)—Ceremony of repeating the

genealogy of bride and bridegroom at a marriage.

گوتی (Gorí गोती)—Belonging to the same family.

گوت (Gorí गोठ)—An assembly, a company, a village.

گوت بستی (Gorí bastí गोठ बस्ती)—A village-site; the chief or first assemblage of houses erected on the settlement of a village.

گوجرا (Gojrá गोजरा)—A crop of wheat and barley sown together.

گود (God गोद)—Adoption of a child.

گود دینا (God dená गोद देना)—To give one's own child to another for adoption.

گود لینا (God lená गोद लेना)—To adopt a child.

گودام (Godám)—A godown; a ware-house.

گودنا (Godná गोदना)—To vaccinate, to tattoo; to turn up the soil, to hoe.

گوری (Gorí गोरी)—A young girl (prior to menstruation or of about 10 years of age).

گورہ پورش (Gorh purash गुरु पुरुष)—A secret emissary, a disguised agent.

گوراج (Goraj गोराज)—The son of a concealed birth, a son born secretly of a woman whose husband is absent, the real father being unknown.

گورہا (Gorhá गोढ़ा)—Fields near a village, homestead.

گورہی (Gorí गोढ़ी)—Rum or spirit distilled from *gur* or molasses.

گوریت (Goret गोढ़ेत)—A village watchman.

گوش گُزارِ کارنا (Gosh guzár karná)—To inform, to report; to communicate.

گوشمالی (Goshmálí)—Chastisement, rebuke, reproof.

گوشوارا (Goshwára)—Abstract of an account.

گوشہ کشادہ (Gosha kushádah)—Having the ends (of an envelope) open.

گول بات (Gol bát)—A vague or ambiguous expression; an uncertain or indefinite assertion.

گول مال کارنا (Gol mál karná)—To purloin, to embezzle.

گولی مارنا (Goli marná)—To shoot at.

گاون نیکالنا (Gaun nikálná गाँ निकालना)—To attain one's end, to serve one's purpose.

گاون (Gaun गाँ)—A shady place in a field where oxen are tied.

گائنا (Ganná गाँना)—Second marriage; bringing home a wife from her father's house to her husband's house when she arrives at the age of puberty. (This ceremony is performed after one or 3 years after marriage).

گاونابی (Gaunávili गाँनावली)—The child wife brought home to her husband's house.

گوناگونا (Gaunṭiā गौंटीया)—The chief manager of a village ; a small hamlet.

گوناگونا (Gaundā गौंदा)—A village, a suburb ; a field near a village ; alms distributed among beggars on the arrival of a marriage procession at the village of the bride.

گوناگونا (Gaundā गौंदा)—A station of cow herds, a cow-pen, a sheep-pen.

گوناگونا (Gaunṛā गौंरा)—A reservoir from which water is raised to a higher reservoir which it receives from a pond or pool below it.

گوناگونا (Gaunahār गौनहार)—The company who attend the bridegroom when he goes to bring the bride home.

گوناگونا (Gaunehāī गौनेहार)—Same as گوناگونا

گوناگونا (Ganhārī गौहारी)—A rich and highly cultivated land.

گوناگونا (Gauhān गौहान)—A village made over by its proprietors to any person on a permanent jama, with all the privileges of a zamindār. (*Eastern Oudh*) A village or villages.

گوناگونا (Gauhānī)—The lands of a village ; lands situated close round a village. This sort of land is considered first class.

گوناگونا (Golā golf गौला गौली)—A mode of trial by ordeal, in which the accused carried a

heated ball of iron in his hand for a given distance, and, if his hands were unscorched, he was declared innocent.

گولا (Golā गौला)—A granary, a place in which grain or salt is kept for a season ; a grain market ; a salt or saltpetre manufactory.

گولا دار (Golā dār)—A whole-sale grain-merchant or salt-dealer.

گولاک (Golak गौलक)—A son born of a widow.

گوناگونا (Goi गौई)—A pair or yoke of oxen.

گوناگونا } Ghāt karnā  
گوناگونا } Ghāt men rah-  
ná }

To lie in wait or ambush for, to waylay.

گوناگونا (Ghātā चाता)—That which a purchaser takes over and above what he has purchased and paid for.

گوناگونا (Ghātak घातक)—A murderer, an executioner.

گوناگونا (Ghātú चातु)—One who lies in wait for, a treacherous person.

گوناگونا (Ghātū चाट)—(1) A landing place or ferry (of a river) or a pass where tolls or customs are collected. (2) Loss.

گوناگونا (Ghātū tolā चाट तोलना)—To make the weight of a thing appear less than it is.

گوناگونا (Ghātū mār चाट मार)—A smuggler.

گھات مانجھی (Ghāt māñjhi घाट मांज्ही) — A ferry-man.

گھات والہ (Ghāt wālā घाट वाला) — A person in charge of a landing place; 'a Brahman who attends pilgrims to a bathing place.

گھٹا (Ghātā घाटा) — Deficiency, loss.

گھانٹھی (Ghāñṭhī घांठी) — A custom-house pass, a permit.

گھانٹھی کرنہ (Ghāñṭhī karnā) — To raise the uvula of a child with the fingers.

گھانی (Ghāñī घानी) — An oil press, a sugar-mill.

گھوڑ کھنا (Ghāo karnā घाओ करना) — To inflict a wound.

گھوڑ گھپ (Ghāo ghp घाओ गप) — A squanderer, one who makes away with property, one who embezzles.

گھائی (Ghāī गहाई) — The act of treading out corn by bullocks (same as گھائی)

گھایل کرنہ (Ghāyal karnā) — To wound.

گھٹانہ (Ghāṭānā) — To abate, to diminish, to deduct.

گھٹاؤ بڑھائو (Ghāṭāo barhāo) — Increase and decrease; excess and deficiency.

گھٹک (Ghāṭak घटक) — An agent who ascertains genealogies and negotiates matrimonial alliances; a match-maker; an attorney.

گھٹھا (Ghāṭhā घट्टा) — An offender, a transgressor, a betrayer.

گھچ پچ لکھنا (Ghich pich likhnā) — To write closely so as to be unintelligible.

گھر آباد کرنا	}	Ghar abād	}	To
		karnā.		
	}	घर आबाद करना	}	
گھر بسانا		Ghar basā-nā घर बसाना		

take a wife, to build up a house or family.

گھر بگڑ جانا (Ghar bigar jānā घर बिगड़ जाना) — A house ruined; the death of a husband.

گھر بیٹھا (Ghar baiṭhā घर बैठा) — To be out of employment.

گھر پٹھی (Ghar paṭṭhī घर पट्टी) — A kind of house-tax.

گھر چلانا (Ghar chalanā घर चलाना) — To provide the expenses of one's household.

گھر دواری (Ghar dwārī घर दूआरी) — A tax (formerly) levied from householders, shop-keepers; poll-tax, hearth-money.

گھر سبیل (Ghar sabīl) — An advance of money to a peasant to enable him to build a house.

گھر کا نام ڈوبونا (Ghar kā nám ḍubonā घर का नाम डुबौना) — To disgrace one's family.

گھر کے لوگ (Ghar ke log घर के लोग) — The family, a wife.

گھر میں پرنا (Ghar men parnā घर में पड़ना) — To become a kept mistress of.



گھر میں ڈالنا (Ghar men dālnā घर में डालना)—To keep a woman (as a mistress).

گھر والی (Ghar wālī घर वाली)—The mistress of a house, a wife.

گھرا (Gahrā गहरा)—The daily wages in kind of a labourer in harvest time ; a sheaf.

گھرانہ (Gharānā घराना)—Family, household, dynasty.

گھرنائے (Gharnaī घरनई)—A raft made of pots or pitchers.

گھراؤ (Gharaū घरऊ)—Belonging to a house or family, domestic.

گھر چڑھائی (Ghur charhī घुड़ चढ़ी)—The bride-groom's riding on horse back in a marriage-procession.

گھڑی (Gharī घड़ी)—A watch, a clock; a sub-division of a village ; the space of 24 minutes.

گھڑیاں (Gharyāl घड़ियाँ)—A gong.

گھسا (Ghissā घिसा)—Worn, smooth (as a coin).

گھگی (Ghiggī)—The state of being unable to speak from excessive sobbing or fear.

گھگیاں (Ghighyānā घिघ्याना)—To beseech, to implore.

گھلوا (Ghalwā गलुआ)—Something thrown in over and above the quantity purchased, something given to boot.

گھماؤ (Ghumāo घुमाव)—As much land as can be ploughed by one pair of bullocks in a day ;

a measure of land varying from one-fifth to three-fourths of an acre.

گھمگھمانا (Ghamghamānā)—To prevaricate ; to beat round the bush.

گھنا (Gahnā गहना)—Jewels, jewelry ; a pledge, pawn, anything in pledge ; a heavy plank on which a man stands while it is dragged by oxen over a ploughed field to level the ground. (same as پتلا)

گھنے رکھنا (Gahne rakhnā)—To pledge or pawn.

گھن لہن (Gahan lahan गहन लहन)—A kind of mortgage.

گھوٹنا (Ghoṭnā घोटना)—To choke, to shave, to be busy with, to plod at.

گھلا گھوٹنا (Galā ghoṭnā गला घोटना)—To throttle, to strangle.

گھڑ چور (Ghūr चूर)—Loose sandy soil.

گھڑ بار (Ghūr barār चूर बरार)—Dues levied in Bundelkhand on every sharer and under-tenant in proportion to the whole expenses incurred during the year (it is so called as all kinds of miscellaneous income is included).

گھوڑا چارہانا (Ghorā charhānā)—To cock a gun.

گھوڑا بندوق کا چھوڑنا (Ghorā bandūq kā chhōṛnā)—To pull the trigger of a gun.

گھوڑا ڈالنا (Ghorā dālnā)—To gallop a horse (at or after), to charge.

گھوس (Ghūs chūs)—Bribe.

گھوس دینا (Ghūs denā chūs dēnā)—To bribe.

گھوسا مارنا (Ghūsā mārñā ghūsā lagāñā chūsā mārñā chūsā lagāñā)—To give one a blow with the fist.

گھیر (Gaiharf: گھیرے)—Demurrage.

گھوس (Ghoef چوسے)—A herdsman, a milkman.

گھوش (Ghoshan घोषण)—Proclamation, heralding.

گھرن (Ghernā घेरना)—To fence, to hedge, to inclose.

گھر (Gherwā 'घेरवा)—A mortgage in which land is held as security for payment of interest.

گئے درجے (Gaye darje)—At least, at most.

گئی کرنا (Gaī karnā)—To pass over, to overlook; to neglect.

گیات (Gyāti ग्याति)—A father, a kinsman who does not participate in the oblations of food and water offered to deceased ancestors.

گیال (Gyāl ग्याल)—The land of deceased *biswadars* lying unclaimed; land coming under the management of the *malguzar* after a cultivator deserts his village.

گیر دار (Gir-o-dār)—Dominion, absolute sway; strict supervision.

گیرانی (Girāf)—The *Thagi* department.

گیلڑ (Gelār गेलड़)—A step-son.

گھون (Gehūn गेहूँ)—Wheat.

## (ج)

لا بد (Lābūd)—Unavoidable, necessary, assuredly.

لا جواب کرنا (Lājawāb karnā)—To confute, to disconcert.

لاچار (Lāchār)—Helpless, destitute, without excuse; at a loss; without an alternative; compelled, forced.

لا خراج (Lā-khirāj)—Rent free; (applied to land exempted for some particular reason from paying any part of the produce to the state.)

لا خراج دار (Lā-khirāj-dār)—A holder of rent-free-lands.

لا خراج زمین (Lā-khirāj zamīn)—Alienated or revenue-exempted land.

لا بھ لا بھ (Lābhā lābh लाभ लाभ)—Profit and loss.

لا بھ (Lābhwā)—Casting lots for dividing the produce of the field (Guzerat).

لا دعوي (Lā dāwī)—A deed of relinquishment; a deed foregoing a claim, or admitting that there is none; the act of relinquishment.

لا علاج (Lá-iláj)—Irremediable.

لا طایل (Lá-táyal)—Useless, vain, absurd, groundless.

لا علم (Lá-ilm)—Without knowledge or information, ignorant.

لا علمی (Lá-ilmf)—Ignorance.

لا کلام (Lá-kalám)—Indisputable, absolutely, undoubtedly.

لا مذهب (Lá-mazhab)—Irreligious.

لا وارث (Lá-wáris)—Heirless; having no claimant.

لا وارثی (Lá-wársf)—Property to which there is no heir or claimant; unclaimed property.

لا ولد (Lá-walad)—Childless, without issue.

لا یعنی (Lá-yánf)—Absurd; insignificant; abusive.

لات (Lát)—The English word 'lot' denoting a portion or division of property put up to sale.

لات بندی (Lát bandf)—The schedule or list exhibiting the apportionment of an estate to be put up in lots at an auction sale or lease.

لات صاحب (Lát sáhib)—The lieutenant-governor; the viceroy.

لاٹھ (Láth लाठ)—The vertical beam which revolves in a sugar or oil mill; the beam or lever with which water is drawn from a well. (See لاٹھیکلی)

لاٹھی (Láthf लाठी)—Stick, club, cudgel.

لاٹھی پونگا کرنا (Láthf pongá karná लाठ पोंगा करना)—To fight with sticks and clubs.

लाٹھی والا (Láthf-wálá लाठी वाला)—A man armed with a club or bludgeon (such as are employed when serious affrays take place).

لازم (Lázim)—Necessary; obligatory, incumbent; inseparable, inherent; suitable, proper.

लाزم آنا (Lázim áná)—To be or become necessary (for); to be incumbent on; to behave.

लाزم کرنا (Lázim karná)—To render incumbent or obligatory on.

لازمہ (Lázimá)—A concomitant; an obligation, an incident.

لازمی (Lázmf)—Compulsory. (It is opposed to اختیاری or optional).

لاش (Lásh)—Corpse.

لاکھ لگانا (Lákh lagáná लाख लगाना)—To seal.

لاکھ (Lákh लाख)—A lac, a hundred thousand.

لاگ (Lág लाग)—A measuring-rod for land measure.

लाग رکھना (Lág rakhná)—To harbour animosity or ill-feeling against.

लागत (Lágat लागत)—Cost-price, expenditure.

لال کُرتی (Lál kurtí)—A regiment of British infantry.

لانا باندی (Láná bandí लाना बन्दी)  
—An agreement formerly practised among the coparcenary proprietors of a village to contribute to the government assessment in proportion to the number of their several ploughs.

لانا لگانا (Láná lagáná लाना लगाना)  
—Taking cattle in lieu of money from a debtor.

لانیچ (Lánch लानिच)—A suborning fee, bribe.

لانی (Lánk लान्क)—A quantity; a measure; wheat cut in the straw.

لاو (Láv लाव)—The rope by which a leathern bucket is drawn up from a well. (Same as لوت)  
The quantity of land irrigated by one láo in a day (in some places the quantity of land irrigated is reckoned by the láo instead of wells, and is estimated at 15 acres to a láo).

لاو چالانا (Láo chaláná)—To irrigate from a well.

لاو اُٹھانا (Láo uṭháná)—To advance money to a cultivator for food, fodder and seed.

لاو لگانا (Láo lagáná)—To assert a right to, to take over (from a debtor) property of any kind in satisfaction of a debt; payment in kind.

لاو (Láv लाव)—Reaping.

لاوا (Lává लावा)—A labourer employed to cut the crops.

لاونی (Lávní लावनी)—Reaping, wages in kind to reapers; proceeds from land; rental, revenue.

لاونی جتم (Lávanyar jitam लावन-यर जितम)—Women's property, having been presented to her by her parents and friends as a mark of respect or affection.

See استری دهن

لایق (Láyaq)—Competent, qualified; worthy; adapted, suitable.

لایق اعتبار (Láyaq-etibár)—Credible, trustworthy.

لایق ازدواج (Láyaq-i-izdiwáj)—Marriageable.

لباس (Libás)—Garb.

لباسی (Libásí)—Fictitious, false, forged, counterfeit.

لبدار (Labdár लब्दार)—Alluvial deposit.

لبده (Labdh लब्ध)—Gained, acquired.

لبده پتر (Labdh putr लब्ध पुत्र)—A son gained or received, one adopted.

لبده داس (Labdh dás लब्ध दास)—A slave received as a gift or transfer.

لبه (Labh लभ)—Interest on money; suitable, proper.

پ (Lip लिप) — A writing. hand-writing, document, manuscript.

لڙڪي ڪار (Lipí kár लिपी कार) — A scribe, a writer, a copyist.

لڙڪي (Lapet लपेट) — Complication, difficulty ; loss, damage.

لڙڪي (Lapeṭná लपेटना) — To involve, to implicate.

لڙڪي چلڻا (Laṭh chalná लठ चलना) — Club fight.

لڙڪي مارڻا (Laṭh márná लठ मारना) — To strike or beat one with a club ; to use one roughly.

لڙڪي (Laṭhbhá लड्डा) — A measuring rod or pole ; (a bigha contains 20 square *latthas*). The measuring chain was divided into 10 *latthas*, and each *lattha* into 10 *liuks*.

لڙڪي (Laṭhiyáná लठीयाना) — To cudgel, to belabour with a stick.

لڙڪي (Laṭhet लठेत) — Carrying or armed with club ; skilled in the use of club or cudgel.

لڙڪي (Luchchá लुच्चा) — A vagabond, a dissolute fellow, a loose character ; a bankrupt.

لڙڪي (Liház) — Regard, consideration, deference ; importance ; relation, advertance.

لڙڪي (Ba-liház) — Considering, in respect of ; with reference or advertance to.

لڙڪي ڪارڻا (Liház karná) — To regard, to notice, to observe ; to attend to ; to defer to ; to refer,

to advert to ; to be partial to, to favor.

لڙڪي (Liház nakarná) — To disregard ; to lose all sense of shame.

لڙڪي (Ladáo) — Lading, cargo.

لڙڪي (Laṭákú लडाकु) — Factionous, riotous ; a warlike man.

لڙڪي (Láṭáná लडांना) — To set by the ears.

لڙڪي (Láṭáí लडाई बढाना) — To aggravate or foment a quarrel.

لڙڪي ڪا گهر (Laṭáí ká ghar लडाई का घर) — A firebrand ; a cause of quarrel.

لڙڪي (Laṭáí lená लडाई लेना) — To engage in a combat or a fight.

لڙڪي (Laṭáí laṭná लडाई लडना) — To fight, to quarrel.

لڙڪي (Laṭká लडका) — A son, a child.

لڙڪي ڪا گهر (Laṭká god lená लडका गोद लेना) — To adopt a son.

لڙڪي (Laṭke-wálá लडके वाला) — The father of the bride-groom.

لڙڪي ڪا ٻار (Ráh bát ká laṭká राह बाट का लडका) — A foundling.

لڙڪي (Laṭkorí लडकीरौ) — Mother of children, a woman who has to take care of a child or children.

لڙڪي (Laṭkí लडकी) — A daughter or girl.

لڙڪي (Laṭkí wálá लडकी वाला) — The father of the girl or bride.

لزم (Luzúm)—Obligation, requisites.

لسانیت (Lassániat)—Eloquence.

لشکو (Lashkar)—A military force, an encampment.

لشکر کی بولی (Lashkar kí bolí)—A mixed language ; Urdu.

لعن (Lá'an)—( M. Law ) Imprecation, "*Lians* says kifaya (a book on M. Law) are attestations confirmed by oaths on both sides, referring to a curse on the part of a man, which is a substitute for the specific punishment of scandal ; and to wrath on the part of the woman, which is a substitute for the specific punishment of adultery." The legal effect of *lian*, as soon as it has passed between the parties, is to render sexual intercourse between them unlawful, but a separation is not effected by the mere *lian*, but if, it is made after the *lian*, either by the husband or the judge, an irrevocable divorce takes place. The wife can demand the specific punishment of scandal for which *lian* is the substitute on the husband's part, and if the husband refuses to take the *lian*, the judge should imprison him until he submits, or retracts by giving himself the lie. (Baillie's digest).

لعنت (Lá'nat)—Imprecation ; reproach.

لعنت ملامت (Lá'nat malámat)—Objurgation and reproaches.

لغایت (Lagháyat)—To the end of ; inclusive.

لغت (Lugát)—Dictionary, vocabulary.

لغو (Laghw)—False, frivolous, preposterous.

لغوی (Laghwí)—Literal, verbal.

لغوی معنی (Laghwí má'ní)—The literal or verbal meaning.

لقافہ (Lifáfá)—Cover of a letter ; envelope ; enclosure ; a wrapper.

لقافہ دار (Tikaṭdár lifáfá)—A stamped envelope.

لقافہ کارنہ (Lifáfá karnà)—To envelope ; to put a letter into an envelope.

لفظ (Lafz)—A word, a saying, a term.

لفظ بہ لفظ (Lafz ba lafz)—Word for word, *verbatim*.

لفظاً (Lafzan)—Literally ; explicitly.

لفظی (Lafzī)—Literal.

لقب (Laqab)—A title ; a surname.

لقطہ (Laqtá)—(M. Law) Treasure trove ; property which a person finds in the ground, and takes charge of as a trust until claimed, calling witnesses to his finding it, and announcing

his intention of restoring it; if not claimed after a year he should dispose of it, if of any value in charity, or he may keep it, but still for the owner, if the article be durable.

لکڑ باز (Lakar báz लकड़ बाज़) — A cudgel-player.

لکڑی پھینکنا (Lakrī phenkná लकड़ी फेंकना) — Cudgel-playing.

لکڑیاں دینا (Lakrīān dená) — To place wood on the funeral pyre (of) ایک لکڑی سے سب کو ہانکنا To treat all alike.

لکشت (Lakshit लक्षित) — Known from signs, indications or appearances; marked.

لکشن (Lakshan लक्षण) — Characteristic; character, quality; accurate description; definition; designation, name.

لکھا (Likhá लिखा) — A writing

لکھا پڑھا (Likhá parhá) — Lettered, educated.

لکھا پڑھی (Likhá parhí लिखा पढ़ी) — Reading and writing.

لکھا پڑھائی کرانا (Likhá parhái karwáná लिखा पढ़ाई करवाना) — To have a document or bond written.

لکھی (فلانے) کی (Likhí-faláne kī लिखी फलाने की) — A bill drawn so and so.

لکھی (فلانے) کے اوپر (Likhí faláne ke úpar लिखी-फलाने के ऊपर) — A (bill) drawn upon by so and so.

لکھائی (Likhái लिखाई) — Remuneration for writing or copying.

لکھت پڑھت ہونا (Likhat parhat honá लिखत पढ़त होना) — To be reduced to writing (an agreement &c).

لکھت سانشی (Likhat sákshí) — Written evidence; a deed.

پچھلی لکھت (Pichhlí likhat पिछली लिखत) — An endorsement.

لگ بھگ (Lag bhag लग भग) — Nearly; approximately; close, near.

لگا رہنا (Lagá rahná लगा रहना) — To continue (in or at) without interruption; to be kept on (in an office &c.), to pursue; to lie in wait or in ambush.

لگی لپٹی رکھنا (Lagi lipṭí rakhná लगी लिपटी रखना) — To speak obscurely or dubiously or with mental reserve.

لگے ہاتھ (Lage háth लगे हाथ) — In flagrante delicto; just upon or after.

لگان (Lagán लगान) — Rent, assessment on land.

Rent means whatever is in cash or kind to be paid or delivered by a tenant for land held by him, or on account of groves, tanks, right of pasturage, or of gathering produce, forest-rights, fisheries, the use of water for irrigation or the like (Tenancy Act).

لگان خالص (Lagán khális लगान खालिस) — Net rent.

لگان مروجہ یا معمولی (Lagán mu-  
rawwijá yá māmúlí)—Custo-  
mary rent.

لگان مقررہ (Lagán muqarrirí)—  
Fixed rent.

لگان واقعی (Lagán-wáqai)—Actual  
rent.

لگان بندھوانا (Lagán bandhwáná )  
—To have the rent assessed.

لگانا (Lagáná लगाना)—To impose  
(a tax &c.), to inflict (a whip  
or stick), to impute to, to  
charge with.

لگاوات (Lagáwaṭ लगवट)—Inti-  
macy, a *liaison*.

لگائی (Lagáí लगाई)—Rent, re-  
venue, charge on land.

لگائی (Lugáí लुगाई)—A woman,  
a wife.

لگائی کرنا (Lugáí-karná लुगाई करना)  
—To take a wife.

لگایات } (Lagáyat लगायत). } Sti-  
لگتا } (Lagtá लगता). } pulated rent of land; dependants  
of a family.

لگان (Lagan लगन)—The appointed  
day of marriage; the letter  
or message appointing the day  
(sent by the bride's father to  
the father of the bridegroom);  
nuptials, a wedding.

لکارنا (Lalkárná ललकारना)—To  
call defiantly or insultingly  
to, to challenge.

لگڑ چڑھانا (Lambar chapḥaná  
लमावर चढ़ाना)—To raise the  
rank of, to promote to.

لمباردار (Lambardár लमबर दार)—

The registered representative of  
a co-parcenary community who  
is responsible for government  
revenue. He is nominated by  
the co-sharers of the *mahal*.  
There may be one or more  
lambardars in a *mahal*, as the  
collector thinks fit. A lambar-  
dar is entitled to receive re-  
muneration from the co-shar-  
ers whom he represents, gener-  
ally 5 p. c., upon the land-re-  
venue payable by them in  
respect of their shares.

لمباردارى (Lambardárf)—The office  
or duty of a lambardár.

فیس لمباردارى (Fís lambardárf)—  
The lambardar's fees or com-  
mission.

لمبرى مقدمہ (Lambrí muqadmá)—  
Original suit, (headed accord-  
ing to its number on the file  
of causes); a regular suit.

See لمبرى

لمہ (Lamhar लमहर)—A tree that  
has sprung up of itself in a cul-  
tivated field, and which the  
cultivator may legally cut down  
(Wilson). (But according to  
the present law a tree as soon  
as it is cut down becomes the  
property of the zamindár.)

لنگر خانہ (Langar kháná लंगड  
खाना)—A place for indigent  
travellers, alms-house.



لنگر خرچ (Langar kharch)—Provisions or funds for the support of the poor and destitute.

لوازم { (Lawázim) } Re-  
لوازمات { (Lawázimât) } quisites, appurtenances, appendages ; consequences, inevitable results.

لواحق (Lawáhaq)—Servants, dependants, appurtenances.

لوازم (Lawázim)—Functions, requisites.

لوازم منصبی (Lawázim-i-mansabí)—Public duties.

لوازم منصبی کے انجام دہی میں (Lawázim-i-mansabí ke anjám dehí-men)—In the discharge of public duties.

لوت مچانا (Lút macháná लूट मचाना)—To commit depredations, to pillage, to ravage, to squander.

لوتے میں نمک ڈالنا (Loṭe men nimak ḍálná)—To bind oneself on a *lota* of water into which salt is thrown (uttering the words : لوتے سے پھرے نوں : لوتے سے پھرے or may he who turns from his word melt like salt !).

لوتانا (Lauṭáná)—To send back ; to give back ; to reject.

لوتھی (Loṭhí लोढ़ी)—A machine for separating the seed from cotton.

لوکا چار { (Loká chár) } Com-  
لوکا چار { (Loká chár) } mon practice, general or popular custom.  
لوک دیوہار { (Lok veohár) }

لوک (Laukik लौकिक)—Customary, temporal ; ceremonial.

لوگ (Log लोग)—Folk, people ; a husband.

لوندی (Laundí लौंडी)—A slave, a girl.

لونا ماتی (Loná máṭí लोना माटी)—Salt-land, land from which salt may be extracted.

لونی (Loni लोनी)—Saline efflorescence from wells.

لونیا (Launiá लौनीया)—A salt-maker.

لوہا بھیسار (Lohá bhisár लोहा भीसार)—Private or public worship on the tenth of the light half of *kunwar* (Asin). This ceremony was formerly performed by kings before commencing a campaign, but is now confined to the domestic decoration and worship of the weapons.

لوہا مہال (Lohá mahál लोहा मुहाल)—Revenue derived from the iron mines, and smelting and working the metal ; the iron department.

لہذا (Lihazá)—Therefore, consequently.

لہنا (Lehná लहना)—Profit, gain ; an outstanding debt.

لہیندی (Lehendí लिहेंदी)—Irrigation of land by throwing up water from a lower level (by means of a kind of basket worked by two persons).

لے بھاگنا (Le bhágná ले भागना) —To run away with, to abduct.

لے پالاک (Lepálak ले पालक) —A foster child, an adopted child.

لیاقت (Liyáqat) —Ability, worth, capability ; aptitude.

حسب لیاقت (Hasb-liyáqat) —According to the ability or merit of.

لےپ (Lép लेप) —(H. Law) The wipings of the hands after offering funeral oblations to three ancestors (these wipings being considered as an oblation to paternal ancestors in the fourth, fifth, and sixth degrees.)

لےت و لعل (Let-o-lál) —Procrastination, prevarication, evasion.

لیک لیک چلنا (Lik lik chalná लीक र चलना) —To adhere to old established customs or practices.

لیکھا (Lekhá लिखा) —An account.

لیکھا باہی (Lekhá bahí लिखा बही) —An account book, a ledger ; a book in which separate accounts are kept.

لیکھا پتر (Lekhá patr लिखा पत्र) —Written document ; an account, a bill.

لیکھا پورا کرنا - لیکھا پرچہ کرنا (Lekhá púra karná लिखा पूरा करना) —To settle or close an account ; to discharge a balance.

لیکھا جاکھا (Lekhá jokhá लिखा जोखा) —Balancing of an account ; a reckoning.

لیکھا ڈالنا (Lekhá dálná लिखा डालना) —To open an account with.

لیکھا دیوڑھا یا برابر کرنا (Lekhá deoṛhá yá barábar karná लिखा ड्योड़ा या बराबर करना) —To square accounts, to pay one's score.

لیکھا کرنا (Lekhá karná लिखा करना) —To compute, to reckon.

لیکھا لینا (Lekhá lená लिखा लेना) —To take an account from.

لیکھک (Lekhik लिखक) —A copyist, an amanuensis ; an accountant.

لیکھیا (Lekhya लिख्य) —A document, a manuscript ; a letter ; an epistle.

لیکھیا استھان (Lekhya asthán लिख्य अस्थान) —Office.

لین دین (Len den) —Traffic, trade ; barter, business ; buying and selling ; borrowing and lending.

لین دین بند کرنا (Len den band karná लेन देन बन्द करना) —To close a business or traffic ; to cease to advance money.

لین دین کرنا (Leu den karná लेन देन करना) —To transact, to trade, to deal, to lend.

لین دوری (Len dōrí लेन डोरी) —The advance guard which precedes a body of troop (or an officer) to lay out an encampment.

لینا (Lená लेना) —Outstanding debt.

لینے کے دینے پڑنا (Lane ke dene par-ná लेने के देने पड़ना) —To be or become a loser by.

## ( م )

ما بقى (Má baqá)—The rest, the remainder.

ما جيا (Májáyá माजाया) — Full-brother, own-brother.

ما به الاحتياج (Ma-bi-ul ahtiyáj) — Whatever is or may be necessary.

ما به الاحتياط (Ma-bi-ul-ahtizáz) — Gratification.

ما به الاحتياط ناجيز (Ma-bi-ul-ahtizáz-nájáyaz) — Illegal-gratification.

ما بين (Máhen) — Between, *inter-se*, *interim*.

ما تحت (Mátehat) — Subordinate, dependent ; lower, inferior.

ما حصل (Má-hásil) — Anything collected; the harvest, produce, profit ; inference, conclusion.

ما سبق (Má-sabaq) — Preceding, aforesaid.

ما سوا (Má-sawá) — Besides, moreover ; save.

ماپك (Mápak मापक) — A surveyor.

مات (Mát मात) — Mother.

ماتري (Mátrí मात्री) — A mother.

ماتري بنده (Mátrí bandhú मात्री बंधु) — A relation on the mother's side, maternal relation.

See بنده

ماتري دत्त (Mátrí datta मात्री दत्त) — That which is given by a mother to her daughter at her marriage.

ماتى (Mátul मातुल) — Maternal uncle.

ماتم (Mátam) — Mourning.

ماتمي لباس (Mátmí libás) — A suit of mourning.

مات (Mát मात) — A pan or vat for the manufacture of indigo.

ماجرأ (Májrá) — An event, an incident ; a circumstance.

ماچي (Máchí) — A yoke for oxen ; a harrow ; a bag of net work behind a cart.

م'خوذ (Mákhúz) — Convicted, charged.

ماخوذ كرنا (Mákhúz karná) — To implicate.

مادر زاد بهائي (Mádar zád bhái) — Own brother.

مادري زبان (Mádrí zubán) — Mother tongue.

ماده (Mádah) — Capacity, faculty ; matter, affair, subject.

مادي (Máddí) — Material ; constitutional.

مار (Már मार) — A kind of stiff clay or loamy soil with sand and vegetable mould ; a rich black soil.

مار खिला (Már khiláná मार खिलाना) — To have one punished.

مارجن (Márjin मार्जन) — Sprinkling with water for purification before the commencement of religious ceremonies ; clearing or wiping off (a debt).

مارگ پتر ( Mārg patr मार्ग पत्र )—  
Clearance certificate.

مارنا ( Mārnā )—To embez-  
zle.

ماس ( Más मास )—Month. The  
twelfth part of a Hindu year.  
The months are as follows :—

1. Chait, Bysākh, Jaith, Asāph,  
Sāwan, Bhādon, Kuār, Kātik,  
Aghan, Pūs, Māgh, Phāgun.

ماسکبار ( Masakbār )—A monthly  
statement or abstract of cases  
decided in a court.

ماس ناماس ( Más namās )—Interest  
added to capital and subject  
to compound interest.

ماس وریدهی ( Más vriddhī मास  
वृद्धि )—Monthly interest.

ماسا ( Másā मासा )—A certain land-  
measure, three fourths of a  
*Bigha*.

ماسک ( Māsik मासिक )—Monthly,  
payable in a month, hired by  
the month; a monthly servant,  
monthly wages; a saradh or  
obsequial sacrifice performed  
monthly on the recurrence of  
the lunar day in honor of a  
relative.

ماشه ( Māshā )—A jeweller's weight  
equal to 8 *rattis*, the weight  
in common use is about 17  
grains troy; four annas (in  
the language of brokers).

ماگھات ( Māghāt माघात् )—Land  
broken up in Magh for next  
year's crop.

مال ( Mál माल )—Manufactured  
indigo; the granulated sedi-  
ment in an indigo vat after  
heating and drawing of the  
water.

مال ( Mál )—Property, wealth,  
goods, effects, stock; rent and  
revenue from land.

مال اموات ( Mál-i-amwāt )—Pro-  
perty left by deceased persons.

مال برآمد کراؤنا ( Mál.bar-āmad ka-  
ránā )—To discover stolen pro-  
perty.

مال درآمد و برآمد کی وصول باقی ( Mál  
darāmad wa barāmad kí wasúl  
bāqí )—Balance of exports and  
imports, balance of trade.

مال حصہ داری ( Mál hissadārí )—  
Joint-stock.

مال خانہ ( Mál khánā )—A trea-  
sury, a godown.

مال سایر ( Mál sáyar )—Miscellane-  
ous revenues (from custom and  
other sources, exclusive of  
land).

مال شراکت ( Mál-i-shirākat )—Joint  
or undivided property.

مال ضامن ( Mál-zāmin )—A person  
who stands security for pro-  
perty or money (as opposed to  
q. v. حاضر ضامنی)

مال ضبطی ( Mál zabtí )—Escheat.

مال غیر منقولہ ( Mál-gair-manqúlá )  
—Real property, immovable  
property.

مال فرد ( Mál farod )—Bonded  
goods, warehousegoods.

- (Mál ka band-o-bast) — Settlement of the revenue. مال کا ہندوبست
- (Mál láwáris) — Unclaimed property. مال لاوارث
- (Mál matrúká) — A bequest, a legacy. مال متروکہ
- (Mál mujrim) — A criminal with property. مال مجرم
- (Mál mahmúlá) — Goods in transit, cargo. مال مکملہ
- (Mál masrúqá) — Stolen property. مال مسروقہ
- (Mál masrúqá lená wa dáshtan mál masrúqá) — Receiving or keeping stolen property. مال مسروقہ لینا و داشتن مال مسروقہ
- (Mál maqrúqá) — Attached property, distrained property. مال مقروقہ
- (Mál manqúlá) — Movable property, personal property. مال منقولہ
- (Mál-o-matá) — Money and goods. مال و متاع
- (Mál-i-waqf) — Property to be appropriated for religious purposes. مال وقف
- (Málik) — A proprietor, an owner. مالک
- (Málik-i-adná) — An inferior proprietor. مالک ادنیٰ
- (Málik-i-arází) — A landlord. مالک اراضی
- (Málik-i-álá) — A superior proprietor. مالک اعلیٰ
- (Málik-i-haqíq) — An owner *de-jure*. مالک حقیقی
- (Málik-i-hissá) — A share-holder. مالک حصہ
- (Málik-i-dehá) — A village proprietor. مالک دیہہ
- (Málik-i-shará'í) — An owner *de-jure*. مالک شرعی
- (Málik-i-gair-mazare) — A non-cultivating proprietor. مالک غیر مزارع
- (Málik-mundarjá kágzát) — A recorded proprietor. مالک مندرجہ کاغذات
- (Málkáná) — An allowance assigned to a zemindar, or to a proprietary cultivator, who from some cause, as failure in paying revenue, declining to accede to the rate at which his lands are assessed, is set aside from the management of the estate, and the collection and payment of revenue to government. مالکانہ
- (Málkáná rusúm) — Proprietary dues. مالکانہ رسوم
- (Málguzár) — The person who pays the revenue assessed on an estate or village, whether on his own behalf, or as the representative of others, and whether he be the sole or joint proprietor, or a holder under a proprietor or the State, and whether he pays the revenue to a proprietor or zamindar, مالگذار

or to the officers for government.

مالگذاري (Málguzárf)—Land revenue; revenue assessment; revenue.

مالگذاري سرکار (Málguzárf-sarkár)—Government revenue; public revenue.

مالگذاري کا وقت (Málguzárf ká waqt)—The time for the payment of malguzárf (instalments).

مالی پیشکار (Málí peshkár)—A revenue head-clerk.

مال کام (Mál kám)—Revenue work, revenue matters.

مال حکام (Hukkám i mál)—Revenue-officers.

مالیت (Máliyát)—Value.

مالیت شے مدعا بہا (Máliyát-she-mudá'a-bahá)—Value of the subject-matter (f a suit).

مطابق مالیت (Mutábíq-máliyát ke) *Ad valorem*.

ماما } Mámá सासा.) }  
 مامو } (Mámú सासू.) } A  
 maternal-uncle.

مامور ہونا (Mámúr honá)—To be appointed.

مامون (Mámún)—Placed in security.

مامون لہو (Mámún lahú)—Beneficiary.

مان رکھنا (Mán rakhná)—To treat with respect; to pay heed to.

مانجھا (Mánjhá सांभा)—The land lying between the land in the immediate proximity of a village (See گڑھانی) and that on the boundaries of it. It is considered the second sort of land in point of fertility.

مانجھی (Mánjhí सांभी)—A steersman, a boatsman.

مانسک (Mánsik मानसिक)—Mental, imaginary.

مانع (Máne)—An obstacle, an impediment, a bar.

مانع اجراے دگر (Máne-i-ijrái-dig-ri)—A bar to the execution of a decree.

مانع امر تقریر مختاف (Máne-i amr-i-taqrír-i múkhálif)—An estoppel.

مانع دعوی یا نالیش (Máne dáwí yá nálísh)—A bar to a claim.

مانع ہونا (Máne honá)—To be a bar, to preclude; to forbid.

مانعہ (Mane'át)—Obstacles, hinderances.

مانگ کھلا (Máng khilná सांग खिलना)—A betrothal to become void, a betrothed wife to die.

مانگ ہونا (Máng honá)—Demand to exist, to be in request or demand.

مانگنا (Mángná)—To demand; to borrow; to ask in marriage, to betroth.

مانگے دینا (Mángé dená सांगे देना)—To give on loan.

مانا (Mánná मानना)—To admit, to acknowledge, to own, to acknowledge the superiority of, to submit to ; to assent to ; to accept ; to take for granted.

مانوک (Mánwak मानवक)—A boy not exceeding 16 years of age.

ماه (Máh)—Month.

ماهوار { Máhwár } Monthly,  
ماه به ماه { Máh-ba-máh } per month.

ماهانه (Máháná)—Monthly wages.

ماهر (Máhir)—An expert.

ماهر هونا (Máhir honá)—To be well-acquainted with, to be familiar with, to be an expert.

ماهی مراتب (Máhi marátib)—The privilege of having carried before a man of rank the representative of a fish, or part of it, of metal gilt, borne up on a pole with two circular gilt balls equally elevated, conferred formerly as a mark of distinction by the king of Delhi on the individual of highest order only.

ماهیت (Máhiyat)—Substance, nature.

ماهیت نالیش (Māhiyat nālīsh)—Nature of the suit.

مایکا (Máiká मायका)—A mother's house (applied only to that of a woman).

مایل کرنا (Máyal karná)—To draw attention, to make one inclined to, to attract.

توجہ مایل کرنا (Tawajjuh máyal karná)—To draw the attention to.

مایل هونا (Máyal honá)—To be inclined to.

مایا (Máyá माया)—Stock, principal fund ; capital ; wealth.

مباح (Mubál)—(1) Allowable, lawful ; any action which incurs neither praise nor blame. (2) Common property, that which it is lawful for any one to use.

مباح کرنا (Mubáh karná)—To legalize.

مباحثہ (Mubáhisa)—Discussion.

مباحثہ کرنا (Mubáhisa karná)—To discuss with, to reason or argue with.

مبادلہ (Mubádla)—Exchange.

مبادلہ کا حساب (Mubádle ká hisáb)—An exchange transaction.

مبالغہ (Mubálig)—Sums of money.

مبالغہ کرنا (Mubálga karná)—To exaggerate.

مبتدا و خبر (Mubtadá wa-khabar)—The subject and predicate.

مبارات (Mubárát)—(M. Law). Dissolution of marriage by mutual consent. It is the same as خلع ; dissolution of partnership.

مباشر (Mubáshar)—A superintendent, an agent, (in law) the doer of any thing, a culprit, a criminal.

مبتلا هونا (Mubtalá honá)—To be involved in.

مبہدات (Mubhas)—Time or place for enquiry or investigation.

مبداء (Mubdā)—Principle.

مبدل (Mubaddal)—Substituted.

مبايعات (Mubāiyat)—Entering into a contract of purchase and sale.

مبڑا (Mubarrā)—Absolved, exempted.

مبڑا کرنا (Mubarrā karnā)—To free; to absolve, to exempt, to exonerate.

مبرات (Mubarrāt)—Pious acts, public buildings or institutions (as inns &c.) built by pious muslims.

مبصر (Mubassir)—One who shows, or causes to understand; an expert.

مبطل (Mubtal)—Annuling, frustrative.

مبلغ (Mublig)—A sum of money.

مبنی (Mabnī)—Founded or based.

مبہم (Mubham)—Ambiguous; equivocal.

مبوعی (Muba'i)—Sold, bought.

شے مبايعه (Shai-i-mubaiyā)—Property sold.

مت (Mat मत)—Sect, persuasion, party (in religion); design, aim, intention, advice.

مت کھندن (Mat khandan मतखंडन)—Heresy, heterodoxy.

مت میں آنا (Mat men ānā मत में आना)—To become convert to

the views or opinion of any one.

الٹی مت (Utlī mat उल्टी मत)—Perverted judgment.

متايعت کرنا (Mutābi'at karnā)—To follow.

متاخرين (Mntākhrīn)—Modern; the moderns.

متاع (Mitā')—Merchandise; goods; chattel; valuables.

متاع (Mutā')—(M. Law.) Usufructuary marriage. A mutā' marriage happens when a man says to a woman "I will take the use of you for such a time for so much." It is invalid among Sunnis.

متبدل (Mutabadil)—Alternate, interchangeable.

متبنی (Mutabannā)—Adopted (as a son).

متبنی (Mutbanni)—Adoptive father.

متبنی کرنا (Mutabannā karnā)—To adopt.

متحد (Mutahad)—United.

ممالک متحدہ (Mumālik-i-mutahdab)—United provinces (of Agra and Oudh.)

متحقق (Mutahaqqiq)—Verified, established.

متحقق ہونا (Mutahaqqiq honā)—To be proved.

متحمل ہونا (Mutahammil honā)—To undergo; to bear.

متخاصمین (Mutākḥāsmīn)—Litigating parties; plaintiff and defendant.



متخلص (Mutkhallis)—Surnamed.

متخيله (Mutkhailá)—Imagination.

متدين (Mutadaiyan)—Honest, just, upright.

متذكرة (Mutazakrá)—Referred to.

متذكرة بالا (Mutazakrá bálá)—Above mentioned, aforesaid.

متذكر ذيل (Mutazakrá zail)—Mentioned below, here-in-after mentioned.

مترادف (Mutarádaf)—Successive; consecutive; synonymous.

مترجم (Mutarjim)—Interpreter, translator.

مترجمين (Mutarajjamín)—Translators, interpreters.

مترجم خانه (Mutarjim kháná)—Translation department.

مترصد (Mutarassad)—Expecting; an explorer.

متروك (Matrúk)—Abandoned; abolished; neglected; obsolete.

متروك الاستعمال (Matrúk-ul-istemál)—Obsolete.

متروكه (Matrúka)—Estate of a deceased person.

متروكات (Matrúkát)—Effect of a deceased person.

متزايد (Mutzáyad)—Increasing, growing.

متزلزل (Mutzalzal)—Shaken, shaky; without solid foundation.

متسلط (Mutsallit)—Absolute; invested with paramount authority.

متسلط هونا (Mutsallit honá)—To fix one's abode.

متشابه (Mutshábah)—Similar, alike.

متشرع (Mutsharra')—Skilled in law.

متصدي (Mutasaddi)—Any inferior officer of government; an accountant; a comptroller; a clerk.

متصدي كرن (Mutasaddi karná)—To appoint to the office of clerk or an accountant.

متصرف (Mutasarrif)—Embezzling, one who embezzles; a possessor in enjoyment.

متصرف هونا (Mutasarrif honá)—To possess, to occupy, to appropriate.

متصل (Muttasil)—Continuous, adjoining; in the vicinity of.

متصور (Mutasawwar)—Conceivable, possible; considered.

متصور هونا (Mutasawwar honá)—To be considered or regarded.

متضاد (Mutazád)—Contradictory, inconsistent.

متضمن (Mutazamin)—Comprising, including, containing.

متعارف (Muta'arif)—Known to each other.

متعاقب (Muta'qib)—Following, subsequent, afterwards, after.

متعاہد (Muta'áhid)—A contractor; one who enters into an engagement for the revenue.

افساران متعہد (Afsarán-i-muta'hid) Covenanted officers.

غیر متعہد (Gair muta'hid)—Uncovenanted

متعاہدین (Muta'hdin)—Contracting parties.

متعدد (Muta'ddid)—Some, many.

متعدی (Muta'ddi)—Contagious (as disease).

متعذر (Muta'azzir)—An apologist; making an excuse or an apology; deserving of pardon.

متعارض (Muta'rriz)—Opposed to; one who objects, an opposer.

متعرف (Muta'arraf)—Making confession; one who confesses.

متعصب (Muta'assib)—Prejudiced; partial; bigoted.

متعلق (Muta'alliq)—Relevant; connected with, attached to; concerning, relative to; a kinsman.

متعلق ذات خاص (Muta'alliq-i-zát-i-khás)—Private, personal.

متعلق کرنا (Muta'alliq karná)—To extend to; to make applicable to; to attribute, to impute; to assign, to entrust to.

متعلقات (Muta'alliqát)—Appurtenances, appendages; possession.

متعلقان { Muta'alliqán } Children,  
متعلقین { Muta'alliqín } family;  
domestics, dependants.

متعہ (Mutta')—(M. Law.) Usufructuary marriage.

Such marriages are legal amongst the Shiáhs, but unlawful among the Sunnis.

The essentials of *mutta* are:—(1) There must be declaration and acceptance. (2) The subject of the contract must be either a Muslim or a *kitábí* and should be chaste. (3) Some dower must be specified, and if there is a failure in this respect, the contract is void. (4) There must also be a fixed period, but its extent is left entirely to the parties.

Mutá marriages do not admit of divorce or repudiation, but the parties become absolutely separated on the expiration of the period (Baillie's digest.)

متعہد (Muta'ahid)—Covenanted.

متعین (Muta'aiyan)—Appointed, deputed.

متعین کرنا (Muta'aiyan karná)—To appoint; to depute.

متعینہ (Muta'aiyana)—An appointed, stationed, establishment.

متفرق (Mutafarriq)—Separated; distinct, different; miscellaneous.

متفرق کرنا (Mutfarriq karná)—To disperse.

متفرقات (Mutfarriqát)—Miscellaneous articles; the various

items of an account ; separate and scattered portions of land belonging to a village.

( مقدمہ ) متفقہ ( Mutfarriga muqadma )—A miscellaneous case.

متفق ( Muttafiq )—United ; consenting ; unanimous.

متفق الراے ( Muttafiq-ul-rai )—Agreeing in opinion.

متفق ہو کر ( Muttafiq hokar )—Unanimously.

متفق ہونا ( Muttafiq hona )—To co-operate, to conspire ; to agree together upon.

متقاضی ( Mutqazi )—Importunate.

متقدم ( Mutqaddim )—Ancient ; a chief, a president ; an ancestor, a predecessor.

متقدمین ( Mutqaddamin )—The ancients.

مکفل ( Mukaffil )—Surety, bail, bondsman.

متکلم ( Mutkallam )—Speaker.

متماذی ( Mutmadi )—Protracted.

متمتع ( Mutmatta' )—Enjoying, reaping advantage from.

متنبر ( Mutmarrid )—Refractory, factious, contumacious.

متماشہ ( Mutmashi )—Current, acted upon (as laws.)

متمم ( Mutamim )—Supplement.

متن ( Matan )—The body, middle or text of a deed (as distinguished from attestations and indorsement) ; the text of a book.

متنازع ( Mutnaza' )—Disputed ; the subject of dispute, the subject of litigation.

متنازعہ ( Mutnazia' )—Contested, disputed.

متنازعین ( Mutnaza'in )—Litigants.

فریقین متنازعین ( Frisqain-i-mutnaza'in )—Parties concerned in dispute.

متناقض ( Mutnagiz )—Contradictory, inconsistent.

متنبہ کرنا ( Mutnabbah karná )—To warn.

متواتر ( Mutwatar )—Consecutive ; successively ; continually.

متوجہ ہونا ( Mutwajjah hona )—To notice ; to turn the attention to ; to proceed towards.

متوسط ( Mutwassat )—Mean, average, moderate ; mediocre ; a mediator.

متوطن ( Mutwattin )—An inhabitant, a resident, a native of.

متوفی ( Mutwaffi )—Deceased, the late ; dead, defunct.

مترولی ( Mutwalli )—Superintendent (M. Law.) A person in whom the management of the waqf property is vested. The founder of a waqf can appoint himself or his children mutwalli of a waqf.

متہم ( Mutahim )—Suspected, accused.

متہم کرنا ( Mutahim karná )—To accuse, to arraign.

مٹھوٹ (Mathauṭ मथौट)—Capitation, contribution, subscription.

مٹئی (Mití मित्ती)—Day of the month; interest, discount.

مٹئی پوجنا (Mití pújná मित्ती पूजना)—Interest (on a bill &c.) to be due.

مٹئی چڑھانا } Mití charḥáná मित्ती चढ़ाना  
मٹئی ڈالنا } Mití dálná मित्ती डालना

To put the date (on or to.)

مٹئی کانڈا (Mití kánṭá मित्ती कांटा)—The rule for calculating interest or discount.

مٹئی کاٹنا (Mití káṭná मित्ती काटना)—To deduct the interest of; to discount.

مٹئی وار (Mití-wár मित्ती वार)—According to date.

پکی مٹئی (Pakkí mití पक्की मित्ती)—Due date; maturity; interest allowed on money, dated from the day following the receipt.

کچھی مٹئی (Kachchí miti कच्ची मित्ती)—Interest charged in money, dated from the day before transaction.

پہلی مٹئی چڑھانا (Pahlí mití-charḥáná पहिली मित्ती चढ़ाना)—To ante-date.

مٹئی (Matei मतेई)—A step-mother.

مٹینا (Mitáná मिटाना)—To obliterate, to erase; to cancel, to abolish.

مٹولا (Miṭolá मिटोला)—A boundary pillar of mud.

مٹھ (Maṭh मठ)—A temple; a pagoda.

مٹھا باندھنا (Muṭṭhá bāṇḍhná मुट्ठा बांधना)—To make a bundle of.

مٹھی (Muṭṭhí मुट्ठी)—A handful; a hand measure equal to four fingers.

مٹھی گرم کرنا (Muṭṭhí garm karná मुट्ठी गर्म करना)—To give a bribe.

مٹھی من (Muṭṭhí men मुट्ठी में)—Under the power of; in the clutches of.

مٹھی دینا (Maṭṭhí dená मट्ठी देना)—To bury, to inter.

مٹھی ڈالنا (Maṭṭhí dálná मट्ठी डालना)—To hush up a matter; to conceal the crime or fault of a person.

مٹیار (Maṭiyár मटियार)—A rich clay soil, mixed with a small portion of sand; arable land; rich soil.

مٹیار چاہی (Maṭyár cháhe मटियार चाही)—Rich irrigated soil.

مٹیان (Maṭyáná मटियाना)—To connive at; to suffer, to tolerate; to turn a deaf ear.

مٹال (Misál)—Example, a case adduced as a precedent, like, resembling.

مٹبتا (Musbita)—Established, confirmed; ratified; reduced to writing.

مثبت (Musbit)—Ratifying, confirming ; one which confirms.

مِثْل (Misl)—Record or collection of like or similar documents forming the body of public proceedings in judicial or revenue matters ; a file.

مِثْل بَنْدوبَسْت (Misl-i-bandobast)—Settlement record or *misl*.

مِثْل مُقَدَّمَة (Misl-i-muqadmá)—The record or *misl* of a case.

مِثْل مُتَفَرِّقَة (Misl-i-mutafarriqa)—A file of miscellaneous proceedings.

مِثْل مُرَتَّب كَرْنَا (Misl murrattab karná)—To file the proceedings of a case ; to prepare or arrange the file (of a case.)

مِثْل تَيَار كَرْنَا (Misl taiyár karná)—To prepare the record, to put up the papers.

مِثْل مِیْن شَامِل كَرْنَا  $\left\{ \begin{array}{l} \text{Misl men} \\ \text{shámil karná} \end{array} \right\}$   
شَامِل مِثْل كَرْنَا  $\left\{ \begin{array}{l} \text{Shámil-i-} \\ \text{misl karná} \end{array} \right\}$   
To file with the record ; to place on the record.

مَثَلًا (Maslan)—For example, *e. g.*

مَثَلَة قَانُونِي (Masla-i-qánúní)—An axiom of law.

مَثَلَة (Masla)—Public or exemplary punishment.

مِثْلِي (Mislí)—An article lent or sold which is to be replaced by another exactly similar.

مُتَنِي (Musanná)—A duplicate, a copy ; a counterpart.

مَجَارِي (Majárí)—Current, in force ; passed into law.

مَجَاز (Majáz)—Lawful, authorised, warranted, legally competent.

مَجَاز هُونَا (Majáz honá)—To be empowered.

مَجَاز اَوْر مُخْتَار هُونَا (Majáz aur mukhtár honá)—To be authorised and empowered.

مُجَامَعَة (Mujám'at)—Carnal intercourse.

مُجَاهِدِيْن (Mujáhdin)—Crusaders, warriors against infidels.

مَجْبُور كَرْنَا (Majbúr karná)—To constrain, to compel.

مَجْبُورًا (Majbúran)—Compulsorily.

مُجْتَمَع (Mujtama')—Assembled, congregated.

مُجْتَهِد (Mujtahad)—(M. Law.) Those Mohammedan jurists who form private judgment relating to a legal proposition. These had unrestricted latitude in expounding the law so much so that these disciples were not at liberty to question their exposition of the Qurán, the Sunnat and the Ijmá.

مُجَدِّد (Mujadid)—Renewed, repaired.

مُجْرَا (Mujrá)—Allowance, premium ; a set off (against.)

مُجْرَا پَنا (Mujrá páná)—To receive credit for a sum.

مَجْرَا دینا (Mujrá dená)—To give credit (for a sum); to allow an abatement or a deduction.	مَجِسْتَرِیت (Majistret)—A magistrate.
مَجْرَا لینا (Mujrá lená)—To take credit for a sum, to set-off.	مَجِسْتَرِیت } Majistret sab-di- سب قِوَبْزَن } vízan.
مَجْرَا ئی (Mujráí)—Set off; deductions from the revenue on account of allowances to cultivators or contractors. (as an encouragement) or of assignments or remissions or grants of revenue for charitable purposes.	مَجِسْتَرِیت } Majistret-i-hissa حصه ضاح } zilá
مَجْرَا ئی عدل (Mujrái-i-'adl)—Equitable set-off.	A sub-divisional magistrate.
مَجْرَاد (Mujarrad)—Singly, solely, merely, alone.	مَجِسْتَرِیت ماتحت (Majistret-i-má-tihat)—A subordinate magistrate.
مَجْبُوب (Majbúb)—(M. Law) A complete eunuch.	مَجِسْتَرِیت (Majistreti)—Magistracy, the office of a magistrate.
مَجْرِم (Mujrim)—An offender, a criminal, a convict.	مَجْلِس (Majlis)—An assembly, a meeting; a council; a conference; a bench.
مَجْرِم تَهْرَانَا (Mujrim t̤hahráná)—To convict.	مَجْلِس میں شریک ہونا (Majlis men sharik honá)—To join an assembly, to attend a meeting.
مَجْرِم فراری (Mujiim-i-farári)—An absconded offender, an escaped convict.	میرِ مَجْلِس (Mír majlis)—A president, a chairman.
مَجْرِم اِشْتِهَارِی (Mujrim-i-ishtihári)—A proclaimed offender.	مَجْمَع (Majma')—An assembly.
مَجْرِم سزا یافتہ (Mujrim-i-sazá yáfta)—A convict.	مَجْمَع خلاف قانون (Majma'-i-khiláfi-qánún)—An unlawful assembly.
مَجْرُوح (Majrúh)—Wounded.	مَجْمَع اکٹھا کرنا (Majma' ikbat̤thá karná)—To collect a band of people together.
مَجْرَمَانَا (Mujramána)—Criminal.	مَجْمَع منتشر کرنا (Majma' muntashir karná)—To disperse an assembly.
علمِ مَجْرَمَانَا (Ilm-i-mujramáná)—Criminal knowledge.	مُجْمَل (Mujmil)—An abstract, a compendious statement or account of.
نیتِ مَجْرَمَانَا (Niyat-i-mujramáná)—Criminal intent.	مَجْمُوعَة (Majmúa')—A collection.
	مَجْمُوعَة تعزیراتِ ہند (Majmúa' ta'zírát-i-hind)—The Indian Penal Code.

مجموعه ضابطه دادرسی (Majmú'a'-i-zábta-i-dfwaní)—Civil Procedure Code.

مجموعه ضابطه دادرسی (Majmú'a'-i-zabta i-faujdárí)—Criminal Procedure Code.

مجموعه (Majmú'í)—Collective, aggregate.

مجموعه قیامت (Majmú'í qímat)—Aggregate value.

مجنون (Majnún)—A lunatic or insane.

مجوز (Mujawwiz)—Holding or proving to be lawful; sanctioning, deciding.

حاکم مجوز (Hákim-i-mujawwiz)—The court passing order, the trying magistrate.

مجرزان قانون (Mujawwizán-i-qánún)—Legislature; parliament.

مجوز (Mujawwiz)—Permitted.

مجززه (Mujawwiza)—Proposed.

مجرسی (Majúsí)—A fire-worshipper.

مچالک (Muchalká)—A bond; a recognizance.

مچالک حفظ امن (Muchalká i-hifz-i-aman)—A bond to keep the peace.

مچالک حفظ امن به یا بلا ضامن لیکھنا (Muchalká-i hifz i-aman ba yá bilá zámni likhná)—To enter a bond to keep the peace with or without sureties.

مچالک لکھوانا { Muchalká  
likhwáná } To  
مچالک لینا { Muchalká  
lená }

take or cause one to execute a bond; to take a recognizance.

مچالک نیک چلنی (Muchalká nek chalni)—A bond for good behaviour.

مخالفی (Muhází)—Over against, opposite to, facing.

مخالفی میں لکھنا (Muhází men likhná)—To write in the opposite page or column.

مخاسب (Muhá-ib)—An auditor, one who keeps account; an accountant.

مخاسبہ دار (Muhásiba dár)—One who has accounts to settle.

مخاسبہ طالب (Muhásiba talab)—Demanding a settlement of accounts.

مخاسبہ کرنا (Muhásiba karná)—To adjust or settle the accounts, to require account.

مخاصره کرنا (Muhásra karná)—To besiege, to beleaguer, to surround.

مخاصل (Muhásil)—Produce, profit, gain.

مخاصل خام (Muhásil khám)—Gross produce.

مخاصل چایداد مرهونه (Muhásil-i-jáidád-i-márhúna)—The usufruct of the mortgaged property.

مخالف (Muháfiz)—A keeper; a guard; a guardian.

محافظ دفتري (Muháfiz daltar)—A record-keeper, the native officer of a court in charge of the public documents.

محافظ محبس (Muháfiz-i-muhbas)—A jailer.

محافظت (Muháfizat)—Custody, protection.

محل (Muhál)—An estate; a department; a parcel of land separately assessed with the public revenue.

A *muhál* is defined as follows:—  
A mahál means—

(a) Any local area held under a separate engagement for the payment of revenue; provided that

(1) If such area counts a single village or portion of a village, a separate record of right has been framed for such village or portion. (2) If such area consists of two or more villages, a separate record of right has been framed for the entire area, or for each of the villages or portions of villages included therein.

(b) Any revenue free-area for which a separate record of right has been framed.

محل آبكاري (Muhál-i-ábkarí)—Excise department.

محل خالصه (Muhál-i-khālsá)—A revenue paying estate.

محل شراكتي (Muhál-i-shirákati)—A joint or coparcenary estate.

محل—Orum...

محل مشتركه غير منقسمه (Muhál-i-mushtarká gair munqassima)—A joint undivided estate.

محل پتي داري (Muhál-i-patṭī-lári)—A coparcenary estate.

محل معافي (Muhál-i-muá'fi)—A revenue free estate. Any revenue-free area for which a separate record of right has been framed.

محل ورا (Maháwara)—Idiom.

محبس (Muhbas)—A prison, a jail.

محبس ديواني (Muhbas-i-díwání)—A civil jail.

محتاج (Muhtáj)—A pauper.

محتاج (Muhtál)—A person who accepts the responsibility of one person for his claim upon another.

محتاج الايه (Muhtál-alaihe)—The person to whom the responsibility for a debt or claim was transferred.

مختارفا (Muhtarfa)—A tax or taxes levied on trades and professions, on the artificers of a village or their implements

محتسب (Muhtisab)—(M. Law.) The superintendent.

محتسب (Mohtisib)—An officer of police, who examines weights &c. and prohibits unlawful games, drinking and the like. a censor.

محتكر (Mohtakir)—A fore-staller.

محبوب (Mahjúb)—Excluded (from inheritance.)



محضوب الارث کرنا (Mahjúb-il-irs karná) —To exclude from inheritance.

محضور (Mahjúr) —Forbidden.

محدث (Mahdas) —A collector or compiler or reporter of Mohammedan traditions, one well versed in the *Hadís*.

محدود (Mahdúd) —Limited, defined, bounded.

محدود به حصص (Mahdúd ba hasas) Limited by shares.

محدود به تعهد (Mahdúd bata'hud) —Limited by guarantee.

محرر (Muharrir) —A clerk, a scribe.

محرم (Mahram) —(M. Law.) Any one to whom the *haram* or the women's apartments are open, a relative within the prohibited degree of intermarriage.

محرمات (Mahramát) —(M. Law.) Things forbidden or unlawful women within the prohibited degree.

محرور (Mahrúm) —Excluded, prohibited ; deprived of.

محرورم رکھنا (Mahrúm rakhná) —To keep one debarred or excluded from.

محرورمی ویرثہ (Mahrúmi i-wirsá) —Disherison, exclusion.

محسن (Muhsan) —(M. Law.) (1) A person male or female, whom certain qualifications, as freedom, sanity and mature age,

entitle to exact or to undergo punishment for adultery. (2)

A benefactor, a patron.

محسوب (Mahsúb) —Carried to account.

محسوب کیا جانا (Mahsúb kiyá jáná) To be charged to set off.

محش (Mahshí) —Illustrated by marginal notes or comments.

محصل (Muhassil) —A collector, a collector of revenue ; a tax-gatherer ; a bailiff ; a farmer of the customs.

محصول (Mahsúl) —Produce, profit, revenue, tax, duty, toll, excise, custom, postage.

محصول پرمت (Mahsúl parmat) —Customs duty.

محصول ذاک (Mahsúl dák) —Postage.

محصول سایر (Mahsúl sáyar) —Miscellaneous duties.

محصول سڑک (Mahsúl sarak) —Road-cess.

محصول لگانا (Mahsúl lagáná) —To levy a tax or duty.

محصول مال برآمد (Mahsúl-i-mál-bar-ámad) —Export duties.

بے محصول (Be-mahsúl) —Not dutiable ; post free.

فرد محصول (Fard-i-mahsúl) —A tariff.

محضولی (Mahsúli) —Dutiable, bearing postage ; lands paying revenue.

محض دستخط (Mahaz dastkhat) —A blank endorsement.

محض دستخط کرنا (Mahan dastkhat karná)—To endorse in blank ; to give *charte blanche*.

محض قید (Mahaz qaid)—Simple imprisonment.

محضر (Mahzar)—(M Law.) The *mahzar* contains a statement of the claim, the denial, and the depositions of witnesses.

محضر نامہ (Mahzar námá)—A deed or document signed by all persons present; an affidavit.

محفوظ رکھنا (Mahfúz rakhná)—To keep safe, to guard from, to indemnify.

محقق (Muhacquaq)—Confirmed, authenticated.

محکم (Mahak)—Test.

محکومات (Muhakmát)—Tribunals, courts.

محکما (Muhakma)—A court of law, a department.

محکما ابتدائی (Muhakmá ibtadáf)—Court of original jurisdiction.

محکما پرمت (Muhakma-i-parmat)—Salt department.

محکما اوقاف (Muhakma-i-auqáf)—Local agency ; a court of trust, certain officers of government charged with the superintendence of public buildings and endowments.

محلا (Muhalla)—A quarter or a part of the town.

محلا دار (Muhalla dár)—An officer in charge of the particular quarter of the town, bound to

give information to the *Darogha* of the Police of any disorderly conduct or the presence of culprits. (Beng. Regulation XXII of 1793, Sec. 30) Mr. Wilson says that the Regulations seem to have contemplated a female agent also in each ward subordinate to the Police.

محالہ (Mohallal)—(M Law.) A woman who, having been divorced, is married to another man that he may divorce her, when she may be legally married to her first husband.

محالہ (Muhallil)—A man who marries a divorced woman, that he may put her away, and so enable her to be married again to her first husband.

محمد (Mohammad)—The Arabian prophet.

محمولہ (Mahmúla)—A burden, or cargo.

مال محمولہ (Mál mahmúla)—A burden, a load.

محمولہ (Mahawwila)—Cited (as an authority), referred to.

محنت (Mahantána)—Remuneration, reader's fees.

محیط (Muhít)—Surrounded, enclosed.

محیط ہونا (Muhit honá)—To be comprehensive of, to embrace ; to enclose, to surround, to have improper influence.

محیطہ (Muhíta)—Land within the supply of a well.

مخاصمت (Muḫhásmat)—Contention, enmity.

بنائے مخاصمت — See بنائے

مخاطب ہونا (Muḫhátib honá)—To address; to turn (towards) in speaking.

مخالط (Muḫháltat)—Mixing together in society.

مخالف (Muḫhálif)—Adverse, opposite; unfavourable; dissentient; contradictory; an opponent or adversary.

مخالفت (Muḫhálifat)—Opposition; enmity, hostility.

مخالفت کرنا (Muḫhálifat karná)—To oppose, to dissent from, to resist, to withstand.

مخبري (Muḫhbarí)—Secret information.

مخبیط فطري (Muḫhbit fitrí)—A born idiot.

مختار (Muḫhtár)—An agent, an attorney, a solicitor, a representative, a *mukhtar* (one entitled to plead in criminal and revenue subordinate courts.)

مختار ریاست (Muḫhtár i-riyásat)—General agent of an estate.

مختار عام (Muḫhtár-i-'ám)—A general agent, a person having a general power-of-attorney from some one.

مختار کرنا (Muḫhtár karná)—To authorise, to empower.

مختار مقبولہ (Muḫhtár-i-maqbúla)—A recognised agent.

مختارتاً (Muḫhtártán)—By or through an agent, attorney or representative.

مختار نامہ (Muḫhtár náma)—A power of attorney; a deed appointing an agent or representative.

مختار نامہ خاص (Muḫhtár námá-i-ḫás)—A special power of attorney.

مختار نامہ عام (Muḫhtár námá-i-'ám)—A general power of attorney.

مختاری (Muḫhtarí)—Office or practice of an attorney; agency.

مختاری کرنا (Muḫhtarí karná)—To practise as a *mukhtar*, or an attorney; to act for, to represent.

مختص (Muḫhtas)—Specific.

تعمیل مختص (Ta'míl-i-muḫhtas)—Specific performance.

مختصراً } Muḫhtasran  
مختصراً طور پر } Muḫhtasir taur  
par

In brief, briefly.

مختلف (Muḫhtalíf)—Diverse, discordant, different, various.

مختص (Maḫhsús)—Particularized, appropriated; special; private.

مخدرة (Maḵhdrah)—(M. Law.)  
A woman in a state of purity.

مختار (Maḵhtúb)—Affianced,  
betrothed.

مخترج (Maḵhraj)—Deductions  
from the revenue; assignments  
of the portions of government  
claim; remissions of revenues  
due by the zemíndár on ac-  
count of lands dismembered or  
alienated (Wilson's Glossary).

مختف (Muḵhaffif)—Abbreviation.

مخفي (Maḵhff)—Secret, hidden,  
clandestine; clandestinely.

مخفي نه ره (Maḵhff na rahe)—  
Be it known; whereas.

مخل هون (Muḵhal honá)—To  
disturb, to interrupt; to inter-  
fere with, to intrude on.

مخلصي (Muḵhlasí)—Deliverance;  
release, liberty.

مخلط (Maḵhlút)—Mixed, con-  
fused; also applied to lands  
recently annexed to an estate  
or district not originally part  
of it.

مخمور (Maḵhmúr)—Intoxicated.

مخنث (Muḵhannas)—A herma-  
phrodite.

مخنث كرنا (Muḵhannas karná)—  
To emasculate.

مد (Mad)—Article, column,  
head, entry; a sign denoting  
the commencement of a para-  
graph or the insertion of a new  
item.

مد امانت (Mad-i-amánat)—Head  
of deposit.

مد مي آنا (Mad men áná)—To  
come under the head of.

مدات (Madát)—Articles; entries,  
heads.

مداخل (Madáḵhil)—Income, reve-  
nue; addition to the revenue  
of a district (either from the  
annexation of other lands or  
from the full assessment of  
lands which had been wholly or  
partially exempt from pay-  
ment of revenue.

مداخل مخارج (Madáḵhil maḵhárij)  
—(1) Additions and deduc-  
tions, income and expense.  
(2) Changes in the disposition  
of landed property, or in the  
arrangement of the shares in  
a village.

مداخلات (Madáḵhlat)—Access;  
interference.

مداخلات بيجا (Ma láḵhlat bejá)—  
A trespass.

مداخلات بيجا مجرمانه (Madáḵhlat  
bejá mujrimáná)—A criminal  
trespass.

مخفي مداخلات بيجا مجرمانه (Maḵh-  
ffí madáḵhlat bejá mujrimáná)  
—A lurking house trespass.

مخفي مداخلات بخانه بوقت شب (Maḵhffí madáḵhlat ba-ḵháná  
bawaqt shab)—A lurking  
house trespass by night.

مداخلت کرنیوالا (Madākhlat karne wálá)—A trespasser; an intruder.

مدار (Ma 'ár)—Ground (of); basis; dependence.

مدار الملہم (Madār-ul-muhām)—A prime-minister.

مدار کار (Madār kár)—A manager, a chief man of business.

مدارج (Madáraj)—Slips, measure; degrees.

مدارس (Madáris)—Schools, colleges.

مدامی (Mudámí)—Continual.

مدبیر (Mudabbir)—A counsellor, a minister, a director.

مدبران سلطنت (Muddabirán-i-sal tanat)—Ministers of state.

مدت (Muddat)—A space or length of time; a long time.

مدت العمر (Muddat-ul-umr)—A life-time, during life.

مدت مدید (Muddat madíd)—A long space of time.

مدخلہ (Madkhala)—Filed, put in; deposited; adduced.

مدخلہ (Mudkhúla)—A concubine, a kept mistress.

مدد (Madad)—Assistance, help; means of support (as wages, &c.), allowance; hands (as labourers, masons &c.)

مدد دینا (Madad dená)—To render aid, to furnish assistance

مدد گار (Madad gár)—A helper, an assistant, an ally.

مدد معاش (Madad-i-muash)—

Means of support; maintenance; pension; an assignment of revenue for the support of learned or pious Mohammadans, or of charitable institutions.

مدرا (Mudrá मुद्रा)—A seal, a signet; a stamp; a coin; a medal.

مدراکت (Mudrákat मुद्रांकत)—Sealed; stamped.

مدرسہ (Madarsa)—A school, a college.

مدعا (Mudda'á)—Object, intention; scope; meaning.

مدعا بہا (Mudda'á bahá)—A chose in action, a thing or object sued for or claimed.

مدعی (Mudda'í)—A plaintiff, a suitor, a complainant.

مدعی شریک (Muda'í i-sharík)—A co-plaintiff.

مدعیہ (Muda'íyá)—A female plaintiff.

مدعا علیہ (Muda'á-'leha)—A defendant, a respondent.

مدعا علیہ ترتیبی (Muda'á-i-'lehi-tartíbí)—A pro-forma defendant.

مدعا علیہا (Muda'á alehá)—A female defendant.

مدعا علیہم (Mudá-lehum)—Defendants.

مدعا علیہما (Muda'á-'lehuwá)—The two defendants.

مدعاءلیہ بنانا (Muda'á'leh banáná)

To make one a defendant in a case, to add a party as a defendant.

مدک (Mada मदक) — An intoxicating mixture of opium and betel leaves and a pill or bolus of opium and betel-leaves (which may be swallowed or smoked in a *huqqa*.)

مدلل (Mudallal) — Well grounded, reasonable.

مدھو (Madhú मधु) — Spirituous liquor.

مدھوش پراشن (Madhosh paráshan मधोश् पराशन्) — Putting a little honey into the mouth of a newborn male infant; (one of the *Sanskars* or ceremonies of the Hindus).

See—संस्कार

مدھوری (Madhúrí) — Land not within the influence of the sea and free from any saline impregnation (in contra distinction to *nimki* or salt lands.)

مدھیاستھ (Madhyásthā मध्यस्थ) — A mediator, an umpire.

مدھیاستھانیا (Madhyásthānīa मध्यस्थानिया) — Arbitration; interference of a third party to secure the observance of an agreement between two others.

مدیون (Madyún) — A debtor.

مدیون دگری (Madyún-i-digri) — A judgment debtor.

مذہ (Mudh मुढ) — Head, chief.

مذبح (Muzbah) — A slaughter-house, a place where an animal is sacrificed.

مذذب (Muzabzib) — Hesitating, doubtful, fluctuating; uncertain.

مذکور (Mazkúr) — Mentioned; recorded, before-mentioned; discourse.

مذکور الصدر (Mazkúr ul-sadar) — Above mentioned, aforesaid.

مذكورة (Mazkúra) — Aforesaid.

مذكوري (Mazkúrf) — Process serving; a process-server.

مذمت (Mazammāt) — Censure; blame; abuse; satire.

مذهب (Mazhab) — Religion, persuasion.

مذهب میں لانا (Mazhab men láná) — To convert to a religion.

مربحت (Marábahat) — (M. Law.) — Legal profit on the sale of an article.

مراتب (Marátib) — Matters.

مراتب ابتدائی (Marátib-i-ibtadáf) — The preliminary matters; preliminary measures.

مراتب مندرجہ عرضی دعویٰ (Marátib-mundarjá arzī da'wá) — The particulars contained in a plaint.

مراتب مندرجہ عرضی دعویٰ سے وجہ (Marátib-mundarja arzī da'wá se wajah nálīsh paidá nahīn hotī) — The statements of the plaint do not constitute a cause of action.

مراد (Murád)—Object, scope, intention, wish.

مرادی (Murádi)—Implied (meaning); change, a certain number of annas (as مرادی).

مراسلات (Maráslat)—Correspondence; keeping up a correspondence.

مراسله (Marásla)—A letter; a citation.

مراسم (Marásim)—Customs, conventions; ceremonies, observances.

مراعات (Mará'át)—Attention, regard, respect.

مرافع (Muráfe)—Bringing a case or suit before; setting aside or reversing the decision of.

مرافعه (Muráfa'a)—Carrying on a law-suit; an action; an appeal; statement of a case.

مرافعه اولی (Muráf'a-i-aulá)—The court of first instance.

مرافیق (Maráfıq)—Interests; appurtenances or conveniences of a house.

مرافق و حقوق (Haq-huqúq-wa-maráfıq)—Rights, titles, and interests.

مراهق (Muráhiq)—A lad near the age of puberty.

مرابی (Murabbı)—A patron.

مرت پتر (Mirt patr मृत पत्र)—A certificate of death; a will, a testament.

مرت دان (Mirt dán)—A death-bed bequest.

مرتب (Murattab)—Disposed, arranged; classified; put in order; compiled, digested.

مرتبه (Martbá)—Degree, station, office, dignity, time, turn.

مرتد (Murrattad)—(M. Law.) An apostate from *Islám*.

مرتشی (Murtashı)—Corrupt, a taker of bribes.

مرتکب (Murtakib)—Perpetrating, committing; guilty of, implicated in.

مرتکب هونا (Murtakib honá)—To be accused of.

مرتحن (Murtahan)—A mortgagee, a pledgee.

مرتحن دخیل یا قابض (Murtahan dakhıl yá qábız)—A mortgagee in possession.

مرتحن مابعد (Murtahin má ba'd)—A subsequent mortgagee.

مرتحن ذیلی (Murtahin zailı)—A puisne mortgagee.

مرتبه (Marsıya)—An elegy, an epicedium (especially the one sung during the Moharram in commemoration of Hāsan and Husain).

مرجوعه (Marjú'a)—Brought (in court), instituted, filed.

مرحله (Marhala)—A halting-place, station, or inn.

مرحوم (Marhúm)—Deceased.

مرخص (Marḵbas)—Licensed.

مردم شماری (Mardum shumarı)—A census.

مردم شناسی (Mardum shanásí)—  
Knowledge of men.

مردود (Mardúd)—Excluded ; a  
reprobate, an outcaste.

مردھا (Mirdhá)—An overseer ;  
one who carries the chain in  
surveying.

مرسل (Mursil)—A messenger, a  
prophet.

مرسلہ (Mursilá)—What is sent or  
despatched.

مرسل الیہ (Mursil-aleh)—The  
addressee, the consignee.

مرسلین (Mursilín)—Apostles, pro-  
phets.

مرشد (Murshid)—The head of a  
religious order.

مرض الموت (Marz-ul-maut)—(M.  
Law.) Death illness. It is one  
in which it is highly probable  
that it will terminate fatally,  
whether, in the case of a man, it  
disables him from getting up  
for necessary avocations and  
going out of his house or not,  
or whether in the case of a wo-  
man, it does or does not disable  
her to attend necessary avoca-  
tions within doors.

Any gratuitous disposition by  
a sick person, which affects his  
property, is not valid beyond a  
third of his whole estate, unless  
he recovers from his illness, or  
the excess is allowed by his  
heirs. Marriage is not a gra-  
tuitous act, and may be con-  
tracted during death-illness.

But in that case the dower must  
not exceed the proper dower.  
In like manner a man may repu-  
diate his wife irrevocably dur-  
ing death-illness. But she is  
entitled to her share of his  
property at death, unless he  
survives the expiration of her  
*iddut*. So also, any act of one  
of a married pair that invalid-  
ates their marriage, is treated  
as an evasion of the other's  
right of inheritance, if done in  
death illness, and without the  
other's instigation. Acknow-  
ledgment of a debt is not a  
gratuitous act ; and though  
a debt should rest on no better  
foundation than a death-bed  
acknowledgment, it is valid as  
against the heir and legatees,  
but is postponed to debts con-  
tracted in health.

See—مرقبہ

مرضی (Marzı́)—Consent, choice,  
will, volition.

مرضی کے موافق (Marzı́ ke muwáfıq)  
According to the will or plea-  
sure ; satisfactorily.

مرقعہ (Muraqqa')—A portfolio, an  
album.

مرقومہ (Marqúm)—Written,  
inscribed.

مرقومہ (Marqúma)—Above-men-  
tioned, aforesaid, dated, under  
date, a letter.

مرقومہ بالا (Marqúma bálá)—  
Above-mentioned.



مرقوم الحاشیہ (Marqúm-ul-hashíya) —  
Noted on the margin.

مركب تری (Markab tarí) — A  
vessel, a boat.

مركب ہونا (Markab honá) — To be  
constituted of.

مرگ ناگہانی (Marg-i-nágahání) —  
Sudden death.

مرگ طبعی (Marg-i-tabá'í) — Na-  
tural death.

مرگھٹ (Marghaṭ मरघट) — A burn-  
ing ghaṭ, a place for cremation  
of dead bodies.

مرمت (Marrammát) — Mending,  
repairing, amendment.

مرورت (Murawwat) — Kindness,  
urbanity, humanity, politeness.

مروج (Murawwaj) — Current,  
usual, customary.

مروج ہونا (Murawwaj honá) — To  
be or become current, to be in  
force; to become prevalent.

مزرر (Marúr) — Elapsing, passing.

جب میعاد ایک بار شروع ہوگئی تو اوسکے  
مزرر کو کوئی نہیں روک سکتا  
(Jab mi'ád ek bár shurú' ho gai tau  
uske marúr ko koi nahín rok  
saktá) — When time begins to  
run once, it cannot stop.

مرہٹی (Marhaṭṭí) — The language  
of the Marhattas.

مرہون (Marhún) — Mortgaged,  
pledged.

مریاد (Maryádá मर्यादा) — Pro-  
priety; limit; boundary; custom,  
usage.

مرومکتہ (Marrumakkaṭṭáyam) —  
Succession to inheritance by  
sister's sons, or in a female line,  
as observed by the Mars and  
some of the servile tribes of  
Malabar.

مڑیا (Muryá मुर्या) — The Dev-  
nagri character written without  
the upper line.

مڑاحم (Muzáhim) — An obstructer,  
an obstacle, an impediment.

مڑاحم ہونا (Muzáhim honá) — To  
obstruct, to oppose, to resist,  
to be troublesome, one who  
brings a cross-action, or inter-  
feres in a suit, especially to  
obstruct proceedings.

کسی ملازم سرکاری سے اوسکی خدمت  
منہ پی کے انجام دہی میں مڑاحم  
ہونا (Kisí mulázim sarkárf se  
uski khidmat-i-mansabí ke an-  
jám dehf men muzáhim honá) —  
To obstruct a public servant  
in the discharge of his duty.

مڑاحمت (Mazáhmat) — Restraint;  
hinderance, obstruction.

مڑاحمت بیجا (Mazáhmat bejá) —  
Wrongful restraint.

مڑاحمت جسمانی (Mazáhmat-i-jis-  
mání) — Personal restraint.

مڑاحمت بلا (Bilá mazáhmat) —  
Undisturbed.

مزارع (Mazáre') — Sown fields,  
lands in villages.

مزارع (Muzáre') — A husbandman.

مزرر (Mazbúr) — Aforesaid,  
abovenamed.

مزدور (Mazdúr)—A hired labourer, a workman.

مزدوری (Mazdúrf)—Bodily labour, work, wages, hire.

مزدوع (Mazrú')—A sown field.

مزكا (Muzakká)—Purified (as property by a prescribed part being expended in alms), a purgator of witnesses, one who testifies to the credibility or competency of a witness.

مزید (Mazíd)—Increased, further.

تحقیقات مزید (Tahqíqát-i-mazíd)—Further enquiry.

مساجد (Masájid)—Mosques.

مساح (Massáh)—A land-measurer, a surveyor.

مساحت (Masáhat)—Dimensions, measurement.

مسامحت (Masámahat)—Connivance.

مساوات (Masáwát)—Equality.

مساوی (Masáwí)—Equal, equivalent.

مسایل (Masáyal)—Questions, the precepts of Mohammad.

مستأجر (Mustájr)—A farmer, a renter, one who holds lands under a proprietor at a stipulated rate; a farmer of revenue appointed to make collections on the part of *zemindar* or proprietor, on condition of paying a fixed sum.

مستأجر اصلي (Mustájr-i-aslí)—A real farmer,

مستأجر سرکاری (Mustájr-i-sarkárf)—A government farmer or lessee.

مستأجری (Mustájrí)—Farming, renting, settlement in farm, a farm, a lease of land.

مستأجری دینا (Mustájrí dená)—To let in farm, to lease.

مستثنی (Mustasná)—Exception.

کسی مستثنی میں داخل ہونا (Kisí mustasná men dákhil honá)—To fall within an exception.

مستثنیات عامہ (Mustasúiyát-i-ámmá)—General exceptions.

مستأمن (Mustámin)—One who being a foreigner, and not a Muslim, enters Mohammedan country, and claims safe conduct.

مستأبن (Mustabín)—(M. Law.) Written deeds which, according to M. Law, are of three kinds.

1. مستأبن منسوم (Mustabín-i-marsúm)—Or regular documents, such as are executed on paper and have regular title, superscription &c.

2. مستأبن غیر منسوم (Mustabín-i-gair marsúm)—Or irregular documents, such as are not written on paper, but upon a wall or the leaf of a tree or upon paper without any title or signature.

3. غیر مستأبن (Gair mustabín)—Writings which are not documents in any sense; such as are delineated in the air or

water by the motions of a dumb person (Dictionary of Islám.)

مستحب (Mustahab)—(M. Law.)

That which is lawful, *i. e.*, which Mohammad and his companions sometimes did and sometimes omitted.

مستحسن (Mustahsin)—Approved.

مستحق (Mustahaq)—Entitled, deserving, rightful.

مستحق هونا (Mustahaq honá)—To be entitled; to have a right to.

مستحكم (Mustahkam)—Settled, fixed, established, firm.

مستدعي (Mustada'í)—Requesting, demanding; a petitioner, an applicant.

مسترد (Mustarad)—Revoked, reversed (as a ruling or decree.)

مسألتة (Masátát)—(M. Law.) A compact entered into by two persons by which it is agreed that the one shall deliver over to the other his fruit trees, on condition that the other shall take care of them, and whatever is produced shall belong to them in the stipulated proportion.

مسترد كرنأ (Mustarid karná)—To set aside, to annul, to reverse (as a decision of a lower court)

مستعار (Musta'ár)—Borrowed.

مستعفى (Mustau'fá)—Resigned; one who has resigned (an office).

مستدالة (Mústidala)—Relied upon, laid stress upon.

مستعمل (Musta'mal)—Common, current.

مستغاث عليه (Mustagás a'leh)—The person complained against, a defendant.

مستغرق (Mustagraq)—Hypothecated; pledged; immersed (in debt.)

مستغيث (Mustagís)—A complainant, a prosecutor.

مستفيد هونا (Mustafíd honá)—To profit by, to derive benefit or advantage from.

مستقل (Mustaqil)—Permanent.

مستقل اسامى { Mustaqil asámí }  
مستقل جگہ { Mustaqil jagah }  
A permanent appointment or post.

مستند (Mustanad)—Authenticated, genuine.

مستوجب (Mustaujib)—Liable, deserving, proper.

مستوجب الادا (Mustaujib-ul-adá)—Payable, recoverable.

مستوجب سزا (Mustaujib-i-sazá)—Liable or subject to punishment.

مستورات (Mastúráat)—*Parda-nashin* ladies; women of the harem.

مستوفى (Mustaufí)—To discharge a debt an examiner or auditor of accounts.

مسجد (Masjid)—A mosque.

(Masdúd honá)—To stop, to cease; to be closed or obstructed.  
 (Masrúqa)—Stolen  
 (Mál-i-masrúqa)—  
 Stolen property.  
 (Maskan)—Habitation, abode, dwelling  
 (Miskín)—A person having no property of his own.  
 (Maskan-i-ma'múf)—Ordinary residence.  
 (Muskirát)—Intoxicating drugs or liquors.  
 (Musallah)—Armed (with a weapon or weapons).  
 (Musalsal)—Successive, consecutive.  
 (Musallam)—Admitted, entire, whole.  
 (Musallam mauza)—Whole village.  
 (Musalmán honá)—To become a Mohammedan.  
 (Musalmání karná)—To circumcise.  
 (Mnsalliman)—Admitted by.  
 (Maslúb ul-hawás)—One of unsound mind.  
 (Masla)—A maxim, a proposition, a point of law, a precept of Mohammed, a matter proposed for decision; a question.

(Masla i-amar wáqe'a)—A question of fact.  
 (Masla i-jawáz-i-amar mauqú'a)—The doctrine of *Fuctuom valeat*.  
 (Masla-i-kharídár hoshyár báh)—The principle of *caveat emptor*.  
 (Masla-i-amar máne'-i-taqrír-i-muḡhálif)—The principle of estoppel.  
 (Masla-i-málík jawábdah)—The maxim of respondent superior.  
 (Masla i-amar tajwíz shuda)—The principle of *res-judicata*.  
 (Mismár karná)—To demolish.  
 (Masmù'a)—Heard.  
 (Musammá)—Named, (as one Bhawání بهواني) titled.  
 (Misan सिसन)—A soil consisting of mixture of clay and hard soil.  
 (Masnad nashín)—Reigning prince  
 (Masnún)—Legalized, adopted into use.  
 (Maswada)—A draft, a bill.  
 (Maswada karná)—To make a rough draft; to concert or mature (a scheme.)  
 (Mushábehah)—Analogy; resemblance, similitude.  
 (Mushárin aleh)—A person referred to.

مشاركت (Mushárkat)—Copartner-ship.

مشاع (Mushá')—(M. Law.) Confused. The doctrine of musha' generally applies to gifts.

The legal effect of a gift is not complete until possession is taken of the thing given. For this purpose the possession must be perfect or *kamil*. There are three obstructions to a perfect possession. *First*, the subject of a gift may be joined to something that is not given, as fruit on a tree—when either is given without the other. *Second*, it may be mashghúl (مشغول) or occupied with something that is not given, —as the gift of a bag in which there is food of the donors. *Third*, it may be mushá' (مشاع) or confused with something else by being *mush-tarik* or held in co-partnership with another. The first is obviated by the gift being *muhuwaz* (مهرض) or separated; the second by being *Mufuragh* (مفرغ) or emptied; and the third by the gift being declared to be unlawful when the property is susceptible of partition without injury.

A gift of a mushá' may be made in three different ways. First a person having a whole of a thing may give an undivided half or other share in it to

another. Here there is confusion on both sides, and the gift is unlawful; second a person having a whole of a thing may give it entire to two or more persons undivided. Here there is a confusion on the side of the donee only, the gift is illegal according to Abú Hanífa though not according to disciples. And, third, two or more persons having a thing in an undivided shares may combine in making a gift of it entire to one person. Here the confusion is only on the side of the donor, and the gift is valid, without any difference.

مشاق (Mashsháq)—A proficient person, one well-practised (in); an expert.

مشاورت (Masháwrat)—Counsel, consultation; deliberation.

مشاعرة (Mushábra)—Monthly salary, stipend, wages.

مشاعرة بالامتاع (Mushára i-bil-muqta')—Consolidated allowance.

مشتبه (Mushtabah)—Doubtful, ambiguous; obscure.

مشتبه الرصول (Mushtabah-ul-wasúl)—Of doubtful recovery, money of which the recovery is doubtful.

مشتري (Mushtarik)—Common, held in common; joint, coparcenary.

خاندان مشترك — See خاندان

مشتري (Mushtarí)—A buyer, a purchaser, a vendee.

مشتري فري (Mushtarí-i-farzí)—A nominal purchaser.

مشتري نيلام (Mushtari-i-nilám)—An auction purchaser; a purchaser at a public-sale.

مشمول (Mushtamal)—Extending over, inclusive of; comprising.

مشتهر (Mushtehar)—Proclaimed, published, promulgated.

مشتهر به نيلام (Mushtehar ba nilám)—Advertised for sale.

به آواز دهل مشتھر کرنا (Ba áwáz-i-dahal mushtehar karná)—To proclaim by the beat of drum.

مشتخص (Mushakhkhas)—Fixed, ascertained, estimated, settled.

مشتخصه (Mushakhkhabisa)—Assessed, fixed, stipulated.

مشتخصي جمع (Mushakhkhasí jama')—Stipulated revenue, net amount of the revenue.

مشتخصي دار (Mushakhkhasi dár)—A landholder with whom a settlement is made.

مشرح (Musharrah)—Annotated; explained; expounded.

مشرّف (Mushrif)—An officer (in treasury &c.) who authenticates accounts, writings &c.; an examiner, an inspector.

مشرک (Mushrik)—An infidel.  
See—کانر

مشروط (Mashrút)—Conditional, contingent; stipulated; as

applied to assignments or grant of land revenue importing that the grant was accompanied by certain stipulated conditions.

مشروطاً (Mashrútan)—Conditionally.

مشعر (Mash'ar)—Signifying, indicating; bearing the marks of.

مشقت (Mashaqqat)—Labour.

با يا بلا مشقت (Bá yá-bilá mashaqqat)—With or without labour.

با مشقت و جولانه (Bá mashaqqat wa júláná)—With labour in irons.

مشقت تعزيري (Mashaqqat-i-ta'zírí)—Penal servitude.

مشقت شديد (Mashaqqat-i-shadíd)—Hard labour.

مشكل ميں پڑنا (Mushkil meñ paṛ-ná)—To get into trouble or to make a mess of; to be at a loss.

مشكوك (Mashkúk)—Doubtful, tampered with.

مشكبي باندھنا (Mushken bándhná सुक्के बांधना)—To tie the arms behind the back, to pinion.

مشمول (Mashmúl)—Incorporated (with); comprehended, contained.

مشورة (Mashwara)—Counsel, consultation; advice; conspiracy.

مشورة مجرمانه (Mashwira-i-mujri-mána)—A criminal conspiracy.

مشهود (Mashhúd)—Witnessed; attested, well evidenced.

مشہور ہونا (Mashhúr honá)—To be or become famous or notorious; to be given out, to be reported.	خلاف مصلحت عامہ (K̄hiláf maslahat-i áma ) — Against public policy.
مشیر (Mashír)—A counsellor, a member.	مصلحت وقت (Maslahat waqt)—Suitable, necessary or expedient and proper for the time.
مشیر جلسہ واضعان قانون (Mashír jalsa-i-wáze'án-i-qúnún)—A member of the legislative council.	مقتضای مصلحت (Muqtazá-i maslahat)—Expedient, advisable.
مشیر خاص (Mashír-i-khás)—A privy counsellor.	مصلحتاً (Maslahatan)—Advisedly; expediently.
مصاحب (Musáhib)—An <i>aide-de-camp</i> , a companion.	مصمم (Musammim)—Determined, resolved.
مصارف (Masárif)—Expenses.	مصنف (Musannif)—An author; an editor.
مصالحت { Masáleh } Reconciliation. مصالحت { Masálehat }	مصنوعی (Masnú'í)—Fabricated, fictitious.
مصالحت کرنا (Masálehat karná)—To compromise, to effect a reconciliation.	مضارب (Mazárib)—A factor, a manager; the partner that conducts the business as his share of the capital.
مصححہ (Mushíha)—A thing revised or corrected.	مضاربت (Mazárbat)—A co-partnership of stock and labour, where one party finds capital, and the other management; and the profits are divided between them.
مصحوب (Mashúb)—Accompanying.	مضافات (Muzáfát)—Environs, suburbs.
مصدقة (Musaddiqa)—Attested, verified, authenticated.	مضامین (Mazímín)—Contents.
مصدرة (Masdúra)—Issued.	مضر (Muzir)—Pernicious, mischievous.
مصلا (Masallá)—A carpet for saying the appointed prayers upon.	مضرت پہونچانا (Mazarrat pahúncháná)—To cause injury.
مصطلحات (Mustalhát)—Technical terms.	مضرت رسائی (Mazarrat rasání)—Causing injury.
مصلحت (Maslahat)—Advisability, an expedient; sound or good policy; counsel.	مضروب (Mazrúb)—A man.
مصلحت عامہ (Maslahat-i-áma)—Public policy.	

مضمون (Mazmún)—Subject, subject matter, sense, purport, contents (of a letter), tenor.

مطابق (Mutábíq)—In conformity with, in accordance with; corresponding to.

مطابق کرنا (Mutábíq karná)—To compare, to reconcile.

مطابقت (Mutábíqat)—Uniformity, analogy; conformity.

مطالب (Matálíb)—Demands, requisitions, wishes, desires.

مطالبہ (Matálba)—Demand, claim, due.

مطالبہ مقدم (Matálba-i-muqaddam)  
A prior or preferential liability.

مطالبہ متاخر (Matálbá-i-muwaḵḵhar)  
—A subsequent liability.

مطالبات خفیفہ (Matálbát-i-ḵḥafífa)  
—Small causes.

عدالت مطالبات خفیفہ (A'dálat-i-matálbát-i-ḵḥafífa)—A small cause court.

مطبوعہ (Matbú'a)—Printed, published.

مطلب رکھنا (Matlab rakhná)—To have some motive, to be interested.

مطلب نہ کرنا (Matlab nikálná)—To effect one's purpose (by or through,) to make what use one desired of.

مطلع (Muttalá')—Informed, acquainted.

مطلع کرنا (Muttalá' karná)—To inform, to acquaint.

مطلع ہونا (Muttalá' honá)—To be informed, to be or become acquainted with.

مطلق (Mutlaq)—Wholly, altogether, absolutely; at all, not in the least, never; absolute; principal.

مطلق الاعیان (Mutlaqan-ul-'inán)—Independent, free.

مطلقاً (Mutlaqan)—Absolutely; altogether.

مطلاقہ (Mutlaqá)—Divorced; a divorcee.

مطلوبہ (Matlúba)—Required, demanded, necessary, wanted.

مطمین (Mutmaíyan)—Satisfied,

مطمین کرنا (Mutmaíyan karná)—To satisfy oneself (about a matter).

مطول (Mattúl)—One who delays payment (of a debt) or the performance of promise.

مطول (Mutawwal)—Lengthy, prolonged.

مطیع (Mutí')—Subject (to), amenable (to), under.

مظلم (Mazlúm)—Wronged; oppressed.

مظہر (Muzhir)—A deponent, an informer, a declarant, a claimant; expressive.

مظہر علیہ (Muzher aleh)—The defendant, the person complained against.

مظہرہ (Mazhíra)—Deposed.

مع (Mae')—With.

معاً (Ma'au)—Instantly; at once.



معارض (Ma'áriz)—A competitor, an adversary.

معاش (Mu'ásh)—Means of living, livelihood, subsistence; landed property.

طرز معاش (Tarz-i mu'ásh)—Social condition, way of living.

معاصر (Mu'ásir)—Contemporaries.

معاف (Mu'áf)—Pardoned; excused; dispensed with, exempted, (from); free of.

معافي (Mn'áfí)—Pardon; remission, exemption; a rent-free grant; rent-free-lands.

معافي شرعية (Mu'áfí-i-shartíya)—A conditional pardon.

معافي عطا كردن (Mu'áfí a'tá karná)—To grant pardon.

معافي حین حیات (Mu'áfí-i-hín-hiyát)—A grant of land rent free for life.

معافي دایمی (Mu'áfí-i-dáimí)—A grant of land in perpetuity.

معافي حکامي (Mu'áfí-i-hukkámí)—Grants of land made by officers of Government, on which revenue cannot be assessed.

معافي دار (Mu'áfí dár)—A holder of rent free land, a grantee.

معافي روانه (Mu'áfí rawáná)—An order or permit for the transit of merchandise free of duty.

معافي ناجایز (Ma'áfí-i-nájáez)—An illegal pardon, an illegal grant.

معافي نامه (Mn'áfí náma)—A warrant or order of exemption from duty or assessment.

معاملت دار (Muá'mlat dár)—(Marhatta) The head revenue and police native officer of a district.

معامله (Mná'mla)—Transaction, affair, matter, business, bargain; cause or suit.

معامله پاک کردن (Mná'mla pakká karná)—To conclude a bargain, to settle a matter finally or definitely.

معامله سنگین (Mu'ámila-i sangín)—A serious matter; an affair of grave nature.

معامله عدالت (Mu'ámila i-a'dálat)—A judicial matter or proceeding.

معامله کردن (Muá'mla karná)—To bargain, to treat with, to negotiate with, to trade with.

خوش معامله (Khush muá'mlagí)—Fair dealing.

عندال معامله (And-ul-muá'mla)—At the time of the transaction.

معان (Mná'n)—Abetted.

معوضه (Muá'wiza)—Compensation, consideration.

معوضه دلان (Mu'áwiza diláná)—To award compensation.

معوضه نقدی (Mu'áwiza-i-naqdí)—Money compensation.

معاون (Mu'áwan)—A patron; a supporter.

معاون جرم (Mu'awan-i-jurm)—An abettor in crime, an accessory.

معاونت (Mu'áwinat)—Support, help.

بمعاونت (Ba-mu'áwinat)—Under the patronage of.

معاهدین (Mu'áhdín)—Contracting parties.

معاهدة (Mu'áhida)—Contract ; agreement, engagement.

معاهدة بلا بدل (Mu'áhida bilá badl)  
A naked contract, a *nudum pactum*.

معاهدة معنوي (Mu'áhida m'áuwí)  
An implied contract.

معاهدة كالأعدم (Mu'áhidah-i-kál-a'dam)—A void contract.

معاهدة ناجيز (Mu'áhida-i-nájáez)  
—An illegal contract.

معاینه (Mu'áina)—Inspection.

معاینه کرنا (Mu'áina karná)—To inspect.

معبر (Ma'bar)—A ferry, a pass.

معتبر (Mu'tibar)—Creditable, trustworthy, respectable ; authentic ; one who is liable for the sufficiency of a security and who is liable for the amount should both the principal and surety be defaulters.

معترض (Mu'tariz)—An objector ; an opposer.

معترض هونا (Mu'tariz honá)—To oppose ; to object to ; to obstruct.

معتوف هونا (Mu'tarif honá)—To acknowledge, to confess.

معتمد (Mu'tamid)—Confidential, trustworthy.

معتمد الیه (Mu'tamad aleh)—One in whom confidence is placed, a trustworthy person.

معجل (Mua'jal)—( M. Law. ) Prompt payment of a debt ; a prompt dower.

See—مهر

معدلات (Ma'dilat)—Administering justice, equity, dispensing of justice.

معدلات حقیقی (Ma'dilat-i-haqíqí)—Natural justice.

معدلات عامه (Ma'dilat-i-'áma)—Public justice.

جرایم خلاف معادلات عامه (Jaráim-i-khiláf ma'ádilát-i-'áma)—Offences against public justice.

معذرت (Ma'zirat)—Apology, excuse.

معذور (Ma'zúr)—Excused, dispensed with ; helpless.

معرض التوا (Ma'riz-i iltawá)—In the state of postponement ; in abeyance.

معرفت (Ma'rifat)—Through, by, by the hands of, by means of.

معروض (Ma'rúz)—Representation, petition.

معروضه (Ma'rúza)—Presented, offered, written, dated ; represented.

معزول (Ma'zúl)—Dismissed, removed from office.

معزولی (Ma'zúlí)—Removal or dismissal from office.

معطال (Mu'attil)—Suspended ; in abeyance.

مُعْطَال كَرْنَا (Mu'attil karná)—To suspend ; to abolish.

مُعْطَالِي (Mu'attalí)—Suspension (from office.)

مَعْقُول (Ma'qúl)—Reasonable, proper, just, satisfactory.

مَعْقُولِيَّت (Ma'qúliyat)—Reasonableness, propriety.

مَعكُوس (Ma'kús)—The reverse.

مَعْلُوم كَرْنَا (Ma'lúm karná)—To know, to discover, to recognise, to suppose.

مَعْلُوم هُوَ تَايَ (Ma'lúm hotá hai)—It seems, it appears.

مُعْلَق (Mu'allaq)—Any transaction not closed, as a sale in which the payment of the price is deferred.

مَعْمُولِي (Ma'múlí)—Usual, ordinary, current (as expenditure.)

مَعْنَوِي (Ma'nwí)—Implied.

مَعْنِي (Ma'ní)—Meaning.

مَعْمُود (Ma'húd)—Contracted for, stipulated, promised.

مَعْيَار (Mi'ár)—Test.

مَعْيُوب (Ma'yúb)—Reprehensible, opprobrious.

مَعِيَّت (Ma'iyat)—Co-existence.

بَعْدَ مَعِيَّت (Ba-ma'iyát)—Together with.

مَعِيْشَت (Ma'shiyat)—Livelihood, way of life ; means of living.

مُعَيَّن (Mu'aiyan)—Established, fixed, appointed, ascertained.

مُعَيَّن كَرْنَا (Mu'aiyan karná)—To appoint, to fix.

مُعِين (Mu'in)—An abettor ; an assistant.

مُخَالَطَة (Mugálta)—Leading into error ; deception ; error.

مُخَالَطَة دِهِي (Mugálta dehí)—Practising deception on, misleading, making a report.

مُخَالَطَة دِينَا (Mugálta dená)—To practise deception, to deceive, to misinform.

مُخَايَر (Mugáier)—Different, repugnant.

مُغْلُوب (Maglúb)—Subdued, the losing party.

حَقِيَّتِ الْمَغْلُوب (Haqíyat-i-maglúb)—Servient tenure.

مُفْت (Muft)—Gratis, gratuitous.

مُفْتَرِي (Muftrí)—A knave ; a rogue.

مُفْتِي (Muftí)—A mufti or officer who expounds law, a juris consult who notifies the decision of the Mohammedan law, in, or respecting, cases submitted to him.

مُفْرَر (Mafrúr)—Absconded ; a runaway.

مُفْرُوضَة (Mafrúza)—Supposed.

مُفْسِد (Mufsid)—A factious or seditious person ; a turbulent person.

مُفْسِدَة (Mufsida)—A riot, a strife.

مُفْسِدِي (Mufsidí)—Seditiousness, litigation, strife.

مفسر (Mutassir)—A commentator.

مفصل (Mufassil)—(1) Detailed, specified, distinct, full, ample. (2) The subordinate division of a district (in contradistinction to *sadar* or the seat of the collector of revenue); the country (as distinguished from the town; the territory beyond the local jurisdiction of a Presidency High Court.

مفصل جمع (Mufassil juma')—The gross amount of revenue payable to the zamindar or mál-guzár by the subordinate cultivators, and, through him, to the government, which is then the *sudder juma'* or State revenue.

مفصلة ذیل (Mufassila zail)—As follows, the following.

مفقود الخبر (Mafqúdkhabar)—(M. Law.) (1) A person who is missing and of whom no information can be obtained. He is not considered legally dead until the period expires when he would be ninety years old. (2) Lost.

مغرض مققود هو جانیگی (Garaz mafqúdk ho jáegi)—The object will be defeated or frustrated.

مفلس (Muflis)—A pauper, a poor, an indigent person.

مفلسی (Muflisí)—Pauperism.

مفلسی میں نالیش کرنا (Muflisí men nálish karná)—To sue in *forma pauperis*.

مفوضہ (Mafawwiza)—Consigned, delivered; ceded; committed to.

مفہوم (Mafhúm)—Meaning, sense, tenor; comprehended.

مقابضت (Muqábizat)—Occupancy, possession.

مقابلہ (Muqábilah)—Comparison, examination of revenue accounts or judicial documents.

مقارض (Maqáraz)—The person who in a contract where one supplies the stock and the other the labour, is the provider of the stock.

مقاصد (Maqásid)—Aims and objects.

مقاسمہ (Maqásima)—Partition of the crop between the proprietor and cultivator or the State, either in kind or value.

مقام (Maqúm)—Place of residence or of encamping; situation; ground.

مقام شکایت (Maqám-i-shikáyat)—Ground of complaint.

مقامات (Maqámát)—Sittings.

مقامی (Maqámí)—Residing; resident; local.

مقبول ہونا (Maqbúl honá)—To be admitted, to be approved.

مقتضا (Muqtazá)—Requirement, requisition; drift, scope, the ends of justice.

مقتضی (Muqtazí)—Requiring, demanding, leading to.

مقتضیات (Muqtaziát)—Requirements.

مَقْتُول (Maqtúl)—The person killed.

مِقْدَار (Miqdár)—Quantity, magnitude, measure, space, number.

مُقَدِّم (Muqaddam)—The head man of a village; superior; antecedent; prior.

مُقَدِّم رَهِنَا (Muqaddam rakhná)—To give preference.

مُقَدِّمَات (Muqaddamát)—Law-suits, cases; topics.

مُقَدِّمَة (Muqaddamá)—Prelude, introduction; premises (of an argument), cause, suit, case, business, proceedings

مُقَدِّمَة اِبْتِدَائِي (Muqaddama-i-ibtadāí)—An original case or suit.

مُقَدِّمَة اِجْرَاءِ دَكِّرِي (Muqaddama-i-ijrae-digri)—An execution case.

مُقَدِّمَة تَقْسِيم (Muqaddama-i-taqsim)—A partition case.

مُقَدِّمَة دِيْوَانِي (Muqaddama-i-díwání)—A civil suit.

مُقَدِّمَة فَوْجِدَارِي (Muqaddama-i-faujdaráí)—A criminal case.

مُقَدِّمَة مَال (Muqaddama-i-mál)—A revenue case.

مُقَدِّمَة مُتَفَرِّقَة (Muqaddama-i-mutfarriqa)—A miscellaneous case.

مُقَدِّمَة نَوْبَرِي (Muqaddama-i-nambári)—A regular suit.

مُقَدِّمِي (Muqaddamí)—The office of a muqaddam; dues paid to a muqaddam by the cultivators. A *muqaddami* settlement

is that made with the heads of villages as representatives of the village proprietors. In some places a muqaddami tenure is recognized as a proprietary one.

مَقْدُور (Maqdúr)—Power, ability, capacity; means, resources

مَقْدُور وَالا (Maqdúr-wálá)—A man of means and resources; a capitalist.

حَسْبُ الْمَقْدُور (Hasb-ul-maqaður)—According to one's power or ability.

مَقْر (Muqir)—Confessing; one who confesses a crime, one who admits a claim; one who pleads guilty; one who executes a deed.

مَقْر جُرْمِ هَوْنَا (Muqir jurm honá)—To plead guilty.

مَقْر لَابُ (Muqir labú)—A person in whose favor a claim is admitted.

مُقَرَّر (Muqarrir)—Prescribed, fixed, established.

مُقَرَّر كَرْنَا (Muqarrir karná)—To settle, to fix; to appoint (to an office), to assign (as share &c.) to impose, (a tax &c.); to assess (revenue), to constitute.

مُقَرَّرَة (Muqarrira)—A fixed allowance.

مُقَرَّرِي (Muqarrirí)—A tenure held at a fixed and permanent rate of rent when payable to a proprietor, or revenue when payable to government; a fixed tenure in perpetuity.

مقروى استمارى (Muqarrirí-i-istam-rári) — A tenure at a fixed rate of assessment ; in the Upper Province the term is applied to tenures of which the revenue rate is permanent only for the life of the holder.

مقروى جمع (Muqarrirí jama') — A fixed and permanent rate of assessment.

مقروى دار (Muqarrirí dár) — The occupant of a farm or estate paying a fixed and permanent rate of rent or revenue.

مقروض (Maqrúz) — Involved in debt, indebted.

مقرقة (Maqrúqa) — Attached; distrained; under attachment or distraint.

مقسم (Muqsim) — A place where people swear or are sworn.

مقسم (Maqsúm) — Portion, share, dividend.

مقولة (Maqúla) — A saying, a text, a maxim.

مقياس (Miqyás) — A measuring instrument; measure.

مقياس هرجة (Miqyás-i-harja) — Measure of damage.

مقيد (Muqaiyad) — Imprisoned, confined; restrained.

مقيم (Muqím) — A resident; an appraiser, a broker; limited.

مكاتبات (Makátibat) — (1) Epistolary correspondence. (2) A male or female slave who has been permitted to work out his or her emancipation according to *kitabát* or written covenant.

مكاتب ( Makátib ) — Writings, letters.

مكان متعلقه خاندان (Makán mut'alli-qa khándán) — A family house.

مكان مسكونه (Makán-i-maskúna) — A dwelling house.

مكان كرايه دينه (Makán kiráyá dená) — To let a house.

مكتوب (Maktúb) — A collection of letters (generally pasted together, forming a roll.)

مكتوب اليه ( Maktúb-aleh ) — An addressee, a drawee.

مكراناه (Mukráná मुकराना) — To re-  
fute; to give the lie to.

مكرم بنده (Mukarram-i-banda) — Honoured sir.

مكارنا (Mukarná मुकरना) — To deny, to retract one's confession.

مكروه ( Makrúh ) — (M. Law) — An act which the law disapproves of, but does not invalidate.

مكسوبة ذاتي (Maksúba-i-zátí) — Self-acquired.

جايداد مكسوبة ذاتي (Jáedád-i-mak-súba-i-zátí) — Self-acquired property.

See — مشتركى خاندان

مكفول ( Makfúl ) — Hypothecated, pledged; bailed.

مكفول عنه (Makfúl a'neh) — The person or thing for whom or which surety is given.

مكفول له (Makfúl-lahú) — The person demanding bail.

مکفول کرنا (Makfúl karná)—To hypothecate, to pledge.

مکلاوا (Muklává सुकलावा)—Bringing home of a bride.

مکمل (Mukammal)—Compleat, perfect.

مکملہ تقاریر (Baṭwára-i-mukammal)—Perfect partition.

See—مکملہ تقاریر

مکھیہ (Mukhyá)—The chief person in a village.

مکھی (Magrí मगरी)—Raised boundary of a field.

مکنا (Mugná मुग्ना)—To smell like *muny* (used of grain kept long in a damp granary).

ملا (Mullá)—A doctor, a learned man; the deputy of a Qází.

ملاپ کرنا (Miláp karná मिलाप करना)—To bring about reconciliation; to make peace.

ملاحظہ (Muláhiza)—Inspection, notice, regard, consideration.

ملاحظہ طلب (Muláhiza talab)—See; *q. v.*, requiring inspection.

ملاحظہ کرنا (Muláhiza karná)—To inspect, to examine closely; to pay regard or heed to; to regard with favor.

ملاحظہ میں آنا { Muláhiza men }  
ملاحظہ سے گذرنا { Muláhiza se }  
To come under consideration or notice.

ملاحظہ شدہ (Mulábiza shuda )  
معاہدہ شدہ (Muqábila shuda )

Seen, examined (a phrase written on public documents to show that they have been examined by proper officers.

ملاحظہ کے لیے بھیجنا (Muláhiza ke liye bhejna)—To send for examination (as a chemical examiner or surgeon.)

ملاحی سنانا (Malláhi sunána)—Abusing a person without naming him.

ملازم (Mulázim)—A servant.

ملازم خاص (Mulázim-i-khás)—A private servant.

ملازم سرکاری (Mulázim-i sarkári)—A public servant.

ملازم سرکاری کی حیثیت سے (Mulázim-i-sarkári kí haisíyat se)—As a public servant.

ملازم سرکاری بننا (Mulázim sarkári banná)—To personate a public servant.

ملازمت (Mulázimat)—Duty, service, paying respects to a superior.

ملازمت حاصل کرنا (Mulázimat hásil karná)—To be admitted to an audience; to pay one's respects.

ملاقاتی (Muláqatí)—An acquaintance.

ملامت کرنا (Malámat karná)—To reprove.

ملان (Milán मिलान)—Adjustment of difference; comparing; reconciliation.

ملا { Miláná  
ملا { मिलाना  
ملا { Milá lená  
ملا { मिला लेना } To recon-  
cile ; to  
persuade,

to gain or win over ; to make  
partizans of.

ملا (Muláná मुलाना)—To fix or  
settle the price of ; to appraise.

ملايميت (Muláimíyat)—Gentle-  
ness, affability.

ملا (Millat)—Religion, creed,  
nation.

ملا (Maltá मलता)—A worn rupee  
or other coin.

ملا (Maltá karná)—To debase  
(a coin) by rubbing smooth &c.

ملا (Miltá húa मिला हुआ)—  
Corresponding, resembling,  
matching.

ملازم (Multazim)—Necessary or  
following ; attached to.

ملا (Multamis honá)—To  
beg, to pray, to supplicate.

ملاوي (Multawí)—Postponed, ad-  
journed ; pending.

ملاوي (Multawí karná)—To  
postpone, to adjourn, to put  
off, to defer.

ملا (Mulhid)—See under

ملا (Mulhaqq)—Annexed, ap-  
pended, contiguous, adjoining.

ملا (Mulhaqqa)—What is an-  
nexed or appended.

ملا (Mulhaqát)—Appendages,  
appurtenances, fixtures.

ملا (Malhúz rakhná)—To  
bear in mind, to consider.

ملازم (Mulzim)—Accused.

ملازم (Malzúm)—Connected ; in-  
separable.

ملا (Malfúf)—Enveloped, en-  
closed, an enclosure (in a letter  
&c.), anything wrapped up.

ملا (Mulaqqab)—Surnamed.

ملا (Mulk)—Kingdom, country,  
territory, land.

ملا (Milk)—Dominion, property,  
proprietary right, landed pro-  
perty, rent free-land.

ملا (Malka i-mua'zzama)  
—The exalted queen, Queen  
Victoria.

ملا (Malakí)—The Malaki is one  
of the four sects of the Sunnis.  
It was founded by Abdulla  
Malik. His tenets are in force  
chiefly in Northern Africa,  
especially in Morocco and  
Algeria. The greatest com-  
mentator of Maliki school is  
Sidr Khalil.

ملا (Mulkí)—Political, civil,  
imperial, royal.

ملا (Milkiyat)—Proprietary  
right in land ; landed or real  
property, property, possession.

ملا (Milkiyat-i-istam-  
rârí)—Proprietary right or  
possession in perpetuity.

ملا (Malaí मलाई)—Rich alluvial  
soil on the bank of a river.

ملا (Malechha मलेच्छ)—A  
foreigner, a barbarian, a non-  
aryan, an outcaste, impure.



مهمات (Mumátalat)—Deferring payment of debt; dilatoriness in performing a promise.

ممالک (Mumálik)—States; provinces.

ممالک غیر آئین (Mumálik-i-gair áín)—Non-regulation provinces.

ممالک مغربی و شمالی (Mumálik i-magrabí-wa-shúmálí)—North-Western Provinces (now—United Provinces of Agra).

ممالک متحدہ (Mumálik-i-muttahida)—United Provinces.

ممالک متوسط (Mumálik-i-mutwas-sat)—Central Provinces.

ممالک سرحدی مغربی و شمالی (Mumálik-i-sarhaddí magrabí-wa-shúmálí)—The North west Frontier Province.

ممالک مفوضہ (Mumálik-i-mufaw-wiza)—Ceded provinces.

ممانسا (Mimánsá मीमांसा)—Judgment, investigation; one of the Hindu schools of philosophy, the object of which is to investigate the doctrine of the Vedas, and the practices enjoined.

See—ممانسا

ممانسک (Mimánsik मिमांसिक)—A judge, an umpire, a teacher of the mimansa philosophy.

ممانیت (Mumánia't)—Prohibition, restriction; hinderance; obstacle.

ممانیت کرنا (Mumáni'at karná)—To forbid, to prohibit.

ممانیت قانونی (Mumáni'at-i-qánúní)—Legal obstacle.

ممتحن (Mumtahan)—An examiner.

ممتحن کیمیا (Mumtahan-i-kímíá)—A chemical examiner.

ممدوح (Mumdúh)—Aforesaid, the person abovenamed.

ممکن (Mumkin)—Possible, feasible, liable.

ممکن التقسیم (Mumkin-ul-taqsím)—Liable to partition, partible.

ممکن الوقوع (Mumkin-ul-waqú)—Possible; likely to arise; likely to happen.

ممکن الانقضاء (Mumkin-ul-infisákḥ)—Revocable.

مملکت (Mumlikat)—Kingdom, sovereignty, dominion, country.

مملوکه (Mamlúka)—Possessed.

مملوکه و مقبوضہ (Mumlúka wa maqbúza)—Owned and possessed.

ممنوع (Mamnu')—Prohibited, forbidden.

مملوک (Mamlúk)—(M. Law.) A purchased slave; a child brought up in the house of another.

ممایا ساس (Mamyá sás ममियासास)—Maternal aunt of a husband or wife.

ممایا سوسر (Mamyá susar ममियासुसर)—Maternal uncle of a husband or wife.

ممایرا (Mamerá ममेरा)—Maternal uncle's.

ممرأ بهائی (Mamerá bhái ममेरा भाई)

Maternal uncle's son, first cousin by the mother's side.

ممرأ بهائی (Mamerí bahin ममेरी बहन)

Maternal uncle's daughter.

مميز (Mumaiyiz)—Distinguish-

ing, discerning.

مميز (Mumaiyaz)—Distinguished.

قوت ممیز (Qúwwat-i-mumaiyiza)

The discriminating power or faculty ; judgment.

من (Man)—A “maund” A

measure of weight (usually 40 sers or about 80 lbs.) but varying in different parts of India.

The Bombay maund is equal to 28 lbs. and in southern India it was fixed at 25 lbs. In Akbar's time the maund was equal to  $34\frac{3}{4}$  lbs. In the United Provinces, the sarkárfi man is equal to 80 lbs, the *Rez ká man* means 96 lbs, the *Dhará ká man* is equivalent to 112 lbs.

منابذة (Munábazat)—(M. Law.)

A particular custom in buying and selling, by which a person to whom the vendor threw his goods was obliged to become a purchaser ; considered illegal.

منادی (Munádí)—Proclamation.

منادی کرنا (Munádí karná)—To

proclaim by the beat of drum ; to promulgate.

منازعت (Munázia't)—Controversy,

litigation.

مناسب (Munásib)—Proper, fit, pertinent, fair.

مناسب سمجھنا (Munásib samajhná)

—To deem fit, to think proper.

مناسب نہیں (Munásib nahín)—

It is not proper or expedient.

مناسب جمع (Munásib jama')

—Reasonable assessment.

مناسبت (Munásibat)—Analogy,

connection, relation, propriety, suitableness ; proportion.

مناسبت رکھنا (Munásibat rakhná)

—To bear relation to ; to be proportionate to ; to correspond, to accord with.

مناسختہ (Munáskha)—(M. Law.)

Vested inheritance. By munáskha is meant that a person has died, and while yet his estate has not been divided, there died another, who is an heir of the first deceased ; in this case sometimes the two inheritances are divided by the partition of one original estate. (*Rouzat-ul-Akbar*).

منظ دعوی (Manát-i-da'wí)—The

subject matter of the suit, the basis of a claim.

منافع (Munáfa')—Profit, gain,

advantage.

منافع خام (Munáfa'-i-khám)—

Gross profits.

منافع زاید (Munáfa'-i-záyad)—

Surplus profits.

منافع مالکانه (Munnáfa'-i-málkáná)

—Proprietary profit.

مناکहत (Munnákihat)—Nuptials.

مانانا (Manáná मनाना)—To persuade, to win over, to mediate.

मान बच करम (Man bach karam मन बचकरम)—Thought word and deed.

منبع (Munba')—Spring, source ; a water channel cut from a canal or field.

منتج (Mantaj)—Consequence ; inference, conclusion.

داد رسی منتج (Dád rasí i-mantaj)—Consequential relief.

منتخب (Muntakhab)—An abstract. An abstract of the village accounts, showing in one view the fields situated in different parts of the village owned or cultivated by the same individual. A detailed account of the village cultivation, made up from the  *khasra*  (now discontinued See  *خسرة*  under  *کاغذات ہندوستان* ).

منتري (Mantrí मन्त्री)—A king's counsellor, a minister, a counsellor.

منتشر کرنا (Muntashir karná)—To disperse.

منتظر حکم (Muntazir-i-hukm)—Awaiting order.

منتظم (Muntazim)—A manager, a superintendent.

منتظم ریلوے (Muntazim-i-relwe)—The Railway administration.

منتقل (Muntaqil)—Transferred.

منتقل علیہ (Muntaqil a'leh)—A transferee, an alienee, an assignee.

منتقل کرنا (Muntaqil karná)—To transfer, to assign ; to dispose of ; to endorse.

منتقل کرنا بعد سکارنے کے (Muntaqil karná ba'd sakárne ke)—To negotiate a bill after acceptance.

منج (Munj मुञ्ज)—The Brahmanical girdle or a sacred cord of a Brahmin.

منجانب (Minjánib)—On behalf of, for, on the part of.

منجر (Manjar)—Directed ; tending to,

منجر بد نقض امن (Manjar ba nuqz-i-aman)—Leading to a breach of the peace.

منجملہ (Minjumla)—From, out.

منجملہ حساب (Minjumla hisáb)—On account of.

منجھ دھار (Manj dhár)—Mid-stream.

منجھا (Manjhá)—A kind of soil.

منحرف (Munharif)—An apostate, a renegade.

منحرف ہونا (Munharif honá)—To decline, to become disaffected ; to repel, to retract.

منحصر (Manhasir)—Dependent, resting on, relied upon.

مندا پڑنا (Mandá paṛná मन्दा पड़ना)—To be or become abated or

slackened; to fall (as a market), to decline (as a business), to abate.

مندر (Mandir मन्दिर)—The dwelling of Hindu ascetics; a temple, a pagoda.

مندر سيوك (Mandir sewak मन्दिर सेवक)—A temple servant.

مندر راج (Rāj mandir)—A royal residence.

مندرج (Mundarj)—Contained, included.

مندرجه (Mundarja)—Contained, included.

مندرجه ذيل (Mundarja zail)—Described as below; as entered or mentioned below.

مند چيرا (Mund chirā मुण्ड चिरा)—A sect of mendicants who extort alms by threatening to wound their heads; an individual of the sect.

مندلي (Mandlī मण्डली)—An assembly, an association.

مندن (Mundan मुण्डन)—The first shaving of a child (it is a religious ceremony both among the Hindús and Mohammedans; tonsure.

مندھا (Mandhā मंढा)—A temporary building or shed erected on festive occasions as at a marriage.

مندھا چھانا (Mandhā chāḥānā मंढा चढाना)—To ascend to the nuptial hall or bower (a bridegroom)—to be married.

مندى (Mandī मण्डी)—A particular market for any one thing; a market; a shop for the sale of grain having a store house attached to it.

منسا (Mansā मनसा)—Desire, intention, purpose; mind, thought.

منسا पाप (Mansā pāp मनसा पाप)—Sin of thought or purpose.

منسالىک (Munsalik)—Annexed, appended; filed (as papers.)

منسالىک (Munsalika)—Appended, annexed.

منسوب (Mansúb)—Betrothed; connected with; attributed, imputed to, charged with.

منسوب کرنا (Mansúb karnā)—To ascribe, attribute or impute; to charge with; to betroth; to associate one with.

منسوخ (Mansúkh)—Cancelled, abolished, annulled, repealed, erased.

منسوخ کرنا (Mansúkh karnā)—To cancel, to repeal, to reverse, to abolish, to overrule.

منسوخ شده (Mansúkh shudāh)—Repealed, overruled.

منسوخى (Mansúkhī)—Abolition, annulment, repeal, cancellation.

منسوخى بندوبست (Mansúkhī-i-bandobast)—Annulment of settlement.

منشا (Manshā)—Object, tenor, drift or provision of a law or statute.

منشائے دعوی (Manshâe-i-da'wî)—  
The subject matter of a suit.

حسب منشائے (Hasb-i-manshâe)—  
According to the tenor or pur-  
port of, according to the terms  
of (a section).

منشی (Munshî)—A scribe, a  
secretary; a teacher.

منشی خانہ (Munshi khâna)—The  
room for native scribes in an  
Indian office.

منشی گری (Munshigarî)—Clerk-  
ship.

میر منشی (Mîr munshî)—The head  
of the vernacular department  
of an office.

منشہ گھات (Manushighât मनुष्य घात)  
—Manslaughter; homicide.

منشیہ بکری (Manushi bikrî मनुष्य  
विक्रय)—Slave-trade.

منصب (Mansab)—Office, station,  
dignity.

منصب دار (Mansab dâr)—An offi-  
cer, a functionary, a magis-  
trate.

منصبی (Mansabî)—Official, of or  
pertaining to office.

خدمت منصبی (Khidmat-i-mansabî)  
—Duty.

منصرم (Munsarim)—A manager,  
a superintendent; a clerk of  
the court (of the District Judge).  
This officer is the chief minis-  
terial officer of the court, and  
controls the rest of the estab-  
lishment; a head-clerk.

منصرم سرکاری (Munsarim-i-sarkârî)  
—An official liquidator.

منصف (Munsif)—A munsif, a  
judicial officer in a civil court.

منصف دیہہ (Munsif-i-dehâ)—A  
village-munsif appointed under  
the village munsif's Act.

منصفی (Munsifî)—The court of a  
munisif, the jurisdiction of a  
munisif.

منصفی کرنا (Munsifî karnâ)—To  
preside over a court of justice;  
to do justice.

منصفانہ (Munsifânâ)—Equitably,  
justly.

منصوبہ کرنا } Mansûba  
                              karnâ. }  
منصوبہ باندھنا } Mansûba  
                              bândhnâ. }

To resolve; to form a plan,  
to scheme, to contrive.

منطقی (Mantaqî)—A logician;  
logical.

منظر عام (Manzar-i-'âam)—A con-  
spicuous place.

منظور (Manzûr)—Sanctioned,  
granted.

منظور کرنا (Manzûr karnâ)—To  
sanction, to grant, to confirm,  
to affirm.

منظور کیا گیا (Manzûr kiyâ gayâ)  
—Received the assent of.

منظوری (Manzûrî)—Sanction;  
consent, permission, admission.

منظوری فرد حساب (Manzûrî-i-fard-  
i-hisâb)—Audit of the bill.

با منظوري ما قبل (Ba-manzúrf-i-má-qabl)—With the previous sanction of.

با شرط منظوري (Ba shart-i-manzúrf)—Subject to the approval of.

منظوري نيلام (Manzúrf-i-nílám)—Confirmation of a sale.

منظوري خاص (Manzúrf-i-khás)—Special sanction.

منظوري حاصل كرنا (Manzúrfi hásil karná)—To obtain the assent.

منع (Mana')—Prohibition for bidding; refusal; hinderance.

منع كرنا (Mana' karná)—To prohibit, to restrain, to hinder, to forbid.

منعقد (Muna'qid)—Confirmed, ratified (said of a contract, of marriage or sale); bound by contract; agreed upon, concluded.

منعقد هونا (Muna'qid honá)—To be held or celebrated.

منفصل (Munfasal)—Detached, separated; adjudged.

منفصله (Munfasla)—Decided, tried.

منفعت (Munfa'at)—Advantage, profit, emolument.

منفك (Munaffak)—Redeemed.

منقسم (Munqasim)—Divided, partitioned.

منقضي (Munqazí)—Elapsed; expired.

منقضي هونا (Munqazí honá)—To elapse, to expire.

منقطع (Munqatta')—Separated; concluded, terminated; settled, decided; exterminated.

منقوله (Manqúla)—Movable or personal (property); that which is or has been said or related by tradition.

منكر هونا (Munkir honá)—To deny, to disavow; to retract (one's word).

منكوحه (Mankúhá)—A married woman, a lawful wife.

منگل چارن (Manglá charan सगल चरन)—Prayer for the success of anything; a marriage-song; an auspicious ceremony or observance; pious custom or usage; preface, introduction.

منگل سوتر (Mangal sutr सगल सूत्र)—The marriage-string.

منگني (Mangni संगनी)—Asking in marriage, betrothing; betrothal; a thing borrowed on loan.

منگني دينا (Mangni dená)—To lend.

منگني لینا (Mangni lená)—To affiancé.

منو (Manu मनु)—Manu, the legislator and saint, author or reciter of *manu*. Sumarti son of Brahma. Various dates have been assigned to Manu. Sir W. Jones fixes it at 1280.

B. C. Elphinstone at 900 B. C. and MaxMuller not earlier than 200 B. C.	منیب ( Munib ) — The native superintendent of a mercantile establishment; a client, a constituent; a factor, an agent.
منو سمرتی (Manú smrití मनु स्मृती) —The code of Manu. It is the basis of Hindú law.	منیب گواشته (Munib gumáshta)—A head clerk or manager of a bank or mercantile establishment.
منوتی (Manautí मनौती)—Security, bail; a person referred to for payment of the debt of another; an acknowledgment; a premium or bonus to a money-lender above the stipulated interest.	موتراشی (Mú taráshí)—The ceremony of shaving the head of a child for the first time.
منوتی دار (Manutí dár) — One who becomes a surety for another; one who is security to government for a revenue payment.	مواجب ( Mawájib )—Allowances, wages, rights, dues.
منو کلا کارنا (Munh kálá karná)—To incur disgrace, to disgrace, to turn out with disgrace.	مواجب (Mawájib)—Presence, appearance.
منو پار موار کارنا (Munh par muhar karná)—To give hush-money to.	بالمواجب (Bil-mawájib)—In presence of.
منو لگانا ( Munh lagáná )—An inferior who is intimate or familiar with his superior.	مواخذة (Mawákhza)—Liability; incumbrance.
منهائی ( Minhái ) — Deduction; deduction from the assessed revenue of an estate or village, on account of uncultivable tracts, waste &c.; land not assessable.	مواخذة دار (Mawákhza dár)—Accountable for, responsible, answerable.
منهائی دار (Minhái dár)—A holder of land exempted from revenue or subject to a diminished assessment.	مواخذة سے بری کرنا (Mawákhza se barí karná)—To discharge or exonerate from a liability.
	مواخذة کارنا (Mawákhza karná)—To call to account; to impeach; to demand as due, to claim.
	مواذ (Mawád)—Matters, points.
	موازی (Mawází)—Corresponding, equal, nearly about, as—موازی = about 5 bighás.
	مواشی (Mawáshí)—Cattle.
	مواضع { Mawáze } Villages. مواضعات { Mawáze'át }

- (Mawáne')—Impediments, obstacles.
- (Mawáne'-i-irs)—Impediments to succession.
- (Moṭī asámī)—A wealthy or well-to-do person; a prize, a catch.
- (Múassar)—Applicable, effective, efficient.
- (Wáq'át-i-muassar)—Relevant facts.
- (Muassar honá)—To have effect, to become relevant.
- (Mújib)—Motive, reason.
- (Muwarja)—(In logic.)—An affirmative proposition (opposed to سلب).
- (Mújid)—An inventor, an author.
- (Múji lán-i-qánún)—A legislative body, Parliament.
- (Mújir)—Letting to farm, renting.
- (Maujúd rahná)—To be present, to attend, to wait on.
- (Maujúd karná)—To make present, to produce, to provide, to supply.
- (Maujú lát)—Effects, assets, ready money.
- (Maujúdát lená)—To muster; to take the roll call of, to check, to audit.
- (Maujúdgí men)—In the presence of, during the existence of.
- موجودہ } Maujúda  
حالت موجودہ } Hálat-i-maujúda }  
Existing or present state or circumstances.
- موجہ (Múwajjah)—Reasonable, valid.
- موجن (Mochan मे चन)—Release, liberation, acquittal, discharge, dismissal, forgiveness.
- مورخ (Muwaḵḵhar)—The latter
- مودی (Modí मे दी)—A merchant, a grocer, a grain-merchant; a purveyor, a steward.
- مودی خانہ (Modí ḵháná)—A grocer's or grain merchant's shop, a storehouse.
- مودی (Muaddá)—Delivered; paid, discharged (as debt); performed
- مودی (Muaddí)—A payer, a performer (of what is due.)
- مورت (Múrat)—An idol.
- مورتی استھاپن (Múrtí asthápān)  
मूर्ती स्थापन  
मूर्ती प्रतिष्ठा  
Múrtí prī-tashṭá }  
Installation of an idol.
- مورتی کھندن (Múrtí khandan मूर्ती खण्डन)—Iconoclasm, the breaking of an image.
- مورث (Múris)—An ancestor, *prepositus*, the person from whom inheritance is derived, whether in the ascending or descending line.
- مورث اعلیٰ (Múris-i a'lá)—A common ancestor.



مورث فاسد ( Múris-i-fásid )—A false ancestor; (In Mohammedan Law) the maternal grandfather and the mother of a maternal grandfather are termed false ancestors. They are not entitled to any specific share, nor included in the number of sharers or residuaries.

مورخه ( Muwarrikha )—Dated, bearing date, under date.

موروثي ( Maurúsi )—Hereditary, patrimonial, ancestral.

موروثي اجاره ( Maurúsi ijára )—A hereditary farm, held either at a fixed or variable rent, according to the terms of the lease, but descending from father to son as long as the stipulated rent is paid.

موروثي اسامي يا رعيت ( Maurúsi asámí yá raiyat )—A cultivator in a village holding by hereditary descent, although not one of the proprietary community. He retains his holding as long as he pays the established rent, and can be dispossessed only if he denies the title of the landlord or mortgages or sells his holding without his permission.

See—اسامي دخيلكار

موسا ( Mausá )—A mother's sister's husband.

موسوما ( Mausúma )—Named, called, entitled.

موسي ( Mausí )—A mother's sister's aunt.

موسيرا بهائي ( Mauserá bhái )—A mother's sister's son, a cousin.

موسيري بهن ( Mauserí bahin )—A sister's mother's daughter, a cousin.

موسيل ( Mausil )—A carrier, a bearer.

مصرف { Mausúf } Nam-  
مصرف اليه { Mausúf aleh } ed,  
said—as حاكم مصرف (the said judge).

موسول هو ( Mausúl huú )—Received.

موسولا ( Mausúla )—Received.

موسي ( Músi )—A testator, one who bequeaths.

موصى به ( Músa bilí )—The subject of a will, bequest, or legacy.

موصي له ( Músi lahú )—A legatee; a devisee.

موصي له بقية مانده ( Músi lahú báqí mándá )—A residuary legatee.

موصية ( Músiya )—A testatrix.

موضع ( Mauza' )—A village; a parcel of land.

موضع اصلي ( Mauza'-i-aslí )—The original village, that originally settled and which has a number on the settlement list.

موضع داخلي ( Mauzá'-i-dákhilí )—The part of a village super-added to the original.

موضع دار ( Mauzá' wár )—By or according to villages. (Assessment of government revenue.

on the lands comprised within the village limits and dependancies, settled either with the whole community of proprietary villagers or an individual representing them, distinguished from a *zemin-dari* settlement as not recognising a single proprietor, and from a *ryot-wari* settlement as not farmed with each cultivator separately.

مردود (Mau'od)—Promised.

مردود (Muwaqqat)—( M. Law. ) Temporary marriage. It is invalid.

موقع (Mauqa')—Opportunity.

موقع، واردات (Manqa'-wárdát)—The scene of occurrence.

موقع دیکھنا (Mauqa' dekhná)—To inspect the locality.

موقع پر جانا (Mauqa' par jáná)—To visit the locality.

موقع دینا (Mauqa' dená)—To give an opportunity.

موقع توبہ کا دینا (Mauqa' tobah ká dená)—To give *locus penitentia*.

مردود (Mauqúf)—(1) Postponed, abolished, dismissed, discontinued. (2) Left or bequeathed for charitable purposes; a bequest; a legacy (esp. for charitable purposes).

مردود الیہ (Mauqúf aleh)—A grantee.

مردود کرنا (Mauqúf karná)—To cease, to discontinue, to postpone, to defer; to abolish; to remove (from office); to dismiss; to make a thing depend upon.

مردود ( Mauqúff )—Dismissal, removal; arrest (of judgment.)

مردود (Muwakkid)—Strengthened, confirmed.

مردود (Muwakkil)—A client, one who delegates power to another.

مردود (Muwakkal)—One to whom power is delegated, or to whom a charge or trust is committed.

مردود (Múl मूल)—Original text; the principal.

مردود پدر (Múl patr मूल पत्र)—Original deed, document or writing.

مردود انس (Múl ans मूल अंश)—A purchased share.

مردود (Mulid)—Birth-place.

مردود (Muallif)—An author, an editor, a compiler.

مردود شریف ( Maulúd-i-sharíf )—Celebration of the anniversary of the Prophet Mohammed; birth or burial service.

مردود (Maulwí)—A Mohammedan doctor of law, a learned man.

مردود (Maulerá मौलिरा)—Belonging or related to maternal uncle.

مردود بھائی (Maulerá bhái मौलिरा भाई)—A maternal uncle's son.

مردود بہن (Maulerí bahin मौलیری बहिन)—A maternal uncle's daughter.

مومن ( Momin )—An orthodox Mohammedan.

مہب (Maubib)—A present, a gift.

مہوب (Maubúb)—Given, granted.

مہوب لہ (Maubúb lahú)—A legatee; a donee.

مویڈ (Mauiyad)—Confirming corroborating; confirmatory, corroborative.

موشی (Maweshí)—Cattle.

موشی خانہ (Maweshí kháná)—A pound, a cattle-pen.

مداخلت بیچا موشیان (Madákhlat bejá maweshíyán)—Cattle trespass.

مہا برہمن (Mahá brahmin महाब्रह्मन्)—A priest who officiates at a *Saradh* or funeral ceremonies.

مہا پاتک (Mahá patik महापातिक)—A heinous offence; a crime of the highest degree (five such are enumerated in Manu's Code—(1) Killing a Brahman. (2) Drinking intoxicating liquors. (3) Theft. (4) Committing adultery with the wife of a spiritual teacher; and (5) associating with any one guilty of these offences).

مہاراجہ (Mahárája महाराजा)—The Maharaja, the sovereign, the emperor.

مہارانی (Mahárání महारानी)—The great queen, the empress.

مہاشیہ (Maháshay महाशय)—A gentleman; sir, your honour.

مہاجر (Mahájar)—A fugitive, an exile.

مہاجن (Mahájan महाजन)—A man of credit, a banker, a money-lender.

مہاجنی (Mahajaní महाजनी)—Mercantile or banking business.

مہاتم (Muhatmim)—A superintendent, a manager; administration.

مہاتم بندوبست (Muhatmim-i-band-o-bast)—A settlement officer.

مہاتم (Muhatmimí)—Administration, managership.

مہتہ (Mahtú महते)—The headman of a village; the person employed by a landholder to collect the rent from a village; a factor; a scribe.

مہجور (Muhjúr)—Abandoned; deserted; repudiated.

مہدی (Mahdí)—The name of the twelfth Imám who according to the *Shiahs* is still to come.  
See—شیعہ

مہر (Mahr)—(M. Law.) Dower. Dower is defined to be the money or its value which is incumbent on the husband, either by reason of its being named in the contract of marriage, or by nature of the contract itself, to be proved in exchange of the usufruct of his wife. It is known by several names, as *Sadak* (صدق) *nuklah* (نکاح) and *uqr*. (عقر)

Where marriage is contracted without specification of the

amount, or kind of dower or without specifying as to whether any dower at all shall be payable or on the express understanding that none shall be payable, the wife is entitled after the consummation of marriage or after the husband's death to get *mahr-ul-misl* or the dower of the woman equal in rank.

Dower is confirmed by consummation, valid retirement, and the death of either husband or wife. The dower is like a debt, and as such it may be assigned by the wife at any time to any person including the husband himself, and an unpaid dower debt is claimable by the heirs of a wife as her assets (میراثہ). A dower debt is a first charge upon the property of the husband.

مهر مسل (Mahr-i-misl)—Proper dower, or customary dower, is the dower which is usually assigned to the other girls of the woman's father's family, making allowance for greater beauty, understanding, piety, and virginity.

مهر معجل (Mahr-i-mua'jjal)—Prompt dower. A dower which is payable immediately on demand.

مهر موجل (Mahr-i-mojjal)—Deferred dower. Dower which is

not payable until the dissolution of marriage, either by divorce or by husband's death. (When nothing is definitely settled or known as to the kind of dower, a part of the dower should be supposed to be *maujjal* or prompt. A woman may refuse herself to her husband, as a means of obtaining payment of so much of her dower as is prompt.

مهر دین (Den-i-mahr)—Dower debt.

مهر کا دعویٰ (Mahr ká da'wí)—A claim for dower.

مہر (Muhar)—A seal, a stamp, a gold coin (current in India.)

مہر بردار (Muhar bardár)—A keeper of the seal.

مہر شاہی (Muhar sháhí)—Privy seal, Royal Signet.

مہر کرنا (Muhar karná)—To put a seal, to stamp.

مہلت (Muhlat)—Time, grace, a delay granted for an appointed time or term; notice of, or provision or preparation made for any approaching event.

مہلت دینا (Muhlat dená)—To allow time; to postpone.

مہلت ملنا (Muhlat milná)—To be allowed time.

مہلیک (Muhlik)—Fatal.

مہلیک ہونا (Muhlik honá)—To prove fatal.

مهم (Muhim)—Exigency; an enterprise, an exploit, a feat.

مهمان (Mahmán)—A guest, a lodger; a son-in-law.

مهمان سراي (Mahmán sarái)—An inn, a caravansarai.

مهماني (Mahmání)—A feast or present given to the relations of the bridegroom when they first meet after the marriage.

مهمال (Muhmal)—Meaningless, absurd.

مہانت (Mahant)—The head of religious order.

مہنگی (Mahngí मैहगी)—Dearness; time of dearness or of scarcity; scarcity.

مہرا (Mahná सहवा)—The tree *Bussia latifolia* and its flower (a spirituous liquor distilled from the blossom; oil is extracted from the nuts or seeds, which is used instead of butter and to adulterate ghí.)

مہینہ (Mahína सहिना)—A month, monthly pay or wages.

مہینہ چارہنا (Mahína charhná सहिना चढ़ना)—To be in arrears as regards the monthly pay.

مہ خانہ (Mai kháná)—A tavern, a wine-cellar.

مہین سے کھینچنا (Miyán se khínchná)—To unsheathe a sword.

مہیا (Mehyá मेया)—A step mother.

میت (Miyat)—Dead body.

میتھن (Methun मैथुन)—Carnal intercourse; marriage; social intercourse.

میٹنا (Meṭná)—To efface, to erase, to annul or cancel; to extirpate.

میر (Mír)—A chief, a head, a title by which Saiyads are called.

میر عدل (Mír-i-'adl)—Chief-justice, superintendent of the court of justice (who revised the decisions of Qazis &c.)

میر منشی (Mír munshí)—Chief secretary; a head clerk.

میراث (Mírás)—Inheritance, patrimony; bequest.

میران (Mírán)—A portion paid to the head of a department out of the fees received by the inferior officers.

میرا (Merá मैड़ा)—A kind of platform erected in a field where a person is stationed to watch the crops.

میرا پھرنہ (Merá pherná)—To pass the harrow over the field (in order to break the clods.)

میزان (Mízán)—Total, the sum total.

میزان کل (Mízán-i-kul)—The grand total.

میاد (Mí'ád)—Term or limit (either of time or place.)

میاد بڑھانا (Mí'ád barhná)—To extend time.

میاد پوری ہونا { Mí'ád púrí }  
karná  
میاد منقضی ہونا { Mí'ád mun- }  
qazí honá }

—A term or period to expire.

(Mí'ádí) — Terminable, limited as to time (as a lease.)  
 میعاد اجاره (Mí'ádí ijára) — A terminable lease; a lease or farm for a specified term or for a given number of years.  
 میعاد بعدی (Mí'ádí hundí) — A bill after date.  
 مکیا (Meká میکا) — The maternal home or family (of a wife).  
 مکلہ (Mekhlá میخلی) — The girdle worn round the loins by the first three classes of Hindús; the cords or lines drawn round an altar or on the four sides of

the hole in which sacrificial fire is to burn.  
 مکلہ (Mekhlí میخلی) — A Brahmin student who previous to marriage wears a girdle.  
 ملا (Melá میلا) — A fair, a large concourse of people for commercial or religious purposes.  
 مینڈ (Mend) — A bank to separate fields, a dam, a boundary; a mark, the boundary ridge of a field.  
 مینڈ بندی (Mend bandí میڈ بندی) — A record of boundaries.  
 میوکھ (Mayukh) — A book on Hindu law of the Bengal school.

(ن)

نا آزر (Ná-ázurá) — Inexperienced, without experience.  
 نا آشنہ (Ná áshná) — Unknown, a stranger.  
 نا انصافی (Ná-insáfí) — Injustice, inequity.  
 نا بالغ (Ná-bálig) — A minor; a ward; a child not arrived at the age of puberty.  
 See—بارغ  
 نا بالغی (Ná-bá'gí) — Minority; nonage.  
 نابود کرنا (Nábú l karná) — To annihilate, to efface.  
 نا پسند کرنا (Ná-pasand karná) — To disapprove of, to reject, to refuse.  
 نا تمام (Ná-tamám) — Incomplete; imperfect; defective; deficient.

نا چاقی (Ná-cháqí) — Displeasure; disagreement; coolness.  
 نا حق (Náhaq) — False; falsely, unjustly, wrongfully.  
 نا حق و بغرض ایذا رسانی (Náhaq wa bagaraz ízá rasání) — Falsely and maliciously vexacious.  
 نا جائز (Na jáez) — Invalid, illegal, wrong.  
 نا جائز قرار دینا (Ná-jáez qarár dená) — To invalidate.  
 نا خواندہ (Ná khwánda) — Uneducated, illiterate.  
 نا خوشی (Ná khushí) — Unpleasantness, disagreeableness; displeasure.  
 نادر (Nádár) — Insolvent, poor, bankrupt.  
 نادر (Ná-dárf) — Insolvency, poverty, pauperism.

تا دانسته (Ná-dánista)—Unknowingly, ignorantly; unconsciously, unwittingly; innocently.

تا درست (Ná durast)—Incorrect, false, wrong.

تا دهند (Ná dihand)—Not paying what is due; close-fisted; defaulter.

تا راضی (Ná-rázi)—Discontent, dissatisfaction; displeasure.

تا بنا (Banárázi)—Against; not being satisfied with.

تا فرمان (Ná-farmán)—Refractory, disobedient.

تا قابل (Náqábil)—Unfit, incapable.

تا قابل اعتراض (Náqábil-i-ai'tiráz)—Indisputable, incontestable.

تا قابل انتقال (Náqábil-i-intiqál)—Not transferable, inalienable.

تا قابل تقسیم (Náqábil-i-taqsím)—Impartible.

تا قابلیت (Náqábliyat)—Incompetence, unfitness, incapacity, disability.

تا قابلیت یکے بعد دیگرے — Successive disability.

تا کاره (Ná-kára)—Nugatory, bad, useless.

تا کامی (Ná-kámí)—Disappointment; want of success.

تا کرده کار (Ná-kardá kâr)—Inexperienced, unskilled.

تا گزار گذرنا (Ná gawár guzarná)—To prove unpalatable.

تا لایق (Ná-láyaq)—Unfit, unworthy, undeserving.

تا محرم (Ná-mahram)—One who is not (as regards marriage) within the prohibited degrees; one who is not permitted to enter a woman's apartments, a stranger.

تا مرد (Ná mard)—Imbecile; a coward.

تا مطابق (Ná-mutábíq)—Inconsistent, at variance with.

تا معقول (Ná-ma'qúl)—Unreasonable, improbable; impertinent; improper.

تا ممکن (Ná-mumkin)—Impossible.

تا ممکن الوصول (Ná-mumkin-ul-wusúl)—Unrealizable, irrecoverable.

تا مناسب (Ná-munásib)—Improper, unbecoming; objectionable, inexpedient.

تا منظور کرنا (Ná-manzúr karná)—To reject, to disallow, to dismiss (an application); to refuse.

تا منظروری (Ná-manzúrí)—Refusal, rejection; dismissal; disapproval.

تا موافق (Ná-muáfíq)—Not suitable or adopted.

تا موافقات (Ná-muáfíqat)—Disagreement.

تا واجب (Ná-wájib)—Improper, unjust.

نا واقفييت (Ná-wáqfiyat)—Ignorance.

نا واقفييت قانون كوئي عذر نهين هه (Ná-wáqfiyat-i-qánún koí'uzr nahín hai)—Ignorance of law is no excuse, *Ignoranti a juris non excusat.*

نا (Nátá नाता)—Relationship, alliance, affinity, consanguinity.

نا كچا (Kachchá nátá कच्चा नाता) Relationship with the family of the bride or bridegroom before marriage and after betrothal.

نا جورنا (Nátá jorñá नाता जोड़ना)—To form an alliance with.

نا تے دار (Nátédár नातेदार)—Relatives, kinsmen.

نا تے داري (Nátédárf नातेदारी)—Relationship; family alliance.

نا تي (Nátí नाती)—A daughter's son, a grandson.

نا تڪ (Nátak नाटक)—A play, a drama.

نا تڪ سال (Nátak sál नाटक साल)—A ball-room, a play-house, a theatre.

نا (Náj नान)—Grain, corn.

نا جي منڊي (Náj kí mandí नान की मण्डी)—A grain-mart.

نا خدا (Ná khudá)—The master of a ship.

نا رد (Nárad)—The name of a Rishi, a celebrated legislator.

نا ري پارسنگ (Nárf parsang ناري پرستگ) Libertinism; coition.

ناسخ (Násikh)—Repealing.

ناسخ قانون (Qánún násikh)—The repealing Act.

ناطق (Nátíq)—Final, conclusive; imperative.

ناطق و مختتم (Nátíq-wa-mukhta-tim)—Final and conclusive.

ناظر (Názir)—A supervisor, an officer employed in a judicial court; a sheriff; a bailiff.

ناظم (Názim)—An administrator; a governor; the chief officer of a province.

ناغہ کرنا (Nága karná)—To fail to come at one's term, to be absent; to render blank (an entry &c.)

نافذ (Náfiz)—In force, valid, operative.

نافذ الوقت (Náfiz-ul-waqt)—For the time being in force.

نافذ کرنا (Náfiz karná)—To put in force; to pass, to issue.

نافذ هونا (Náfiz honá)—To have effect on, to be issued, to come into force.

نافذ (Náfla)—A work of super-erogation.

ناقد (Náqid)—One whose business is to examine coin and to ascertain its genuineness, an assayer.

ناقص (Náqis)—Defective, imperfect; deficient.

ناقص هو جانا (Náqis ho jáná)—To become defective or defi-



cient; to be vitiated; to deteriorate.

٤٥١ (Náká नाका)—The site of a toll or custom station, where transit duties or custom is levied; a subordinate police station.

٤٥١ (Náká bandí नाका बन्दी)—Placing a picket at the extremity of a road; collecting (or collections on account of) land customs, transit duties or tolls.

٤٥١ (Nákat k̄hudá)—An unmarried person, a bachelor.

٤٥١ (Náqil)—A reporter, a narrator, a transcriber, a copyist.

٤٥١ (Nágrí नागरी)—The most approved form of Hindī character.

٤٥١ (Nálīsh)—A suit; an action, a charge; a complaint; a prosecution.

٤٥١ (Nálīsh-i-īsbát-i-muákhazadárī)—A suit to establish an encumbrance or liability.

٤٥١ (Nálīsh-i-īstar-dád da'wí)—A suit for the avoidance of a claim, a suit to contest a claim.

٤٥١ (Nálīsh-i-īstaqrár)—A declaratory suit.

٤٥١ (Nálīsh-i-bai'bát)—A suit for foreclosure.

٤٥١ (Nálīsh-i-bedaḵhlí)—A suit in ejectment.

٤٥١ (Nálīsh-i-ī'áda-i-huqúq-i-zaná shofí)—A suit for restitution of conjugal rights.

٤٥١ (Nálīsh az qism qimár bází)—A speculative suit, a speculation in litigation, a maintenance.

٤٥١ (Nálīsh-i-daḵhlyábí)—A suit for recovery of possession.

٤٥١ (Nálīsh-i-zar-i-harja)—A suit for damages.

٤٥١ (Nálīsh-i-taqسیم)—A suit for partition.

٤٥١ (Nálīsh-díwání)—A civil suit.

٤٥١ (Nálīsh-i-mufliśí)—A suit in *forma pauperis*.

٤٥١ (Nálīsh-i-nambarí)—A regular suit.

٤٥١ (Nálīsh-i-wāguzásht-i qurqí)—A suit of replevin, a suit for the removal of attachment.

٤٥١ (Nálīsh-i-nán wānafqá)—A suit for maintenance.

٤٥١ (Nálīsh-faujdárí)—A criminal suit.

٤٥١ (Nálīsh-i-faujdárí kí hidáyat karná)—To direct criminal prosecution.

٤٥١ (Nálīsh-ká istah-qáq)—Right to sue, right in action.

نالش دائر کرنا { Nálish dāyar.  
karná.  
نالش رجوع کرنا { Nálish rujú'  
karná.

To institute a suit, to file a suit.

مجدداً نالش کرنا (Mujadidan nálish karná)—To bring a fresh suit.

نالش سے دست بردار ہونا (Nálish se dast bardár honá)—To withdraw a suit.

نالش میں مانع ہونا (Nálish men máne' honá)—To bar a suit, to preclude a suit.

نالش قسَمس کرنا (Nálish qismis karná)—To dismiss a suit.

نالشی (Nálshí)—A complainant.

نامزد (Námzad)—Nominated, appointed; betrothed.

نامزد کرنا (Námzad karná)—To nominate.

نام کاٹنا (Nám kaṭáná)—To take one's discharge; to have one's name struck out of the rolls.

نام کرنا (Nám kran नामकरण)—The ceremony of naming a child after birth, a christening.

نام لگانا (Nám lagáná)—To accuse of, to charge with, to make an imputation, to ascribe.

نام لہوا (Nám lewá)—A son.

نامہ (Náma)—A deed, a record, a letter.

نامہ پر (Námahar)—A letter carrier, a messenger.

نامہ نگار (Námanigár)—A correspondent, a news writer.

نان و نفقہ (Nán wa nafqa)—Maintenance, alimony.

نانا (Náná नाना)—A maternal grandfather.

نانکار (Nánkár)—An assignment of a portion of the land or revenue of an estate, made to the occupant or zemíndár as an allowance for his subsistence, usually amounting to about five, or sometimes ten per cent., on the assessment payable to the state; land granted to servants for their subsistence.

نانکار زمین (Nánkár zamín)—Land assigned rent free to zemíndárs or public officers for their maintenance.

نانکار دار (Nánkár dár)—A holder of *nankar* allowance.

نانکار مجرائی (Nánkár mujrás)—Deductions from the revenue, on account of *nankar* or subsistence allowance.

ناندی شراذہ (Nándishrádh नान्दीश्राद्ध)—A *saradh* or commemorative offering to the manes preliminary to any festive occasion (as initiation, marriage &c).

نانوں چکانا (Náon chukáná नाणों चुकाना)—To settle or discharge a balance.

نانہال (Nanhál ननहाल)—A maternal grandfather's family or house.

ذاني (Nání नानी)—A maternal grandmother.

نايب (Nayab )—A substitute; a deputy, a delegate; *locum tenens*, an assistant.

نباہنا (Nibáhná निबाहना)—To conduct, to support; to deal with; to act or behave (towards); to carry on or through.

نبتانا (Nibtáná निबटाना)—To settle, to adjust, to decide.

نبنده (Nibandh निबन्ध)—Fixed property; a grant (of property)

نبنده (Nibandh निबन्ध)—Settled; ascertained.

نبنهنا (Nibhná निभना)—To serve, to live, to subsist; to endure.

نبيدن (Nibedan )—Representation.

نبيرة (Nabírá )—A grandson, a grandchild.

نبيزنا (Niberná निवेडना)—To settle, to adjust, to complete.

نپوتا (Napútá नपूता)—Childless, sonless, a childless man.

نتهي (Nathí नथी)—A record or file of papers; the record or papers of a cause or suit.

نتيت (Natet नतेत)—Related; a relation, a kinsman.

نتيجة (Natíja )—Result, effect, conclusion; sum or substance.

نتيجة لازمي (Natíja lázmi)—Necessary inference, necessary consequence.

نتيجة نكاح (Natíja nikálná)—To confer, to conclude.

نثار (Nisár )—Sacrifice; money which is scattered or thrown among the people at marriages or on other festive occasions.

نيج (Nij निज)—Personal, individual.

نيج جوت (Nij jot निज जोति)—Land cultivated by the proprietors or revenue-payers themselves, and for their own benefit.

نيج जोता (Nij jotá निज जोता)—A cultivating proprietor.

نيج خراج (Nij kharch )—Private expense.

نيجا (Nijá निजा)—A faithful wife, one who follows her husband's corpse to the funeral pile.

نجيب (Najib )—Of noble-birth; honorable; a volunteer; irregular troops; a jail-guard.

نجيب الطرفين (Najíb-ul-tarfain)—Noble on both sides (father's and mother's.)

نيجش (Nijsh )—(M. Law.) Bidding for articles on sale without intending to purchase them, for the sake of enhancing their price, This is held to be illegal.

نجهوار (Niehháwar )—Offering, the same as نثار (q. v.)

نكاح (Nakḥkḥás)—A slave-mart, a cattle-market; a tax (levied

- in some of the native states) on the sale of horses and cattle.
- نذر (Nazr)—A gift or present (from an inferior to a superior); a fee paid to the state or its representative on succeeding to an office or to property.
- نذر کرنا } Nazr karná } To  
نذر گزرائنا } Nazr guzránná } give as a present to a superior.
- نذرانہ (Nazráná)—A gift or present (offered or received when people of rank pay their respects to a prince); a fine or premium; the fee paid to government as an acknowledgment for a grant of land or any public office &c.
- نارنا (Naráná)—To clear, to weed.
- نربندہ کرنا (Nirbandh karná نیربندھ کرنا)—To insist on; to persist.
- نرپ (Nirp नृप)—A king, a prince.
- نریپکشی (Nirpeksh नरिपेक्ष)—Independent to; independent of.
- نرخ (Nirḥ)—Tariff, market, price-current; price (of provisions as fixed by the magistrates or the police); the standard rate at which the lands of a village or district are assessed.
- نرخنامہ (Nirḥ námá)—A table of current prices, price-current.
- نرخنامہ ہندیان (Nirḥ námá-i-hundián)—Course of exchange.
- نرخ داروغہ (Nirḥ dároga)—An officer who regulates the market-rates.
- نرخ کا گھٹاؤ بڑھائو (Nirḥ ká ghaṭáo, baḥháó)—Fluctuation in the market prices.
- نردوش تہرا نا (Nirdosh ṭhahráná نیردویش تھرا نا)—To prove to be guiltless; to exculpate, to exonerate, to acquit.
- نردھار (Nirdhár نیرधार)—Free from debt.
- نردھکاری (Niradhkárí نیرادھکاری)—Without authority; one who acts without authority.
- نرنشی (Niranshi نیرانشی)—One who has no share or interest, one who has been deprived of a share.
- نرنے (Nirnay निर्णय)—Decision, sentence, verdict, decree, award, (in logic) deduction, inference, conclusion.
- نرنے پتر (Nirnay-patr निर्णय पत्र)—Decree, award, verdict.
- نرنے کرنا (Nirnay karná निर्णय करना)—To determine; to distinguish; to adjudge, to decide.
- نرنیت (Nir-nita निर्णीत)—Settled, decided; adjudged, decreed.
- نر واک (Nirvábak निर्वाहक)—One who conducts, a manager.
- نر واپن (Nir-vapan निर्वपण)—Presentation of funeral offerings to manes; libation, oblation; gift, donation.
- نریکتک (Niryuktik निर्युक्तिक)—Illogical; unmeaning; inappropriate, improper.

نریٹہ (Narína)—Male.

اولاد نریٹہ (Aulád-i-narína)—Male children.

سلسلہ نریٹہ (Silsila-i-narína)—In the male-line.

نزاع (Nizá')—Dispute; contention, litigation; controversy; the subject of dispute; the point at issue.

نزدات (Nizdát)—An inefficient balance; a suspense account.

نزدیک (Nazdík)—Hard by; near, adjoining; on the point of; in the opinion of.

نزدیکی (Nazdíkí)—Proximity, neighbourhood; propinquity; approach.

نزع (Niza')—Expiration, agony.

حالت نزع In a morbid state.

نزول (Nizúl)—An escheat, land that has lapsed to the state for want of legal claimants; crown or government land.

نزولی (Nizúlí)—Escheated property or land.

سلسلہ نزولی (Silsila-i-nizúlí)—In order of descent, in descending line (as opposed to سلسلہ صعودی)

نسب (Nasab)—Genealogy, lineage, family; *per stirpes*.

نسب نامہ (Nasab námá)—Pedigree; a genealogical tree.

نسبی (Nasbí)—Lineal.

نسبت (Nisbat)—(1) Betrothal; affinity, matrimonial alliance;

connection; (2) Respecting, regarding, with reference to.

نسبت کرنا (Nisbat karná)—To form a matrimonial alliance.

نسبتی (Nisbati)—Related by marriage.

نسبتی بھائی (Nisbati bhái)—Wife's brother.

نستار (Nistár निस्तार)—Discharge of a debt, acquittance; definitive settlement; decision, decree.

نستعلیق (Nasta'liq)—A fine round-hand.

نستوک (Nistok निस्तोक)—Definitive settlement; decree.

نسخ (Naskh)—Cancelling, repealing; repeal, annulment.

خط نسخ کھیچنا (Khat-i-naskh khínchná)—To cancel (as a stamp.)

نسخ کرنا (Naskh karná)—To abrogate, to repeal, to annul, to set aside.

نسق (Nasq)—Arrangement, management.

نسل (Nasl)—Lineage, race, descent.

نسل پدری (Nasl-i-pidrí)—The paternal line.

نسلاً (Naslan)—Lineally.

نسلاً بعد نسلاً (Naslan ba'd naslan)—Generation after generation.

See—بطناً بعد بطناً

نسیہ (Nasiya)—Delay allowed for payment of money ; credit; purchase or sale on credit.

نشا (Nasha नशा)—An intoxicant; intoxication.

نشان (Nishán)—A mark.

نشان تجارت (Nishán-i-tijárat)—A trade mark.

نشان حرفة (Nishán-i-hirfa)—Design or trade mark.

نشان ملتبس (Nishán-i-multabis)—Counterfeit mark.

نشان مالکیت (Nishán-i-milkiyat)—A property mark.

پانی پر تیرنے والا نشان (Pání par tairne wálá nishán)—A buoy.

نشان دینا (Nishán dená)—To point or indicate (the place of occurrence.)

نشانات تشدد (Nishánát-i-tashad-dud)—Marks of violence.

نشانات حدود (Nishánát-i-hudúd)—Boundary-marks.

نشانی (Nishání)—A mark, a sign, a token.

نش پر مانک (Nishpramánik निषप्रमा-  
निक)—Unauthenticated, unau-  
thorised.

نشیخت کرنا (Nishchit karná निश्चित-  
करना)—To ascertain.

نشیخت (Nishchey निश्चय)—Ascertain-  
ment, inquiry, investiga-  
tion, decision, positive conclu-  
sion, fixed intention, design,  
aim, certainty, positively.

نشیخت کرنا (Nishchey karná निश्चित-  
करना)—To convince oneself, to  
prove, to determine ; to gua-  
rantee.

نیشکرامن (Nishkraman निष्क्रमण)—  
Taking a child out of the house  
for the first time, (an essential  
ceremony performed in the  
fourth month after birth, and  
accompanied by sacrifice.

نشیذہ (Nishedh निषेध)—Prohibi-  
tion ; negation, refusal, denial;  
contrary to, or deviation from  
a rule ; an exception.

نص (Nas)—(M. Law.) A clear  
and express dictum of law  
which cannot be set aside ; a  
text of the Qurán.

نصاب (Nasáb)—(M. Law.) An  
estate or property for which  
*zakat* or legal alms must be  
paid.

نصف (Nisf)—Half, a moiety.

نصف جمع پر بندوبست کرنا (Nisf jama'  
par bandobast karuá)—To  
settle at half assessed rates.

نطفہ (Nutfa)—*Sperma hominis*,  
a son.

نطفہ حرام (Nutfa-i-harám)—An  
illegitimate child.

نظارت (Nazárat)—The office of a  
*Názir* (ناظر q. v.)

نظام (Nizám)—Constitution.

نظام الملک (Nizám-ul-mulk)—Ad-  
ministrator, the title of the  
Nawáb of Hyderabad (Deccan.)

نظامت (Nizámat)—Regulation ; government, administration of justice ; the office of Názim.

نظامت عدالت (Nizámat-i a'dúlat)—The supreme court of criminal justice (nominally presided over by the Názim or the viceroy of the province. It was originally established at Murshidabad, and removed to Calcutta in 1790.

نظائر (Nazár)—Rulings, decisions, precedents.

نظر انداز کرنا (Nazar andáz karná)—To disregard, to take no notice of, to discard, to ignore

نظر اندازی (Nazarandázi)—Valuation of land or appraisement of crop upon inspection.

See—منکوت

نظر بند (Nazar band)—Under surveillance ; confined

نظر بند رکھنا (Nazar band rakhná)—To keep under surveillance, to keep in custody ; to detain.

نظر بندی (Nazar bandi)—Surveillance, detention, confinement ; duress.

نظر میں (Nazar men)—In view, in the view or opinion of.

بہ نظر اس کے (Ba-nazar iske)—With this fact in view, seeing that.

بہ نظر سرسری (Ba-nazar-i-sarsari)—On a cursory view ; on the face of ; summarily.

کس نظر سے (Kis nazar se)—From what point of view, in what respect.

نظم و نسق (Naz'm wa nasq)—Administration ; system of government ; constitution.

نظم و نسق کرنا (Naz'm wa nasq karná)—To administer.

نظیر (Nazir)—Ruling, precedent ; a case in point.

نظیر مہرولہ (Nazir-i-muhawwilá)—The case referred to, the precedent cited.

نظیر مقدمہ ہذا سے طبیعتاً مطابق نہیں ہے (Nazir muqadama házà se kuliwatan mutábiq nahin hai)—Ruling is not on all fours with the present case.

نظیر دینا (Nazir dená)—To cite a case in point, to produce a ruling or precedent.

نecش (Na'sh)—Corpse.

معاینہ نعش (Mu'áina-i-na'sh)—Post mortem examination.

نفاذ (Nifáz)—The passing ; enforcement.

نفاذ قانون (Nifáz-i-qánún)—The passing or enforcement of the law.

نفاس (Nifás)—(M. Law.) The condition of a woman after the birth of a child, during which period she is unclean, and is not permitted to perform the usual prayers. According to the Sunnis, it is a period of 40 days, but according to the Shiáhs only ten.

نفاق پڑنا (Nifáq pārná)—Disagreement to arise between.

نفر (Nafar)—One person, an individual.

نفع و نقصان (Nafa' wa nuqsáu)—Profit and loss.

نفس (Nafs)—Essence, the real merits of a case ; corpus.

نفس الامري (Nafs ul amrí)—Material.

نفس مطلب (Nafs-i-matlab)—The substance or real purport.

نفقة (Nafqá)—(M. Law.) Maintenance. It signifies all those things which are necessary to support life, such as food, clothes and lodging. There are three causes of maintenance established by law. (1) Marriage. (2) Relationship. (3) Property (in case of a slave).

نفل (Nafil)—(M. Law.) A voluntary religious act, one not enjoined by law.

نفل (Nafal)—Plunders (especially taken from infidels).

نفي (Nafí)—(M. Law.) (1) The formal denial of the paternity of a child born of his wife by a husband ; rejection or abandonment of a child. (2) Negation, negative.

نفي و اثبات (Nafí wa asbát)—Negation and affirmation.

نقاد (Naqqád)—An assayer.

نقب (Naqab)—House-breaking.

نقب زني (Naqab zaní)—Burglary, house-breaking.

نقب زني بوقت شب (Naqab zaní ba waqt-i-shab)—House-breaking by night.

نقد (Naqd)—Cash, ready money.

نقد و جنس (Naqd wa jins)—Money and goods ; cash and kind.

نقدي (Naqdí)—Pecuniary, rent paid in ready-money (in contradistinction to that which is paid in kind (bhaoli.)

نقدي چتها (Naqdí chitthá)—Cash account.

نقدي فيصله (Naqdí faislá)—Settlement of cash balances.

نقشبكات (Naqshaját)—Maps, returns.

نقشبكات ميعادي (Naqshaját-i-miá'dí)—Periodical returns.

نقشه (Naqsha)—A design ; a plan ; a map, or chart ; a table, a return ; a register, a statement.

نقشه بند و بست (Naqsha-i-bando-bast)—A summary of settlement statement.

نقشه جات گنگ شکست و گنگ برار (Naqshaját-i-gang shikast wa gang barár)—Maps of land affected by fluvial action.

نقشه حد بست (Naqsha had bast)—A boundary map.

نقشه خام (Naqsha-i-khám)—A rough plan.

نقشه سالانه (Naqsha-i-sálána)—An annual statement or return.



نقشه شش ماهی (Naqsha-i shash máhí)—A six monthly return or statement.

نقشه فوتی (Naqsha-i-fautí)—A mortuary return.

نقشه کشتوار (Naqsha-i-kishtwár)—A field-map ; a plan of fields according as they are assessed.

نقشه ماسکبار { Naqsha-i-másik-bár.  
نقشه ماهانه { Naqsha-i-máhná-na.

A monthly statement.

نقشه مساحت علمی (Naqsha-i-masáhat 'ilmí)—A professional map.

نقشه موضع دار (Naqsha-i-mauza' wár)—A village map.

نقشه حاضری (Naqsha-i-házrí)—The attendance register.

نقشه کمی و بیشی (Naqsha i-kamí-wa beshí)—A comparative statement.

نقشه نویس (Naqsha navís)—A draughtsman ; a writer of statistics.

نقص (Nuqs)—Defect, deficiency ; damage ; injury.

نقص عظیم (Nuqs-i-'azím)—A material defect ; flaw or irregularity.

نقص قانونی (Nuqs i-qánuní)—Legal defect, legal flaw.

نقصان (Nuqsán)—Injury, harm ; loss ; damage ; deficiency, prejudice.

نقصان پهنچانا (Nuqsán pahunchána)—To cause loss, injury or damage.

نقصان رسانی (Nuqsán rasání)—Mischief ; causing harm.

نقصان کردن (Nuqsán karná)—To do harm or injury ; to destroy, to ruin.

نقض امن (Nuqz-i-aman)—Breach of the peace.

نقض معاهده (Nuqz-i-mu'áhda)—Breach of agreement.

نقل (Naql)—A copy, a duplicate, a transcript.

نقل مصدقه (Naql-i-musaddiqa)—An attested or authenticated copy.

نقل مطابق اصل (Naql-i-mutábiq asl)—A true copy.

نقل نویس (Naql navís)—A copyist.

نقلی (Naqlí)—Fabricated ; spurious, counterfeit, false.

نقیب (Naqíb)—A herald.

تقیض (Naqíz)—Conflicting ; inconsistent with.

نکاح (Nikáh)—(M. Law.)—Marriage.

It is a contract which has for its design or object the right of enjoyment and the procreation of children.

Marriage is contracted by declaration and acceptance. The words used in the contract are of two kinds ; *sarih*, or plain, *kinayat* or ambiguous. The *sarih* are *nikah* (which literally means carnal connection) and *tazwij*. The *kinayat* include

such words as *hiba* or gift, *tamlik* or transfer, *sudkut* or alms, *beya* or sale, and *shira* or purchase.

Marriage is not contracted by *ijarat* or hiring, *iarat* or lending, *ibahut* or permitting, *ihlal* or legalizing, *tumatooa* or enjoying, *ijazat* or allowing, *raza* or being content, and the like.

The reference of a marriage to a future time, and its suspension on a condition are not valid.

A *moozáf* marriage (نكاح مضاف) or one which is referred to a future time is not valid, but a *mooullug* (نكاح معاق) marriage is valid where the dependence is on an event already passed.

The principal conditions of a marriage are. (1) The parties must be sane and adult and free. (2) The female being an adult should give her consent, and in the case of a *saibá* (a woman who has had sexual intercourse with a man) it is necessary that she should be explicit. (3) The declaration and acceptance should take place at one and the same meeting, and should not be discordant with each other. (4) *Shahadat*, or the presence of a sufficient number of competent witnesses. (5) That the husband and the wife

be both known and identified.

(6) The parties should be equal to each other. *i. e.*, as regards freedom and Islám. (7) The woman should not be one with whom marriage is prohibited. The degrees of affinity and consanguinity within which marriage is prohibited are nearly the same as under the Mosaic law. But under the Moham-  
medan law affinity may be contracted by illicit intercourse, as well as by marriage. A man cannot also marry a woman related to him by fosterage, a prohibition which embraces not only the foster parents, but also persons related to them within the prohibited degrees of consanguinity and affinity. So also a *Muslim* is prohibited from marrying an idolatress, though he may marry a Christian or Jewess. A difference of nationality may also be classed among the prohibitions of marriage, for if one of the married couple should change his or her nationality, the marriage would be at an end. The principal incidents of a marriage are the wife's rights to dower and maintenance, the husband's right to conjugal intercourse and matrimonial restraint, the legitimacy of children conceived, not merely born, during

the subsistence of the contract, and the mutual rights of the parties to share in the property of each other at death. The right to dower is opposed to that of conjugal intercourse, and the right to maintenance opposed to that of matrimonial restraint. Marriage confers no rights on either party over the property of the other. The wife retains the same powers of retaining and disposing of her property, of entering into all contracts regarding it, and of suing and being sued without the consent of her husband, as if she were still unmarried. She can even sue her husband and is in no respect under his legal guardianship. On the other hand, he is not liable for her debts, though he is bound to maintain her, and he may divorce her at any time, without assigning any reason. He may also have as many as four wives.

ڪا (Nikáh parháí) — Marriage-fees.

ڪا (Nikáh parhá dená) — To tie the nuptial knot.

ڪا (Nikáh námá) — A marriage contract.

ڪا (Nikásí نيكاسى) — (1) The skirts or suburbs of a town, the outer boundary of the land belonging to it. (2) Adjustment of accounts; discharge of a debt.

(3) Out-turn, yield, net produce.

ڪا (Nikás patr نيكاس پتر) — A statement of adjusted accounts or of the gross produce of an estate receivable from the cultivator.

ڪا (Nikásí نيكاسى) — Out-turn; net-produce, income; profit; tax collected on goods passing out of a town; transit duty; clearance; account of the revenue assessed upon an estate.

ڪا (Nikásí kham) — Gross-produce of an estate of a village receivable from the cultivators by the *zamindar*, according to the account of the *patwari*, gross rental.

ڪا (Nikásí kí chitthí) — A certificate of clearance; a permit; a pass-port.

ڪا (Nikási-i-hál) — Existing assets.

ڪا (Nikási-i-khális) — Net-assets.

ڪا (Nikási-i-sáláná) — Annual out-turn, annual assets, annual valuation.

ڪا (Nikáíná نيكالنا) — (1) To strike out, to remove, to exclude, to eject, to put away, to beat out. (2) To issue, to publish, to work out, to find out, to discover, to give vent to (دل ڪا ميل ڪرنا); to strike

(a balance) ; to bring out (a procession&c.); to give utterance to ; to accomplish.

نکروسی (Nikr.usi निकरोसी)—The ceremony of the bridegroom proceeding on horseback, with the nuptial procession to the home of the bride.

نگاهداشت (Nigáhdásht)—Observation, watch, custody, care, observance.

نکشپ (Nikshep निक्षेप)—A pledge, a pawn, a deposit (especially one which is open, or which if sealed is specified as to its contents, in opposition to *Upa-nidhi* or sealed or unknown deposit); hoarded treasure.

ندھی نکشیپ (Nidhi nikshep)—In the south of India conveyances or grants issued to declare the right of the new occupant to all treasure that may be found in the soil, or to the treasure-trove.

نکشپ کاری (Nikshep kári निक्षेप कारी)—One who makes a deposit, a pledger.

نگر (Nagr नगर)—A city, a town.

نگر ادھیاکش (Nagr adhyáksh नगर अध्याक्ष)—The chief civil officer of a city.

نگرانی (Nigráni)—Supervision, revision. (It is to be distinguished from نظروثانی or review.)

نگرانی کرنا (Nigráni karná)—To revise ; to use the powers of

revision, to control, to superintend.

درخواست نگرانی (Darkhwást-i-nigráni)—Application for revision.

نگمن (Nigman निगमन)—Logical conclusion ; the deduction.

نماز (Namáz)—Prayer, (especially the prayers prescribed by Mohammedan law, which are said five times a day.)

نمایش (Numáyash)—Show, exhibition.

نمایش جبر مجرمانه (Numáyash-i-jabr-i-mujrimáná)—A show of criminal force.

نمایشی (Numáishí)—Colorable ; ostensible.

نمایشی کارروائی (Numáeshí kárrawái)—Colorable transaction.

نمبر (Nambar)—Number.

نمبر دار (Nambar dár)—See—نمبر دار

نمبری (Nambári)—Regular (suit.)

نمیت (Nimit निमित्त)—Share, allotment.

اوسکے نمیت (Uske nimit)—For his sake ; in his interest.

نمدا باندھنا (Namdá bāndhná)—To become bankrupt.

نمک حرام (Namak harám)—Unfaithful, disloyal ; disobedient ; a traitor.

نمک حلال (Namak halál)—Grateful, faithful, true ; loyal.

نمک خوار ( Namak kháwár )—A servant, a dependant.

نمک کا حق ادا کرنا ( Namak ká haq adá karná )—To discharge one's obligation arising from service.

نمک محال ( Namak muhál )—Revenue derived from salt, salt-revenue.

نمک ناجایز ( Namak nájáyaz )—Contraband salt.

نمکترون پتر ( Nimantran patr निमन्त्रण पत्र )—A written summons; a note of invitation.

نمونہ ( Namúna )—A sample, a pattern, an example; a form; a specimen.

نند ( Nand नन्द )—A sister-in-law, a husband's sister.

نند پنڈت ( Nand pandit नन्द पंडित )—Nand Pandit the famous commentator of the Hindu law.

نندوئی ( Nandoi नन्दोई )—The husband of the husband's sister

ننہال ( Nanihál ननिहाल )—The house and family of a maternal grandmother.

ننیا ساس ( Naniyá sás ननया सास )—A mother-in-law's mother.

ننیا سسر ( Naniyá susar ननया ससर )—A husband of the mother-in-law's mother.

نو آباد ( Nau-ábád )—Recently settled or cultivated (as land.)

نو بارابر ( Nau-barábar )—Land recently reclaimed.

نو شکست ( Nau-shikast )—Land recently cut away by fluvial action; land newly broken.

نوست ( Navast नवसत )—A division of crop where the zamindar takes nine parts out of sixteen and the cultivator the remaining seven.

نو شراذہ ( Nau shrádh नव श्राद्ध )—The first of the series of sacrifices to the manes of a deceased relative (*viz* on the first, third, fifth, seventh, ninth and eleventh days after the death.)

نواب ( Nawáb )—The title of Mohammiedan princes.

نوارن پتر ( Niwáran patr निवारण पत्र )—A prohibitory note to one employed to demand payment of debts.

نواسہ ( Nawása )—A daughter's son.

نواسی ( Nawási )—A daughter's daughter.

نوبت ( Naubat )—Stage.

اول نوبت ( Awáíl naubat )—Preliminary stages.

نوبت پہونچانا ( Naubat pahuncháná )—Things or matters to come to such a pass or pitch; recourse or resort was had to clubs (لاٹھی کی), occasion for certain things to arise or arrive.

اول نوبت مقدمہ پر ( Awwal naubat-i-muqaddma par )—At the first hearing of the case.

نوتنی ( Nautni नीतनी )—A feast given to a newly-married couple by their relations.

نوٹ (Not) A note; a currency note; a cheque. | نهر کی آبپاشی (Nahr ki áb-páshí)—

Canal irrigation.

پرومیسری نوٹ (Pramisiri note)—A promissory note

نهر کا محکمہ (Nahr ká mulhakma) Canal department.

نوشتر خواند (Nawisht wa khwánd) — Engagement or compact in writing; a bond, the execution of a legal deed, epistolary correspondence.

نیابت (Niyábtan)—In the right of (another.)

نوشتر (Nawisht) A writing, a deed.

نیاز (Niyáz)—A gift, an offering, a thing dedicated; assignment of the revenue for the relief of the indigent.

نوشہ (Nausha) A bridegroom.

نیاز مند (Niyáz mand)—An humble or obedient servant.

نوع (Nau')—Kind, sort.

نیامک (Niyámak नियामक)—A controller, a superintendent.

نہر، نہر (Bahar-nau')—At any rate, at all events.

نیای (Nyáw न्याय)—Justice, equity.

نوعیت (Nau'iyat)—Nature; specification.

نیای (Niyáe न्याय)—Justice, equity, law, a lawful act; policy; decision; judgment; arbitration, argument, logic.

نوکری (Naukari)—Post, service; pay for service.

نیای پتی (Niyái patí नियाय पत्र)—Decree.

نوکری پر ہونا (Naukari par honá) —To be in service or employment.

نیای چاہنا (Niyái cháhná नियाय चाहना)—To seek redress.

نونی (Nauni नौनौ)—Efflorescence of salt; harvesting.

نیای سبھا (Niyáe sabhá न्याय सभा) A court of justice or of arbitration.

نویس (Navis)—A writer.

عرضی نویس (A'rzi navis)—A petition writer.

نیایہ (Niyáya न्याय)—Right, just; lawfully claimable.

واسل باقی نویس (Wásil báqi navis)—A writer of accounts, or receipts and balances of revenue

نیایہ دیش (Niyáe dhísh न्याय दीश)—A magistrate, a judge.

خوش نویس (Khush navís)—A calligrapher.

نیایہ دیشی (Niyáe dhishi न्याय दीशी) Magistracy; the office or function of a judge.

نویسیندا (Navisinda)—A writer, a clerk; the drawer of a hundī

نیامز (Niyámaz न्यायमंड)—A tree that has sprung up of itself in a cultivated field, and which the cultivator may cut down.

نهر (Nahr)—A canal.

نیت (Níyat) —Intention ; design ; purpose, object, aim.

نیک نیت ( Nek níyat )—Well-meaning ; *bonafide*.

خریدار نیک نیت ( kharidár nek níyat)—A *bonafide* purchaser.

نیک نیتی ( Nek niyati )—Good faith.

نیک نیتی سے (Nek niyati se)—In good faith, *bona-fides* (as opposed to *mala-fides* بد نیتی سے).

نیت فاسد (Níyat-i fásid)—Guilty intention.

نیت فریب ( Níyat-i-fareb )—A fraudulent intent.

نیت مجرمانہ (Níyat-i-mujrimáná)—A criminal intent.

نیت (Nít नीति)—Polity, ethics, justice.

نچ (Nich)—Low.

نچ جات (Ních ját)—A man of low caste.

نچ کمائی (Ních kamái)—Ill-gotten gain.

نیکٹ (Niyukt नियुक्त)—Appointed, delegated ; a functionary ; an appointed or delegated agent.

نیگ ( Neg नेग )—Privilege, the customary presents at marriages and on other festive occasions made to relatives and dependants (and considered by them as perquisites to which they are entitled.)

نیل (Níl नील)—Indigo.

نیل کی کوٹھی { Níl kí koṭhí  
नील की कोठी }  
نیل کا کارخانہ { Níl ká kárkháná  
नील का कारखाना }

An indigo factory.

نیل والا (Níl wálá नील वाला)—An indigo planter or dealer.

نیلام ( Nílám )—An auction, a public sale by auction.

نیلام بعات اجرای دگری ( Nílám ba-i'llat ijrái-i-digri)—A sale in execution of a decree ; an execution sale.

نیلام بعات مالگزارى (Nílám ba-i'llat-i-málguzárf)—A sale for arrears of revenue.

نیلام پر چڑھنا (Nílám par charhá-ná)—To bring to sale ; to bring to the hammer.

نیلام دار (Nílám dár)—An auction purchaser, one who holds an estate &c. purchased at a public sale.

نیلام کرنی (Nílám karná)—To sell ; to sell publicly or by auction.

نیلام منسوخ کرانا (Nílám mansùkh karáná)—To set aside a sale.

نیلام میں بولی دینا (Nílám men bolí díná)—To bid at an auction sale, to give a bid.

نیلامی (Nílámí)—Saleable by auction ; to be sold by auction.

نیلام طلب (Nílám talab)—To be sold by auction.

نیم ( Niyam नियम )—Fixed institute or observance ; established practice ; a rule or regulation, a

statute ; an agreement, a contract, an engagement.  
 نیم کرتا (Niyam kartá नियम कर्ता)—  
 A legislator, the legislature.  
 نیم پتر (Niyam patr)—A deed of agreement or assent, a contract, a written engagement.  
 نیم (Nim)—Half.  
 نیم آنہ پتر واری (Nim āna paṭwāri)  
 Half an anna in the rupee given as a fee to the village accountant at the settlement of assessment (Wilson)  
 نیمائی (Nimái)—A half share or concern in agricultural or commercial transactions.  
 نیم سالہ (Nim sālī)—Half yearly.  
 نیمیت (Nimit निमित्त)—Enjoined ; agreed upon, stipulated.

نیمچک (Nímchak नीमचक)  
 The wooden platform of a well upon which the brick work or masonry rests as a foundation.  
 نیوچھار (Neochháwar नेवछावर)—  
 See—نیوچھار  
 نیوکتا (Niyoktá) — Appointed, delegated.  
 نیوگ (Niyog नियोग)—An appointment, a delegated duty ; (See below.)  
 نیوگ دھرم (Niyog dharm नियोग धर्म)—(H. Law.) Official duty or occupation ; the appointment of a kinsman to 'raise up issue by the wife of a childless husband, or one deceased without leaving children.

## ( 9 )

وابستگان ( Wábastgán )—Dependants, relations, adherents.  
 واپس دینا { Wápis dená } To re-  
 वापिस देना } turn,  
 واپس کرنا { Wápis karná } to  
 वापिस करना }  
 send back, to restore, to refund, to re-imburse, to remand.  
 واپس جانا ( Wápis jáná वापिस जाना )  
 To go back, to return, to retire.  
 اپنے مستقل عہدہ پر واپس جانا ( Apne mustaqil u'hda par wápis jáná )  
 —To go back to his substantive appointment.  
 واپس لینا ( Wápis lená )—To take back, to claim back; to recover.

واپسی ( Wápsi )—Return, remand; refund ; reversion.  
 واپسی مقدمہ ( Wápsi muqaddama )  
 —The remand of a case.  
 وثاق ( Wásiq )—Firm, strong ; binding, obligatory.  
 واجب ( Wájib )—Proper, just ; reasonable, right, necessary.  
 واجب تھا عرض کیا ( Wájib thá arz kiyá )—It was right and proper (and so) I have represented or mentioned it (an expression used at the end of petitions.)  
 واجب جاننا { Wájib jánná. }  
 واجب سمجھنا { Wájibsamajhná }  
 To deem necessary or incumbent.



واجب الاتباع ( Wájib ul itbá' )—  
Binding.

واجب الاداء ( Wájib-u'-adá )—Pay-  
able; due; necessary to be  
discharged (as debts or duties).

واجب التسليم ( Wájib-ul-taslím )—  
Recognisable, binding.

واجب التنفيذ ( Wájib-ul-ta'mil )—  
Binding; necessary to be carri-  
ed into execution.

واجب الارحم ( Wájib-ul-rahm )—  
Deserving pity or commiseration.

واجب الطلب ( Wájib-ul-talab )—  
Claimable, demandable.

واجب العرض ( Wájib-ul-a'rz )—Ad-  
ministration paper. It is a  
statement of the constitution  
of the mahal, a record of the  
arrangements made by the  
settlement officer himself, or  
agreed to by the co-sharers  
regarding the management of  
a mahal and all the customs  
prevailing therein.

واجب القتل ( Wájib-ul-qatl )—De-  
serving death or execution.

واجب الوصل ( Wájib-ul-wasúl )—  
Recoverable, capable of being  
realized; due.

واجبات ( Wájibát )—Necessary  
things; important points, re-  
quirements.

واجبي ( Wájbí )—Proper, just, in-  
cumbent, expedient.

واجبي دعوى ( Wajbí da'wí )—A  
just claim.

واچك ( Wáchak वीचक )—News,  
tidings.

واچن ( Wáchan वचन )—Recita-  
tion.

واد ( Wád वाद )—Discourse, argu-  
ment; pleading in court; a  
law-suit.

واد پريت واد ( Wád prit wád वाद प्रति  
वाद )—Charge and defence;  
pleadings in a suit.

واد واد ( Wád wiwád वाद विवाद )—  
Discussion; argument, dis-  
putation.

واد پريت واد ( Wád prit wádí वादी  
प्रति वाद )—Plaintiff and defend-  
ant.

وار كرن ( Wár karná )—To make an  
attack on, to assault.

وارث ( Wáris )—An heir.

وارث بعيد ( Wáris-i ba'id )—A re-  
mote heir.

وارث عودي ( Wáris-i-'audí )—A  
reversioner.

وارث باقى مانده ( Wáris-i-báqí  
mán-da )—A remainder man.

وارث متوسط ( Wáris-i-mutwassat )  
—An intermediate heir.

وارث قياسي ( Wáris-i-qiyásí )—A  
presumptive heir.

وارث مابعد ( Wáris maba'd )—A  
reversioner.

وارثي ( Wársí )—Heritage.

وارد ( Wárid )—A new comer, a  
new arrival.

واردات (Wárdát)—Events, occurrences ; incidents, accidents ; a casualty, a crime.

موقع واردات (Mauqa' wárdát)—Scene (or place) of occurrence.

وارن (Wáran वारन)—A sacrifice, an offering, an oblation.

وارنت (Wárant)—A warrant

وارنت تلاشي (Wárant-i-taláshí)—A search-warrant.

وارنت جاري کرنا (Wárant járí karná)—To issue a warrant.

وارنت رهائي (Wárant-i-riháí)—A warrant of acquittal.

وارنت سپردگي (Wárant-i-supurdgí)—An order of jail delivery.

وارنت گرفتاري (Wárant-i-girafári)—A warrant of arrest.

وارنت کا مقدمہ { Wárant ká  
muqaddama  
مقدمہ قابل  
اجراءے ڈگری { Muqaddama-  
i-qábil-i-ijrái-  
i-ḡirí }

A warrant-case.

وار (Wár वार)—An enclosure ; a place.

وارا (Wára वारा)—A dwelling place ; a division of a town, a quarter ; a ward.

واري (Wárfी वारी)—A hamlet.

वास (Wás वस)—A dwelling, a habitation.

واستو (Wástav वास्तु)—The site or foundation of a house.

واستوپूजा (Wástan pújá वास्तु पूजा)—Ceremonies observed on laying the foundations of a dwelling house

واسطہ (Wásta)—A medium ; an instrument ; a middle-man ; connexion, relationship.

بلا واسطہ (Bilá wásta)—Independent, direct, immediate.

اصل باقی (Wásil báqí)—Collections and balances ; an account showing the payments made and outstanding dues ; an account showing the amount of revenue realized and the remainder outstanding.

اصل باقی کرنا (Wásil báqí karná)—To balance an account.

اصل باقی نویسی (Wásil bē qí navís)—A writer of receipts and balances.

اصلات (Wáslát)—The total amount of revenue collected under different heads ; the proceeds of an estate ; mesne profits. (زر, اصلات)

اصلات آئندہ (Wáslát-i-áyanda)—Future mesne-profits.

واضح (Wázah)—Evident, clear, manifest.

واضح ہو کہ (Wázeh ho ke)—Be it known ; whereas, now.

واضع (Wáze')—A founder, a framer.

واضعان قانون (Wáze'án-i-qánún)—The legislative body, the legislature.

واعظ (Wá'ez)—A preacher.

وافي (Wáfí)—Complete ; sufficient ; copious.

واقعات (Wáqe'át)—Fa-ts, occurrences, accidents ; casualties, deaths.

واقعة (Wáqe'a)—Event, incident, news ; accident ; casualty ; death.

واقعة ہونا (Wáqe'a honá)—Death of a person to occur.

واقعة نویس (Wáqe'a navís)—A news-writer ; a correspondent, an informer.

واقعی (Wáqa'í)—Actual ; due : actually ; *defacto*, true, real, *bona fide*.

واقف (Wáqif)—(M. Law.) (1) An appropriator ; the donor of a *waqf*. (2) Informed ; sensible ; conversant with ; experienced.

واقف کار (Wáqif kár)—An experienced person,

واقف ہونا (Wáqif honá)—To be acquainted with or aware of, to understand.

واقفیت (Wáqfiyat)—Acquaintance, experience, knowledge.

واقفیت پیدا کرنا (Wáqfiyat paidá karná)—To make an acquaintance with.

واقفیت ذاتی (Wáqfiyat-i-zátí)—Personal knowledge.

واک دتا (Wák datta वाक दत्त)—Betrothed.

واک دان (Wák dán वाक दान)—A verbal or promised gift ; affiance, betrothal, promise to give a boy in adoption or a girl in marriage.

واک پرہشیہ (Wák parú-hiya वाक परहिस्य)—Defamation, scandal, calumny punishable by law.

واگڈاشت کarna (Wáguzásht karná)—To release.

واگڈاشت (Wágnzásht)—Release (from attachment), relinquishment.

والا شان (Wálá shán)—Of elevated rank and dignity.

والا حضور (Huzúr wálá)—Your honour.

والد (Wálid)—A father.

والدة (Wálda)—A mother.

والدین (Wálden)—Parents.

والی وارث (Wálf wáris)—Guardians, parents.

والیہ (Wáliya वाबिय) —Boyhood, infancy, youth.

وان پرستہ (Wánaprastha वाण प्रस्थ) —A man of the three first castes, who, after the term of his house holdership has expired, has entered the third *asarma* or "order," and has proceeded to a life in the woods : (the *Hyllobios* of Greek-writers.)

وانمکھ (Wánmukh वांमुख)—An exordium.

واہب (Wáhib)—A *dōnōr*, a giver ; one who executes a deed of gift.

واہبہ (Wahiba)—A female donor.

واہیہ (Wáhiya)—Expelled from caste or society ; an outcaste ; a foreigner.

دیہاگ (Wibhāg विभाग)--(H. Law.)

—Portion of inheritance or partition of property.

Partition according to Vijneshwar (author of Mitakshra) is the adjustment of the rights of many, over the whole property by distributing those rights in particular portions of it. Before partition, the right of each co-owner stands, over the whole property. The effect of partition is to create in favor of each co-owner an exclusive right to a part, in lieu of the joint right which he previously possessed over the whole. *Dayabhag* defines partition as the allotment of separate portions of the family property to the co-sharers corresponding to the shares already owned by each, even before partition. The share of a co-parcener is known. By partition an allotment is made in respect of that share. Allotment of shares to the sons by the father is called partition.

The Hindu lawyers treat partition and inheritance as part of the same subject. The reason of this is that the normal state of property, with which they have to deal, is joint property and that they can only explain the amount of interest which each member has in the

property, by pointing out what share he would be entitled to in the event of a partition.

There is no such thing as succession properly so called, in an undivided Hindu family. The whole body of such family, consisting of males and females, form a sort of corporation, some of the members of which are coparceners, that is, persons who on partition would be entitled to demand a share, while others are only entitled to maintenance. Each person is simply entitled to reside and be maintained in the family house.

As he dies, his claims cease, and as others are born, their claims arise. The claims of each of them spring from the mere fact of their entrance into the family, not from taking the place of any particular individual in the family. Each member transmits to his issue his own share in the joint property, and that such issue takes *per capita inter se*, but *per stripes* as regards the issue of other members.

But in the general body of the undivided family the property does unlike the coparcenary not go to all the surviving generations, but only to the three generations next to the owner in an unbroken male

descent. Every one of these descendants is entitled to offer the funeral cake to the owner of the property, and therefore every one of them obtains by birth an interest in his property.

In Bengal the right of every co-parcener is to a definite share, though to an unascertained portion of the whole property. The right passes by inheritance to female or other relations, just as if it were already divided, and it may be disposed of by each male proprietor just as if it were separate or self-acquired property, though such alienation will be taken into account as part of his share on partition. The rule of survivorship governs the devolution of the share where a coparcener leaves as no near heirs, and determines its amount. When however, property comes to belong exclusively to its possessor, either as his self-acquisition, or in consequence of his having separated himself from all his coparceners, or having become the last of the coparcenary, then it passes to his heir properly so-called. His heir is the person who is entitled to the property whether he takes it at once, or after the interposition of another estate. If the next heir

to the property of a male, is himself a male, then he becomes the head of a family, and holds the property either in severalty or in coparcenary as the case may be. At his death the devolution of the property is traced from him. But if the property of a male descends to a female, she does not except in Bombay, become a fresh stock of descent. At her death it passes not to her heirs, but to the heirs of the last male holder.

The principle upon which one person succeeds to another generally depends upon the capacity of benefiting that person by the offer of funeral oblation.

اجیرو دیہاگی (Ajivad wibhág अजीवद विभाग) — Partition after father's decease.

پیرکاش دیہاگی (Parkásh wibhág प्रकाश विभाग) — A public partition made in the presence of a witness.

انیرون دیہاگی (Anyonya wibhág अनयोन्य विभाग) — Mutual partition made by the sharers without the presence of any other person.

جیرو دیہاگی (Jivad wibhág जीवद विभाग) — Partition made during the life of the father.

principal

ریہاسیہ و ہیک (Rihasiya wibhág रहस्य विभाग) — Partition made privately in the presence of a few friends only.

سم و ہیک (Sam wibhág सम विभाग) — Division of the property among the sons in equal shares.

ویکھم و ہیک (Wikham wibhag विषम विभाग) — Division of the property by the father in his life time amongst his sons in different proportions, which may take place with property self-acquired.

ہیک و ہیک (Wibhág bhák विभाग भाक) — (H. law.) One who shares in property already distributed, as a son born subsequently to the partition of the parental inheritance.

پترکا و ہیک (Wibhág patrká विभाग पत्रिका) — (H. Law.) A deed of partition. (It should be drawn up at the time of partition, specifying whether the property is ancestral or self-acquired, the particulars of its acquisition, the names of the sharers with their respective shares. It should be signed by the parties, witnessed and dated.)

ویبھکت (Wibhakt विभक्त) — Divided, separated (either the property, or as applied to persons; the sharer who has separated from his co-heirs and holds his portion in severalty.

ویبھدک (Wibhedak विभेदक) — Contradictory.

ویپراتی پاتی (Wiprati patti विप्रति पत्ति) — Difference of opinion; conflict of evidence.

وٹوق (Wasúq) — Confidence, trust, reliance; strength, firmness.

وٹوقا (Wasíqa) — A deed, a document; a bond. A pension paid out of the interest of government promissory note in deposit with government.

وٹوقا انتقال (Wasíqa-i-inteqál) — A deed of transfer.

وٹوقا حصہ داری (Wasíqa-i-hissá dárí) — A scrip.

وٹوقا دار (Wasíqa dár) — A holder of a bond or a government promissory note, a pensioner.

وٹوقا سرکاری (Wasíqa sarkárf) — Government paper.

وٹوقا ضمانت (Wasíqa i-zamánat) — A bail-bond.

وٹوقا وقف (Wasíqa-i-waqf) — A deed of endowment.

وٹوقاجات (Wasíqaját) — Compacts; bonds, documents; title-deeds.

وچاتیہ (Wajátyá वजातीय) — Of different or mixed origin; base-born, bastard; a bastard.

وچوب (Wajúb) — Necessity, obligation.

وچوہ (Wajúh) — Grounds; reasons.

وچوہ اپیل (Wajúh apíl) — The grounds of appeal.

وجہ تہمیدی (Wajúh tamhídí)—  
The preliminary grounds.

وجہ (Wajah)—Ground, reason,  
cause, motive.

وجہ تہریک (Wajah tahrík)—The  
motive.

وجہ ثبوت (Wajah sabút)—Evi-  
dence.

وجہ ثبوت کامل (Wajah sabút ká-  
mil)—Conclusive proof.

وجہ ثبوت واقعہ (Wajah sabút  
wáqeá't)—Circumstantial evi-  
dence.

وجہ ثبوت پیش کرنا (Wajah sabút  
pesh karná)—To adduce evi-  
dence.

وجہ ثبوت میں منظور کرنا (Wajah  
sabút men manzúr karná)—To  
receive in evidence.

وجہ قانونی (Wajah qánúní)—  
Legal ground.

وجہ قوی (Wajah qawí)—Strong  
proof.

وجہ کافی (Wajah káfí)—Sufficient  
cause, ground or excuse.

وجہ معاش (Wajah mu'ásh)—  
Means of subsistence; main-  
tenance.

وجہ مرجحہ (Wajah muwajjah)—  
A strong reason, a sufficient  
cause.

وجہ ڈالش } Wajah nálish  
وجہ متخاصمت } Wajah mukhás-  
mat

Ground of complaint, cause of  
action.

وجہ (Wichár विचार)—Investiga-  
tion ; judgment.

وجہ کارنا (Wi-hár karná)—To  
deliberate, to consider.

وجہ (Wachan वचन)—A dictum  
in law, a text from a work of  
authority.

وجہ (Widhi विधि)—A rule, a pre-  
cept, especially one enjoining  
a particular act or observance  
in law or religion ; any act or  
rite or ceremony so enjoined.

وجہ (Widhwa)—A widow.

وجہ وادان (Widhwá vedan विधवा  
वेदन)—Widow marriage.

وجہ (Widyá विद्या)—Knowledge  
of any kind, science, art.

وجہ دہن (Widyá dhan विद्या धन)—  
Money acquired by teaching  
or by means of learning.

وجہ مان (Widyá mán विद्यामान)—  
Being present ; presence of  
a third person as a witness in  
money transactions.

وجہ دیت (Wadía't)—(M. Law) De-  
posit. A thing entrusted to the  
care of another. The proprietor  
of the thing is called the *mudi* or  
depositor ; the person entrust-  
ed with it is *mudat'*, or trustee,  
and the property deposited  
is *wadia't*.

وجہ (Wiritíya वितरि)—A man  
of one of the first three castes  
who has lost caste through  
non observance of ten principal

वर्जित, (Warjit वर्जित) —Forbidden,  
unlawful.

६.—भोग्य लाभ ( Bhog lābh भोग लाभ)—Advantage accruing to a creditor from the use of any article handed over to him as security; as the usufruct of land, gardens, &c.



انیا (Anyái wiriddhí अन्याय विद्धि) — Usurious interest.

پرم (Param wiriddhí परम विद्धि) — Interest at the highest legal rate.

سامان (Sámán wirddhí सामान विद्धि) — Interest at the usual or a moderate rate.

دھرم (Dharam wirddhí धर्म विद्धि) — Lawful interest.

واستو (Wástav wirddhí वास्तव विद्धि) — Just or customary interest.

ویردھی شرادھ (Wirddhí sharádh विद्धि श्राद्ध) — A saradh or offering made to departed ancestors on any prosperous occasion.

ویرگالانا (Wargaláná) — To inveigle, to decoy, to deceive, to incite, to instigate.

ویرش اتسرج (Wrishotsarg वृष चरसर्ग) — Letting a bull go loose at certain ceremonies; the bull is considered sacred and belongs to no one.

ویرتھا دان (Wirthá dán वृथा दान) — An improper gift and that may be annulled, or if only promised, not performed; as gifts to courtesans, panegyrists, or money lost at play &c.

وارن (Waran वरुण) — A tribe, a class; a caste.

ویرھاسپتی (Wirhaspatí) — The name of an author of a commentary on Hindu Law.

وزن (Wazan) — Weight; influence.

وزن کش (Wazan kash) — A weighman.

وزن کشی (Wazan kashí) — The office or the perquisites of a weighman.

وزیر (Wazír) — A minister; a privy-counsellor.

وساطت (Wisátat) — Intervention, intercession, means, medium.

بلا وساطت (Bilá wisátat) — Directly, not mediately.

ویرج (Wisarjan विसर्जन) — Gift; donation; dismissal; setting a bull at liberty on particular occasions.

وسط دریا (Wast daryá) — Midstream.

وسعت (Was'at) — Extent; latitude, convenience.

وسعت دینا (Was'at dená) — To extend the meaning, to go the length of saying and to make applicable.

واسع (Wasi') — Ample, large, extensive, comprehensive; liberal.

وسیلہ (Wasíla) — Means.

وسیلہ پیدا کرنا (Wasíla paidá karná) — To provide the means, to create interest.

وسیلہ ناجایز (Wasíla nájáyaz) — Corrupt or illegal means.

بے وسیلہ (Be wasíla) — Without means or resources; without patronage or interest.

دشنو پریکشی (Wishnú prítí विष्णु प्रति)

—Land granted rent-free to Brahmans in honor of Vishnu, or to maintain his worship.

دشنو ترا (Wishnú tra विष्णु त्र) —

A grant of rent-free land for the worship of Vishnu.

دشی (Vishay faqq) —Object, aim, affair, business, transaction, subject-topic department

دصایا (Wasáyá) —(M. Law.) Wills and directions for carrying it out.

دصیت — See

دصول (Wasúl) —Recovery, collection ; realization of revenue.

( دصول مالگذاړي )

دصول باقی ( Wasúl báqí ) —Uncollected balance ; realization and recovery of arrears.

دصول کارنا ( Wasúl karná ) —To realize, to collect, to levy.

دصی (Wasí) —An executor.

دصیت (Wasiyat) —(1) Will, testament. (2) (M. Law.) Confering a right of property in a specific thing, or in a profit or advantage, in the manner of a gratuity, postponed till after the death of the testator. The legal effect of a bequest is to confer on the legatee a new right of property, in the same way as in the case of a gift, and the bequest becomes vested in him by acceptance ; so that if he accepts after the death of the testator, his ownership of

the thing bequeathed is established, whether he takes possession of it or not.

A bequest to a stranger is valid without the consent of the heirs, but not beyond one third of the estate, unless assented to by them after the testator's death. A bequest to an heir is not lawful, without the assent of the other heirs.

دصیت ته ریزی (Wasíyat-i-tahrírí) —Written will.

دصیت زبانی (Wasíyat-i-zubání) —A non-cupative will.

دصیت نامه ( Wasiyat náma ) —A will, a testament.

دصیت نامه رعایتی (Wasíyat náma i-riy'aití) —A privileged will.

دصیت نامه غیر رعایتی ( Wasíyat náma-i-g'ir ri-y'átí ) —An unprivileged will.

دصیت د'وقف (Wasíyat bil waqf) —It is a testamentary direction to the heirs to make a *waqf*, that is to appropriate property to the purposes and in the manner indicated by the testator. Such testamentary direction is technically called *wasiyat bil-waqf*.

دوضع کارنا ( Waza' karná ) —(1) To establish, to legislate. (2) To subtract, to deduct; to allow for.

دوضو ( Wazú ) —Sacred ablution performed before prayer.

- وطن ( Watan )—Native country, home ; dwelling. (Marathas) Any hereditary estate, office, or privilege.
- وطن دار ( Watan dár )—(Marathas) The holder of a hereditary right, property or office, with the privileges and emoluments attached to it.
- وظیفہ ( Wazífa )—A pension, pay or allowance ; land bestowed in gift for past services ; revenue collected at a stipulated or a fixed rate for a certain quantity of land.
- وظیفہ دار ( Wazífa dár )—The holder of a pension, or of a rent free-grant of land.
- وضیعتہ ( Wazí'at )—Trust, deposit.
- وعدہ ( Wa'idá )—A promise, an engagement ; an agreement.
- وعدہ خلافی ( Wa'da k̥hiláfi )—Breach of promise or engagement ; default.
- وغيره ( Wagaira )—And others ; &c.
- وفا کرنا ( Wafá karná )—To keep faith ; to fulfil ; to satisfy, to bear with.
- وفات ( Wafát )—Death.
- واقعات ( Waqáya )—Occurrences, news.
- واقعات نویس ( Waqáya' navís )—A newspaper correspondent.
- وقت ( Waqt )—Time, term, period, opportunity.

وقتاً بوقتاً ( Waqtan fa-waqtan )—From time to time.

وقف ( Waqf )—(M. Law.) Waqf is the dedication of some specific property, in perpetuity for some charitable purposes or other good objects which never fail, extinguishing the rights of the creator or author of the waqf, to transfer the property or deal otherwise with it as his own, vesting it in a person who is called a Mutwallí as trustee for carrying out the intention of the appropriator.

The property itself is supposed to remain vested in the appropriator, according to one opinion, while by another, though the appropriator's right abates, it is supposed to abate in favor of Almighty God, and does not pass to a human substitute. Appropriation may be constituted by words *inter vivos* or by bequest. But when it is constituted by bequest, the property which is the subject of it must not exceed  $\frac{1}{3}$  of the testator's estate, unless the excess is assented to by the heirs. The proper subjects of appropriation are land, houses or other immovable property generally, movables, with a few exceptions, cannot by themselves be made the subjects of appropriation. With regard to its

objects two conditions are required. There must be some connection/between them and the appropriator, and they must be of such a nature that, taken together, they can never fail.

A pious or charitable purpose, according to Mohammedan law, is every purpose which conduces to what is technically called (*Qurbat* or approach to the Almighty. Therefore every good purpose which according to religious conceptions of Islām leads to that end is a proper purpose for a waqf. To provide for oneself, or for one's own children, results in as much merit as a dedication for the support of the general body of the poor, but it has been held that there must be substantial appropriation of the property for charitable or such purposes to make the appropriation valid.

قفہ, (Waqfa) — Delay ; respite, interval.

وقوع, (Waqú') — An occurrence, the happening; an accident, an event.

وقوع جرم کے وقت, (Waqú' jurm ke waqt) — On the occurrence of the crime, red-handed ; *flagrante delicto*.

وقوع میں لانا, (Waqú' men láná) — To bring to pass, to cause to happen.

قیہ, (Waqíya) — A weight of 7 *misqals* and 40 *dirhams*, an ounce.

کالت, (Wikálat) — The business of an advocate or pleader ; practice at the bar ; delegation, commission.

کالت کرنا, (Wakálat karná) — To practise as a pleader ; to advocate the cause (of) ; to act as a substitute or proxy.

کالت نامہ, (Wikálat náma) — A power of attorney.

کالت, (Wikáltan) — Through a pleader, by agent ; by delegation.

دکریہ, (Wikraya विक्रय) — Sale, selling.

دکریہ انوشاے, (Wikraya anúsaya विक्रया अनुषय) — Recession of sale.

دکریہ, (Wikrayí विक्रयी) — A vendor.

دکریہ پتر, (Wikrítá putra विक्रिता पुत्र) — A son sold by his natural parents and bought to be adopted as a son.

دکریہ سم پرادنام, (Wikriyasam pradánam विक्रय सम प्रदान) — Non-delivery of an article sold, recission of sale.

وکیل, (Wakíl) — A *vakil*, a pleader, an ambassador, an agent ; an attorney.

وکیل کرنا, (Wakíl karná) — To appoint one as *vakil* or pleader.

وکیل علی الرجحہ, (Wakíl-'alá-ul-wajeh) — An executor.

و, (Walá) — (M. Law) A peculiar relationship voluntarily established, and which confers a right of inheritance on one or both parties.

It is of two kinds.

1. — ولاءاتق, (Walá-ul-atáqah) — Relationship between a master and a manumitted slave, in which the former inherits any property the latter may acquire after emancipation.
2. — ولاءم, (Walá-ul-mawálát) — The connection arising out of a mutual friendship.

ولادت, (Wiládat) — Birth.

ولايت, (Wiláyat) — Guardianship. (According to M. Law. the word is restricted to the guardianship of property, and education and marriage of the ward, whilst Hizánat (حضانة q. v.) is used to denote guardianship over the rearing and bringing up of the child.)

The guardianship of a minor for the management and preservation of his property devolves first on his or her father, then on the father's executor, next on the paternal grandfather, then on his executor, then on the executors, next on the ruling power or his representative, the Qází.

ولايتا, (Wiláitan) — In behalf of, as the guardian of.

ولايتي, (Wiláití) — European, foreign, English.

ولد, (Walad) — A son, an offspring.

ولدالحرام, { Walad-ul-harám }  
ولدالزنا, { Walad-ul-ziná }

(M. Law) — A bastard, an illegitimate child. He cannot inherit the property of his father but he is acknowledged as the rightful heir of his mother.

ولدالحلال, (Walad-ul-halál) — A legitimate child. (The shortest period of gestation recognized by M. Law. is 6 months, and consequently a child born at any time after six months from the date of marriage has a claim to legitimacy).

ولدالمكذبة, (Walad-ul-mulá'nah) — (M. Law.) A child of imprecation. He is debarred from his right of inheritance from his father.

ولي, (Walí) — (M. Law.) Next of kin; a guardian.

ولي بعيد, (Walí ba'íd) — A legal guardian of a more remote degree than father, brother or uncle.

ولي جابر, (Walí i jabír) — An authoritative guardian, recognized by law.

ولي الدم, (Walí-ul-dam) — A relative entitled to exact retaliation.

ولي عهد, (Walí a'had) — An heir-apparent.

دلي قريب ( Walf qarib )—A near guardian.

دلي و ذابغ ( Walf wa nábálig )—A guardian and ward.

دلي مقارري ( Walf muqarrirí )—A testamentary guardian.

دلي ( Walíya )—A female guardian.

دليگرا ( Wandigraha बन्दि ग्राह )—A thief, a housebreaker ; especially one who breaks into a place where something precious or sacred is kept.

دليش ( Vansh वंश )—A race, a family.

دلي ( Wansharálf वंशा वली )—A genealogy.

دليش کرم آگت ( Wanash karam ágat वंशकर्मगत )—Des ended or inherited lineally.

دلي ( Winmay विनिमय )—Exchange ; substitution ; requital, retaliation ; a pledge, a deposit.

دلي ( Wiváh विवाह )—See ډلي:

دلي ( Wivás विवास )—Banishment, expulsion from house and home.

دلي ( Wiapár व्यापार )—Traffic, merchandise ; dealing, transaction, labour, work, operation.

See—دلي:

دلي ( Wiyáblíchár व्याभिचार )—Going astray, doing wrong, profligacy, adultery.

دلي ( Wiyáj व्याज )—Interest, usury.

دلي ( Wiyáj व्याज )—Bearing interest.

دلي ( Wiyáj kaṭautí व्याज कटौती )—Making out an interest account, calculating the interest at different periods on sums on either side of the account, and drawing out the balance.

دلي ( Wiyás व्यास )—A celebrated sage, the reputed arranger of the Vedas in their present form.

دلي ( Wiyásana व्यासन )—Vice, dissipation, profligacy.

دلي ( Wiyáohárik व्यावहारिक )—Customary ; belonging to judicial procedure, legal ; a counsellor

دلي ( Veda वेद )—The primary source of H. Law. There are 4 Vedas, the Rig Veda, the Sham Veda, the Atharvama Veda, the Yajur Veda.

دلي ( Veda kriya वेद क्रिया )—The religious ceremonies enjoined in the Vedas.

دلي ( Wirán karná )—To lay waste ; to depopulate

دلي ( Wiryá dán वीर्य दान )—Seed-gift (when a husband of one of the three subordinate castes was either dead or away from the country, and the wife had not as yet borne a male child, the Purohit of that household temporarily filled the husband's place and begot a son.)

ویشیا (Veshiyá वेश्या)—A prostitute.

ویش (Waisha वैश्य)—A man who occupies the soil; a man of the third Hindu caste whose business was trade and agriculture.

ویماتر (Wemátra वैमात्र)—A step-mother's son; a half-brother.

ویماتری (Wemátrí वैमात्री)—A half-sister.

ویرستھا (Wyavasthá व्यवस्था)—Settlement, arrangement, a written opinion on points of law, with citation of original texts on which it is based given by Pandits; a decision.

ویرستھا پتر (Wyavastha patr व्यवस्था पत्र)—The written dictum or opinion of a Hindu lawyer; an extract from a code of law.

ویرستھا دای (Wyavasthá dái व्यवस्था दाई)—A law-giver; one who gives a legal opinion.

ویرستھت (Wyavasthit व्यवस्थित)—Arranged, adjusted, based, established, appointed, decided, decreed.

ویرھار (Wyavhár व्यवहार)—Affairs, business, wordly occupation; as trade, or profession; judicial procedure, administration of justice (both civil and criminal), practice of the courts; lawsuit.

ویرودھ' ر وشے (Wyavahár wishaya व्यवहार विषय)—Object or title of legal procedure

According to Manu the titles of subjects are eighteen :—

1. *Rinádan* (رینادان) Contraction of debt.

2. *Nikshep* (نیکشیپ) Deposit, bailment.

3. *Aswámi vikraya* (اسوامی ویکریہ) Sale without ownership or authority.

4. *Sambhuvá samáithana* (سمبھوا سمائٹھن) Concerns amongst partners.

5. *Datta pradának* (دات پرادانک) Resumption of gift.

6. *Vet nadána* (ویت ندان) Non payment of wages.

7. *Sámird Vyátikrama* (سامیرد ویاٹیکرام) Breach of agreement.

8. *Kiráya vikráyanusaya* (کرایہ ویکرایہ انوشایہ) Recession of sale and purchase.

9. *Simá Wiváda* (سیمہا ویروداد) Boundary disputes.

10. *Swámi paláyar wiváda* (سوامی پلایر ویروداد) Disputes between master and dependant.

11. *Vák parushaya* (واک پاروشایہ) Defamation, slander.

12. *Danda párushaya* (دند پڑوشایہ) Assault.

13. *Stiyá* (ستیا) Theft.

14. *Sahasa* (سہاس) Robbery, extortion:

15. *Strisangrahan* (ا-ستری سنگرھن) Adultery.

16. <i>Stripundhāran</i> ( استری ) (پندھارت) Duties of man and wife.	A suitor, a litigant ; an adult. one who is of age to manage his own affairs ; one who is engaged in the active occupations of life.
17. <i>Dāya bhag</i> ( دایہ بھگ ) Partition of inheritance.	
18. <i>Dyūta</i> ( دیوت ) Gamb- ling. These titles are sometimes differently stated and a few are added :— <i>Vyavahār</i> ( व्यवहार ) Legal process in general. <i>Sākshiya</i> ( साक्षीय ) Legal evidence. <i>Lekhya</i> ( लेख्य ) Written testimony. <i>Divya</i> ( दिव्य ) Ordeal. <i>Abhyupetya</i> ( अभ्युपेत्य ) Con- tracted service. <i>Prakirnaka</i> ( प्रकीर्णक ) Mis- cellaneous	( Wahábí )—Wahábi is a sect of the Mohammedans, so called after the name of Abdul Wahib, the founder of the sect, who lived in the 15th century. Wahábís are known as <i>Ahl-ul-Ahádís</i> . They reside in Central Arabia and Southern Africa and have their own rulers whose mandates are decisive in any matter of law, when no rule or decision in point is to be found in the Qurán or the <i>Hadís</i> . They do not submit to the authority of <i>Kyás</i> and <i>Ijmá</i> , unless it be of a <i>Saháb</i> or the companion of the Pro-phet.
دیروہاری { Wyoháří व्योहारि دیروہاریک { Wyohárik व्योहारिक }	

( ५ )

آنا ہاتھ (Háth áná ہاتھ آنا)— To come into the possession or power of, to fall, to be gained.	ڈالنا ہاتھ (Háth dálná ہاتھ ڈالنا) — To meddle, to interfere ; to lay hands on ; to insult (a woman), to encroach on ; to undertake.
مارنا ہاتھ پر ہاتھ (Háth par háth márná ہاتھ پر ہاتھ مارنا)—To make a promise, to pledge oneself ; to bet.	چٹھی ہاتھ (Háth chīṭṭhí ہاتھ چٹھی) A letter of credit ; a testimonial.
پھینکنا ہاتھ (Háth phenkná)— To fence.	چٹھا ہاتھ (Háth chīṭṭhá)—An account written by the debt-



or himself in the books of the creditor.

ہاتھ مارنا (Háth márná ہاتھ مارنا)  
—To strike at; to strike down;  
to slay; to parloin; to en-  
bezzle; to plunder; to pro-  
mise.

ہاٹ (Hát ہاٹ)—A market; a  
moveable market.

ہار (Hár ہار)—(1) A field; land  
most distant from the site of  
a village, beyond the *manjhá*;  
(2) Loss; forfeiture.

ہار جیت (Hár jít ہار جیت)—Loss  
and gain; gambling.

ہار جیت کرنا (Hár jít karná ہار جیت کرنا)  
—To gamble.

ہاریج (Hárij)—Interrupter.

ہار ج ہونا (Hárij honá)—To be a  
bar; to interrupt, to prevent.

ہارنا (Hárná ہارنا)—To lose;  
to fail.

ہاچن ہارنا (Bachan hárná)—To  
promise, to give one's word.

ہالا (Hálá ہالا)—A tax on plough;  
an instalment of revenue.

ہامی ہارنا (Hámí bharná ہامی ہارنا)  
—To afford confirmation of,  
to confirm, to pledge oneself,  
to promise, to assent.

ہان (Hán ہان)—Neglect, deser-  
tion, loss, absence (of), de-  
ficiency, mischief, injury, mur-  
der.

ہیبہ (Hiba)—(M. Law.) Gift.  
Gift is the conferring of a

right of property without an  
exchange. This may be done  
either by actual transfer, which  
is termed *tamlík* (تملیک) or by  
extinction of the donor's right,  
which is termed *Isqát* (اسقاط).  
When gift operates by way of  
transfer, it is not complete with-  
out possession, and is in general  
resumable. When it operates  
by way of extinction of right,  
it does not even require accept-  
ance, and cannot be resumed.  
When the gift is of a thing that  
may be divided without impair-  
ing any of its uses, it is neces-  
sary that the subject of it should  
not be *Mooshá'* (مشاع) or  
confused with the property of  
another.

Before delivery any gift may be  
revoked, but after delivery  
gifts to relatives within prohi-  
bited degrees, between husband  
and wife, do not admit of  
revocation. Other gifts may  
in general be revoked, unless  
there is some special cause to  
prevent it. Of the causes that  
prevent the revocation of gifts,  
one in particular may be noticed  
because it has given a name to  
a device for effecting a gift  
of a *Mooshá*. It consists in  
giving an *ewaz* or exchange for  
the gift. This may be entirely  
an afterthought, or may have  
been stipulated for in the first  
transaction; which in that case  
is termed *Hiba-ba-shart-ul-*

*ewaz*. In both cases the *ewaz* is itself a gift. Up to possession, too, the *ewaz* may be revoked, but after that, neither the original gift nor the *ewaz* for it is resumable. In the second case there is a further effect, which is that, after possession of *ewaz*, the two transactions continue, and form an exchange of property for property, which is a sale. Thus *hiba-bil-ewaz* has become a device in India for giving effect to the gift of a *Mushá* in a thing susceptible of partition, which may be lawfully sold, though it cannot be the subject of a gift.

هبة اصلي (Hiba-aslí)—The original bequest.

هبة الاخذ (Hibá-ul-akhz) — A demonstrative legacy.

هبة بالعوض (Hiba-bil-ewaz)—(M. Law.) Gift for an exchange. "The fundamental conception of *Hiba-bil-ewaz*" says Justice Mahmud "is that it is a transaction made up of mutual and reciprocal gifts between two persons each of whom is the donor of one and the donee of the other." It is a sale in all its legal incidents.

هبة بة شرط العيوض (Hiba-ba-shart-ul-ewaz) — (M. Law.) Gift with a condition of exchange. This is a contract in which one party gives a certain thing

to another on condition that the latter shall give to the former something in return. It is therefore like a contingent contract.

هبة بالارغبة (Hiba-bil-ragbat) — A voluntary gift.

هبة خاص (Hiba-i-khás)—A specific legacy.

هبة شرطية (Hiba-i-shartiyá)—A conditional gift. A gift which is made to depend for its operation upon a certain condition, e. g., when to-morrow comes .....such a gift is void.

هبة مشروط (Hibá-i-mashrút) — (M. Law.) A gift with a condition. In such a gift the extent of the donee's right is sought to be restricted by a condition qualifying the absoluteness of the gift. In such a case the condition is void and the gift valid.

هبة كالعدم (Hiba-i kál-'adam)—A void gift, a void bequest.

هبة مابقى (Hiba-i-má-baqá) — A residuary bequest.

هبة مشاع (Hiba-i-mushá')—See—  
مشع

هبة مشغول (Hiba-i-mashgúl)—(M. Law.)—The gift of a thing occupied, as the gift of a leathern bag in which there is food of the donor's is not lawful, but a gift of the food in the bag is lawful; so also the gift of land with the crop; when a

right be established in the crop,  
is void

هتک عزت کرنا (Hatak i'zzat karná)  
—To disgrace.

هتک کرنا (Hath karí हथ कड़ी)—  
Handcuff, manacle.

هتک کرنا لگانا { Hath karí lagáná }  
هتک کرنا ڈالنا { Hath karí dálná }  
هथ कड़ी लगाना  
हथ कड़ी डालना  
To handcuff.

هتک پھر (Hath pher हथ फिर)—Bor-  
rowing.

هتک پھر لینا (Hath pher lená)—To  
borrow.

هتک دھرم (Haṭṭ dharam हट धर्म)—  
Unjust, ungrateful.

هتیار (Hatyár)—A tool, an im-  
plement; arms.

هتیاربند (Hatyárband)—Armed.

هجرى (Hijri)—The era of the  
flight of Mohammed. It be-  
gins from 622 A. D.

هدایت (Hidáyat)—Direction,  
guidance; precept.

هدایت قانونی (Hidáyat-i-qánúní)—  
A direction of law.

هدایت نامہ بندوبست (Hidáyat námá-  
i-band-o-bast)—Directions for  
settlement officers.

هدایت نامہ مالگوزاری (Hidáyat ná-  
má-i-málguzarí)—Directions  
for collectors of land-revenue.

هدایتی (Hidáyati)—Directory.

مقدمہ ہدایتی (Muqadma-i-hidáyatí)  
—Leading case.

هدیہ (Hudyá)—An offering, a  
present.

هتدی ٹوٹنا (Haḍḍi ṭuṭnâ हड्डी टूटना)  
—The fracture of a bone.

هتدی اُترنا (Haḍḍi utarnâ हड्डी  
उतरना)—The dislocation of a  
bone.

هر آئینہ (Har áfna)—By all means;  
at all events.

هر روز (Har roz)—Daily.

هر کارہ (Har kára)—An out-door  
servant to go on errands; a  
courier; a peon, a post-peon.

ہرگا (Hargáh)—Whereas.

هر سوت (Har sot हरसोत)—The  
first ploughing of the season.

هراج (Hirráj)—An auction; an  
outcry.

هراج کرنا (Harráj karná)—To sell  
by auction.

هرائی (Harái हरायी)—The portion  
of land in a field which is in-  
cluded within one circuit of a  
plough.

هرج کرنا (Harj karná)—To inter-  
rupt, to delay.

هرجہ (Harja)—Damage.

هرجہ بعید (Harja-i-ba'id)—Remote  
damages.

هرجہ برائے نام (Harja-i-barái-i-nám)  
—Nominal damages.

هرن باڑی (Haran bárí हरण बाड़ी)  
—House of correction; peni-  
tentiary.

هرنا (Harná हरना)—To kidnap;  
to steal.

هراوا ( Harwáhá हरवाहा )—A ploughman.

هراوري (Harauri हरीरी)—The place where ploughing is going on ; money lent by a cultivator to a ploughman (bearing no interest as long as he serves).

هراول (Harwal हरवल)—Advances made to a ploughman without interest.

هري ( Hari हरै )—Contribution of assistance by cultivators in ploughing the fields of zemindárs; compulsory ploughing of fields.

هست و بود (Hast-a-búd)—Present actual state (of revenue or income) compared with former years; an estimate of the assets of a tract of land.

هست نابود (Hast nábúd)—A remission granted by zemindárs; portion of land failing in produce.

هضم करना (Hazm karná)—To embezzle.

هشور منهای (Hasho minháf)—Rent-free, *Nankár* or other assigned lands.

هل (Hal हल)—A plough.

هل بار { Hal barár } Assessment  
هل سازي { हल बरार } according  
{ Hal sázi } to the  
{ हल सोजो }

number of ploughs; collection at a certain sum per *bighá*.

هل بندی ( Hal bandi )—A tenure in which a few *bighás* are assign-

ed to each tenant who has a plough for the cultivation of cotton &c., for which he pays rent in cash, for all other land in his occupation he makes payment in kind ; the quantity of land under cultivation.

هلاک کرنا (Halák karná)—To kill, to murder.

هلاکت ( Halákat )—Death, execution ; homicide.

هلاکت کا باعث ہونا (Halákat ká bá'is honá)—To cause death.

هلاکت لازم مالزوم (Halákat-i-lázim malzúm )—Justifiable homicide.

هلدي چڑھانا (Haldi chaháná)—The ceremony of rubbing turmeric on the bride and bridegroom between the betrothal and actual marriage.

هم پایہ (Ham páyá)—An equal, a colleague.

هم جدي (Ham jaddí)—A collateral relation.

هم جدي قرابت (Ham jaddí qarábat) A—collateral kinsman.

هم زلف ( Ham zulf )—A wife's sister's husband.

هم سایہ (Ham sáyá)—A neighbour.

هم سر (Ham sar)—A peer; an equal.

هم سري کا دعوی کرنا (Ham sarí ká da'wá karná)—To lay claim to equality.

هم شكل (Ham shakl)—Identical, resembling.

هوشير (Hamshír)—A foster sister.

هوشيرة (Hamshíra)—Sister.

هوشيرة اخيافي (Hamshíra-i-akh-yáfi)—A sister by the same mother only.

هوشيرة حقيقي (Hamshíra-i-haqíqí)—A whole-sister.

هوشيرة رضاعي (Hamshíra-i-razáí)—A foster sister.

هم معني (Ham ma'ní)—Synonymous.

هم شرب (Ham shurb)—A co-religionist; one who can drink of the same cup.

هم نام (Ham nám)—Cognominal, namesake.

هم وطن (Ham watn)—A fellow-country-man.

هامة (Hama)—Whole, every.

هامة (Ba-ín-hama)—Notwithstanding; without.

هانتا (Hantá हन्ता)—An assassin; a thief, a robber.

هاندان (Hundáwan)—Price paid upon (or for) a bill of exchange; rate of exchange, discount.

هندي (Hundí)—A bill of exchange.

هندي درشني (Hundí darshaní)—A bill payable at sight.

هندي ميعادي (Hundí mí'ádí)—A bill payable after date; a bill payable after a certain stipulated interval.

هندي بهيچنا (Hundí bhejná)—To send a hundi, to make payment by a bill.

هندي پتنا (Hundí paṭná)—A hundi or bill to be cashed or to be honored.

هندي پر بيچنا لکھنا (Hundí par be-chá likhná)—To endorse over a bill.

هندي کا بيوهار (Hundí ká biyohár)—Exchange.

هندي کرنا (Hundí karná)—To remit money by a bill of exchange; to draw a bill or cheque upon.

هندي وال (Hundí wál)—A banker; an exchange-merchant; a bill-broker.

هنديت (Hundet)—An insurer.

هنگامة (Hangáma)—An affray.

هنگامة کرنا (Hangáma karná)—To commit an affray.

هوا بگاڑنا (Hawá bigáṛná)—To get a bad name.

هوا دیکھنا کرنا (Hawá dekhá karná)—To watch the state of affairs; to notice how things are tending.

هوتا چلا آتا (Hotá chalá áná)—To have been ever so; to be a custom from time immemorial.

هوتا (Hotá होता)—The officiating priest at a sacrifice.

هولہ (Holar)—A foetus, a child in the womb.

هوم (Homa)—An oblation with clarified butter; a burnt offering; a sacrifice.

دٽڪ هوم ( Dattak homa )—An oblation made to the fire at the time of adoption.

هيٽي ڪرڻا ( Heṭi karná )—To bring disgrace on.

هير پهر ( Her pher )—Exchanges, barter

هيزه ( Haiza )—Cholera.

هڪري جٽانا ( Hekrī jatáná )—To menace, to brag.

## ( ي )

يابنده ( Yábinda )—A receiver ; a recipient ; a finder.

يابنده زر ( Yábinda-i-zar )—The payee.

ياترا ( Yátrá यात्रा )—Pilgrimage ; a festival.

ياترته ( Yatártha )—True or real meaning ; just, truth.

ياچڪ ( Yáchak याचक )—The officiating priest at a sacrificial ceremony ; an applicant.

ياचित ( Yáchít याचित )—(H. Law.) A particular form of deposit in which the holder of the deposit may have the use of it.

ياچتيڪ ( Yáchítík याचितिक ) An article deposited or lent for use.

يادداشت ( Yáddásht )—A memorandum.

يادداشت اپيل ( Yáddásht-i-apíl )—A memorandum of appeal.

يادداشت شراڪت ( Yáddásht-i-shirákat )—A memorandum of association.

يادگار ( Yádgár )—A monument, a memorial.

يافت ( Yáft )—Perquisites, gains, profits.

يافت کي نوڪري ( Yáft ki naukri )—A lucrative appointment.

يافتني ( Yáftani )—That which is to be received ; dues ; bills receivable ; credits.

رقيقه زر يافتني ( Ruqqa-i-zar-i-yáftani )—A note of credit.

يتم ( Yatn यत्न )—Effort, endeavour ; scheme.

يٿا استھت ( Yathásthít यथा स्थिति )—According to place or circumstances ; *in statu quo*.

يٿا اوت ( Yathá ukt यथा उक्त )—As mentioned above.

يتميم ( Yatím )—An orphan ; (M. Law) —A child whose father dies before he or she arrives at maturity although the mother be living.

يجر ويد ( Yajur veda यजुर वेद )—The sacrificial veda. It is divided into two portions, the Black and White, both of which

fall on the subject of  
es.

(ajmání यज्ञनानी)—See—

(ajmání यज्ञनानी)—A per-  
son who employs a priest or  
to perform for him  
ed or occasional re-  
monies.

(Yajn यज्ञ)—Sacrificing,  
ing sacrifices or minister-  
for others either person-  
or by competent priests,  
ne's own account.

(Yajan याजन)—Conducting  
ices for others.

(Yajya यज्ञ)—A sacrifice;  
mance of a sacrifice; offer-  
ibations or oblations of

(Yag pashú यज्ञ पशु)—An  
all offered or sacrificed.

(Yagyn pavit यज्ञो पवीत)—  
ceremony of investiture  
the sacrificial thread.

(Yagyú pauti यज्ञो पवीति)  
who is invested with the  
ficial thread.

{ Yaqín diláná } To  
{ Yaqín karáná } as-

(Yaqín karná)—To be-  
to give credit.

(Yaqínan)—Assuredly, cer-  
y.

(Yakjaddí)—Of the same  
stock, descended from the same  
ancestor.

(Yaksá níyat)—Identity.  
uniformity.

(Yaktarfa)—*Exparte*.

(Yaktarfa faisal  
karná)—To decide *exparte*.

(Yak faslí)—Land pro-  
ducing only one crop annu-  
ally.

(Yak qalam)—Entirely ;  
at one stroke.

(Yak lautá beṭá)—An  
only son

(Yakmusht)—In a lump  
sum, prompt payment.

(Yakmusht adá kar-  
ná)—To pay in a lump sum.

(Ynkti युक्ति)—The reason of  
a thing or argument. consis-  
tency given to a passage of law  
by the determination of its  
sense or purpose, usage, cus-  
tom ; policy.

(Yake bá dígre)—  
One after another.

(Yagána)—Kindred.

(Yawá यवा)—One who has  
attained the age of puberty, a  
youth (from 16 or 17 years of  
age).

(Yantak यन्तक)—A nuptial  
gift ; presents made to a wo-  
man at her marriage, becom-  
ing her property (See استری دهن),  
a gift to a youth or child at

any of the initiatory ceremonies or *Sanskárs*.

यवराज (Yavrāj यवराज)—The young Raja, properly the eldest son of a Raja who succeeds to the Raj by the right of primogeniture; a young prince associated with his father in the government before his death.

योगक्षेम (Yogkshema योगक्षेम)—  
(1) Property assigned for the performance of religious ceremonies and accomplishment of benevolent objects, as constructing temples, wells &c. (2) Transport or custody of goods, and charges on that account; property.

युग (Yog युग)—(H. Law.) Collusion, fraud; wealth or its acquisition; an assembly or

court of Brahm cognizance.

يوم الفطار (Yaum-ul-fatar) To of breaking fast of Ramzán.

يوم الاقطاع (Yaum-ul-ina) (M. Law.)—The day on which any one possessed of a thing may restore it or manumission to the owner; on which any thing ter-

يوم الشحر (Yaum-ul-shahar) day of sacrifice, the festival of Bakr'id.

يوميه (Yaumiya)—A dower or pension of a daily.

يوميه دار (Yaumíya dáir) pensioner or grantee